

HOMER
ODYSSEY I—XII

MERRY

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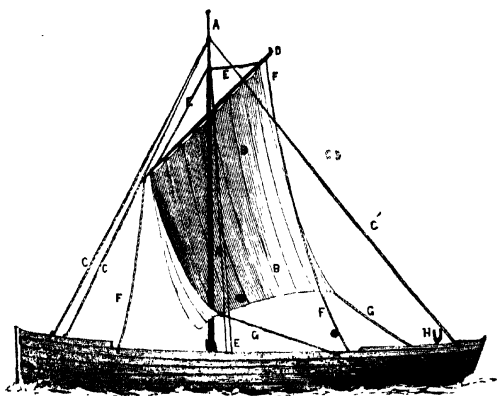


Fig. 1. RIGGING OF HOMERIC SHIP.

A.—Mast (ἰστός). B.—Sail (ιστίον). CC.—Forestays (πρόστοι, Od. 2, 423). C'—Backstay (ἐπίτονος, Od. 12, 423). D.—Yard (ἐπικρίον, Od. 5, 254). EE.—Hulliards (κάλοι, Od. 5, 260, cp. 2, 426). FF.—Braces (ὑπέραι, Od. 5, 260). GG.—Sheets (πῶδες, Od. 5, 260). H.—Mast-crutch (ιστοδόκη, Il. 1, 434).

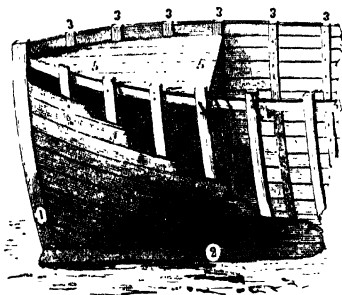


Fig. 2. SKETCH OF PORTION OF HULL.

1. στείρη. 2. πρῶπις. 3, 3. σταμίνας. 4, 4. ἐπηγκενίδες. 5, 5. ἱκρία (deck), the plur. used because there is a corresponding deck at the stern.

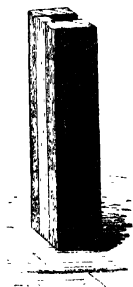


Fig. 3. μεσώδμη or mast-box (drawn on a larger scale), Od. 2, 424, cp. Od. 19, 37.

HOMER

ODYSSEY, BOOKS I—XII

WITH INTRODUCTION, NOTES, ETC.

BY

W. W. MERRY, D.D.

Rector of Lincoln College, Oxford

SIXTY-SIXTH THOUSAND

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PREFACE.

THE very cordial reception of this School Edition of the *Odyssey*, first published in 1870, is a satisfactory proof (if one were needed) that the fascination of the Story of *Odysseus* does not decline as the world grows older.

The excellent English translation by Messrs. Butcher and Lang, while it has been warmly welcomed for its intrinsic merits by those who are unacquainted with Greek, seems to have attracted fresh readers to the original, both in England and America. But for every hundred who study the first half of the *Odyssey* in the Greek, perhaps hardly a dozen carry their study on to the end.

No doubt there is a peculiar charm in the wanderings of the hero—the charm that calls for fresh editions of the *Arabian Nights*, and gives such popularity to *Treasure Island* and *King Solomon's Mines*.

But although in the second half of the *Odyssey* we leave fairyland for a narrower field, there is much to compensate for the change.

We need the course of events that leads up to the Slaying of the Suitors to complete for us the character of *Odysseus*,

and to develop the somewhat shadowy sketch of Telemachus and Penelope, who appear in the early books only to fade away again till they come to play their parts in the later scenes. For the full enjoyment of the Poem, it should be read as a whole.

This new issue of *Odyssey* I-XII has been carefully revised and reprinted.

W. W. M.

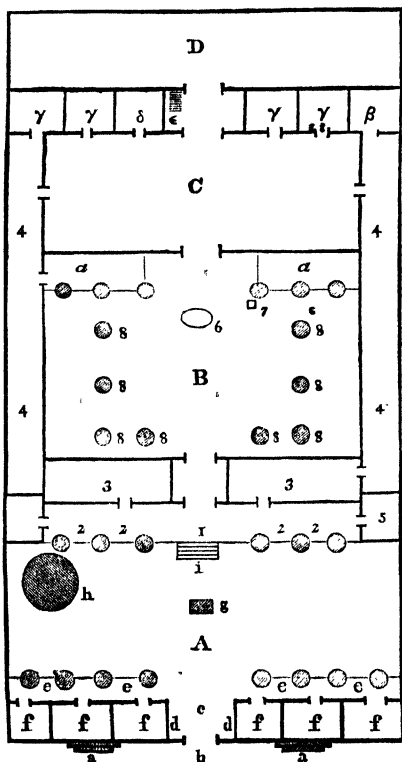
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GROUND PLAN OF HOMERIC HOUSE.

Mainly from H. RUMPF, *De Aedibus Homericis*, p. li. (Gissen, 1848.)



A.—COURT YARD (αὐλή). a. ξεστοὶ λίθοι (Od. 3, 406. *Nitzsch* ad loc. cp. Od. 16, 343 foll. 17, 530). b, c. Door and entrance (πρόθυρα αὐλῆς, Od. 1, 103). d. Walls at each side of entrance (ἐνώπια, Od. 4, 42). e. Verandah of court yard (αἶθουσα, Od. 3, 403, cp. 18, 102). f. Stalls for horses or cattle (cp. Od. 17, 298). g. Altar of Zeus Ἐρκεῖος (Od. 22, 334). h. Rotunda (θέλος, Od. 22, 442). i. Steps to πρόδομος.

B.—HALL (μέγαρον). 1. Entrance to house (πρόθυρα, Od. 8, 304). 2. Verandah of house (αἶθουσα, Od. 3, 300). 3. Rooms opening to side passages. Perhaps bath rooms. 4. Side passages (λαίρη, Od. 22, 128). 5. Chamber of Telemachus (Od. 1, 426). 6. Hearth (ἑσγάρη, Od. 6, 305). 7. Place where the Wassail bowl stood (κρητήρ, Od. 22, 341). 8. Pillars (κίονες, Od. 1, 127; 6, 307).

C.—WOMEN'S QUARTERS. a. Gallery raised on pillars, the spaces between which are the μεσόμεναι of Od. 19, 37. β. Armoury (Od. 19, 17). γ. Chambers (Od. 6, 15) δ. Chamber of Odysseus (Od. 23, 178 foll.). ε. Stairs (Od. 1, 33c).

D.—BACK YARD (ἔρκος).

INTRODUCTION.

THERE are some eight existing biographies of Homer, but all equally destitute of historical value. One of them claims to be by Herodotus, and another by Plutarch, but the earliest of them cannot date much before the Christian era, whilst most of them belong to a still later period.

Between the earliest and latest dates assigned to Homer there is a difference of more than 400 years—viz. from the middle of the eleventh to the latter half of the seventh century B.C. Herodotus would put him some 400 years before his own time (cp. Hdt. 2. 53 'Ἡσίοδον γὰρ καὶ Ὅμηρον ἡλικίην τετρακοσίοισι ἔτεσι δοκέω μὲν πρεσβυτέρους γενέσθαι καὶ οὐ πλείοσι), which would bring the date to the middle of the ninth century B.C.

Equally great is the uncertainty about the poet's birthplace, as the epigram expresses it,

ἐπὶ τὰ πόλεις διερίζουσιν περὶ ῥίζαν Ὅμηρου,
Σμύρνα, Ῥόδος, Κολόφων, Σαλαμῖν, Ἴος, Ἄργος, Ἀθῆναι.

The Salamis here mentioned is in Cyprus. The names of other places were from time to time substituted in this list, till there were not less than twenty claimants for the honour.

The list of cities, and the order in which they occur, possibly point to the direction in which Epic poetry spread through Asia Minor and Greece.

In modern times the very existence of Homer, as the single author of Iliad and Odyssey, has been denied. The two poems have been regarded as a conglomeration of a number of separate lays by separate composers, and the name Ὅμηρος has been rendered 'uniter,' or 'compiler,' (from ὁμοῦ and ἄρω,) or interpreted as representing some fictitious personage whom the Homeridae (or guilds of Epic poets and reciters) claimed as their founder ;

just as the Eumolpidae referred to a mythical Eumolpus, from whom they derived their position and their name.

The discussion of these points in their various bearings forms the so-called Homeric Question, the chief stimulus to which, in modern days, was given by the publication of the 'Prolegomena ad Homerum' (1795), by F. A. Wolf, Professor of Philology in Halle.

The position which he sought to establish may be thus represented :—

- § 1. The Homeric poems were not originally composed in the complete and elaborate form in which we now possess them, for,
- (A) They are too extensive to have been composed and transmitted without the use of writing, which only came into vogue with the introduction of prose composition.
 - (B) There was no inducement to a poet to compose such extensive works, unless he could have readers as well as hearers.
 - (C) Before the time of Peisistratus these poems did not exist as a whole.
 - (D) There are many traces of later interpolations and of the piecing together of different parts, and many contradictions and inconsistencies.
- § 2. Both poems were probably formed out of short popular lays, each of which dealt only with a single action or adventure. These lays were communicated by oral transmission only, and were recited to the accompaniment of the lyre (*κιθάρη*). By and by, these lays were combined into groups, more or less comprehensive, and, long afterwards, were united by one man (called, in virtue of his task, Homer) into a complete whole, which was first committed to writing by Peisistratus. In process of time the text was emended by the so-called, Diasceuaestae, and finally fixed by Aristarchus the Grammarian of Alexandria, in the present form.

These views of F. A. Wolf were taken up and pushed still

further by Professor Lachmann, of Berlin, who applied them to the examination of the *Iliad*. He professed to detect in the poems sixteen (or reckoning in the last two books, eighteen) separate lays, by different authors and without any mutual connection. Each lay, originally complete in itself, was afterwards expanded, till after many years of oral transmission (greatly facilitated by the work of the Homeridae and other guilds of poets and reciters) the whole was thrown into its present shape by the recension of Peisistratus.

This view is a distinct advance upon that of Wolf. It simply drops the notion of a Homer altogether, and regards the separate portions of the poem not as so many popular lays, but as distinct compositions of different poets. A new theory was propounded by Grote in his *History of Greece*. Like a house, the original plan of which is gradually extended by subsequent additions, the *Iliad* is regarded by him as consisting of an earlier *Achilleis* (to which belong libb. 1, 8, 11-22; the 23rd and 24th being later), and an *Iliad* proper, consisting of libb. 2-7, and 10. Both these portions seem to him as the work of the same generation, the latter being somewhat later, and possibly by a different author. The ninth book is a later composition. Modern criticism has dealt similarly with the *Odyssey*, and professes not only to detect many interpolations and discrepancies in the text, but to find in it two distinct Epic poems woven more or less closely together, viz. a *Telemachia* and an *Odysseia* (vid. *Die Telemachie*, Hennings, Leips. 1858).

But as the 'Homeric Question' implies discussion and controversy, we are prepared to find a strong party of scholars on the other side, supporting the view of the unity of authorship, if not of the personal existence of Homer. They would answer the positions laid down by Wolf as follows. They reply to—

- § 1. (A) There were many persons in classic times who knew the Homeric poems by heart, as Niceratus (Xenoph. Symp. 3. 5), and the Greeks of Olbia on the Pontus (Dio. Chrys. 33). The poems of the Icelandic Skalds have been preserved for more than 200 years by oral transmission; and the songs of the national bards of the

Kalmuck Tatars sometimes last a whole day long. When writing was an uncommon art, memory was far stronger (*μνήμη μουσομήτωρ*, Aesch. P. V. 461), but it is at least open to doubt whether Wolf's view of the late introduction of writing into Greece is not overstated.

- (B) Such poems offered sufficient inducement to bring vast audiences together, who could listen and applaud with delight and without weariness.
- (C) This statement is directly denied. An *Iliad* existed as a whole before the First Olympiad (776 B.C.) The arrangements made by Solon for the recitations at the Panathenaea presuppose a certain definite form of *Iliad* and *Odyssey*. The task of Peisistratus was restoration, not creation. He did not produce a combination that had not existed previously, but he settled it anew after it had been disturbed by the uncertainties of oral transmission. His was not so much a literary as a political act.
- (D) Contradictions and discrepancies may tell as much for the poet as against him. We accept them in Virgil, Dante, and Shakespeare, although the works of these poets were all written down from the very first. The poet is carried away by his own thought; he cannot descend to all the minutiae of detail. But while it is impossible to regard the Homeric poems as a mosaic work, however perfect the joints, it is likely enough that in course of transmission many lines or whole scenes may have crept into the text or have been designedly interpolated.

The claimants for unity of authorship answer thus to—

- § 2. The Greek tragedians and Plato were strangely deceived in accepting as a poetic whole this mechanical combination of various lays; and those moderns who parade their long list of discrepancies forget to assign due importance to the remarkable uniformity and consistency that run through the various characters of the

poems. It is not denied that Homer is indebted to tradition and to existing songs for many of the adventures of his heroes and for the general sketch of their characters: but to use this material and weave it into a harmonious Epic is the highest task of genius.

That it is necessary to assign a different author to *Iliad* and *Odyssey* was the decision of some of the older critics, e.g. Xenon and Hellanicus, circ. 100 B.C. Those who supported this view were called *Χωρίζοντες* or 'separaters.' They based it upon various differences, both in matter and in language, between the poems; and the list of these has been largely extended by modern critics. Among the most evident we may mention that in the *Iliad* (18. 382) the wife of Hephaestus is Charis, in the *Odyssey* she appears (8. 274) as Aphrodite. Neleus in the *Odyssey* has three, in the *Iliad* twelve sons. Neoptolemus is but a child in the *Iliad*, a young warrior in the *Odyssey*. The Dioscuri are mortals in the *Iliad*; in the *Odyssey* they are deified. The Gods of the *Iliad* live on the Mysian Olympus, the sovereignty of Zeus is hardly acknowledged. In the *Odyssey* the Gods live in a supramundane region and Zeus is unquestioned arbiter. In the two poems the state of society is different. The *Iliad* represents the feudal system in its strictest form; in the *Odyssey* the kings consult their people in a parliament, and the great chieftains, such as Menelaus, are not only fighting men, but merchants. As to differences between the language of the two poems, it may be said that there is a far greater number of abstract words in the *Odyssey*, and that the same word has not always the same meaning in the two poems. But in attempting to establish any argument from the language, it would be necessary to take in the whole question of the place of composition, and the probable changes which the text may have undergone at the hands of the early critics and editors.

It is likely enough that Epic poetry developed itself from the songs of the priests when celebrating their rites; as, for example, the Pierians in Thrace had their mythic poets, Orpheus, Linus, Thamyris, Musaeus, whose hymns are still quoted or alluded to. At any rate, there can be no doubt that the *Iliad* and *Odyssey* do

not present themselves to us as first attempts in Epic poetry; their finish and perfection point to the climax rather than to the commencement of art. This view is corroborated by the allusion in the Homeric poems to other bards, such as Phemius in Ithaca, and Demodocus at the Phaeacian court, besides those mentioned in Od. 3. 267 and 4. 17; by the allusions to the adventures of heroes and heroines, which must have been recorded in other Epics, and which were evidently familiar to the hearers of the Homeric poems. A vast mass of these Epic legends, on the story of Thebes, the fate of Troy, and many other popular tales, were collected by the Alexandrian critics, and the collection was called *ἐπικὸς κύκλος*. The Greek tragedians found most of the subjects of their dramas in the poems of the Epic Cycle. They must have been of varying merit; some, no doubt, fit to compare with Iliad and Odyssey; others, of later date, mere imitations of earlier Epic, composed to fill up some gap in the continuity of the whole story. Such an author must Horace's *Scriptor cyclicus* (A. P. 136) have been. The Trojan legend is completed in eight epics,

1. *Τὰ Κύπρια* (ἔπη) by Stasinus. The poem began with the first cause of the Trojan war, the apple of Discord flung down at the banquet that celebrated the nuptials of Peleus and Thetis; and the story is continued up to the beginning of
2. The Iliad.
3. *Αἰθίοπης*, by Arctinus, narrates the appearance on the scene of war of Penthesilea, who came to help the Trojans and was slain by Achilles. It also records the prowess and death of Memnon, chieftain of the Aethiopians and son of Eos.
4. *Ἰλιάς μικρά*, by Lesches, tells of the glories of Odysseus, and begins with the contest between him and Ajax for the possession of the arms of Achilles.
5. *Ἰλίου πέρις*, by Arctinus, describes the fall and sack of Troy, the wooden horse, the sacrifice of Polyxena, &c.
6. *Νόσσοι*, by Agias of Troezen, recount the adventures of the Greek chieftains on the homeward voyage from Troy.
7. The Odyssey.

8. Τηλεγόνοια, by Eugammon, narrates the death of Odysseus through the misadventure of Telegonus, his son by Circe.

The Homeric poems were recited by Rhapsodists, whose name seems to refer not to the joining together of separate songs, but to the even flow of the Epic Hexameter, unbroken by stanza or antistrophe. Cp. Hesiod. *Fragm. ἐν νεαροῖς ὕμνοις ῥάψαντες αἰοδῆν*. In later times, they wore a distinguishing costume, viz. a long flowing cloke of crimson when they were reciting from the *Iliad*; of blue, when they declaimed the *Odyssey*. The *κιθάρη* or *φόρμιγξ*, an instrument of four strings, was used for the accompaniment, which consisted in a prelude (*ἀναβολή*), a few chords struck during the *recitative*, as we should now call the vocal part, and a tune again at the end of the performance. As much uncertainty was introduced into the text by the Rhapsodists, and the order of events was lost by careless recitation, each Rhapsodist perhaps knowing only one or two divisions of the poems (called *ῥαψωδίαι*), Solon ordered that the Rhapsodists should recite *ἐξ ὑποβολῆς*, which seems to mean, 'according to cue, or hint,' thereby keeping the proper sequence of the story; not, for example, to recite the *ἀριστεία* of Diomed after the death of Hector. Hipparchus, son of Peisistratus, similarly enjoined the recital of the poems without break at the Panathenaea, and if one Rhapsodist was unequal to the task, another should be ready to take up the recitation where the first left off (*ἐξ ὑπολήψεως*).

The recension of the text made by Peisistratus, in which he doubtless accommodated the language more or less to the familiar forms in use in his time, was the basis of all future recensions, though the original was lost during the Persian war. Many different editions (*ἐκδόσεις*) were produced; some, the work of individual scholars (*αἱ κατ' ἄνδρα*), others, the publications of cities where Epic poetry was the fashion (*αἱ κατὰ πόλεις*). But the text had been greatly disturbed by capricious interpolaters and emenders (*διασκευασταὶ*), and the aim of the Alexandrian critics was as far as possible to reproduce the text of the Peisistratidean recension. Such a critical edition was called *διόρθωσις*. The library founded at Alexandria by Ptolemy Soter (283 B.C.),

and enlarged by his son, was said to contain 400,000 books. The most famous of the librarians were, Zenodotus, to whom we owe the present division into books of Iliad and Odyssey, Aristophanes of Byzantium, and Aristarchus from Samothrace. The last-mentioned scholar, the most famous name in Homeric criticism, prepared first an edition of Homer with a commentary (ὑπόμνημα); then he composed dissertations on special points (συγγράμματα), and again edited both Iliad and Odyssey. On the margin of both editions were the critical marks (σημεία), the use of which Aristarchus had learned from his master Aristophanes of Byzantium. The obelus → denoted a spurious line; the astericus ✕ pointed out that the line was repeated elsewhere; the two marks together showed that such a repetition was erroneous. The διπλῇ καθαρὰ > implied that the verse had been discussed by him elsewhere, or explained by the light of some other passage; the διπλῇ περιστιγμένη ✕ expressed dissent from the reading of Zenodotus; the antisigma ∩ denoted that the order of the lines was inverted.

The so-called Scholia are mainly excerpts from Homeric treatises by Herodian, Nicanor, Didymus, and Aristonicus, and the last of the commentators is Eustathius, bishop of Thessalonica, in the twelfth century, whose voluminous *παρεκβολαὶ εἰς τὴν Ὁμήρου Ἰλιάδα καὶ Ὀδύσειαν* we still possess.

PLAN OF ODYSSEY.

BOOKS I—XII.

IN the tenth year after the taking of Troy, and the twentieth after his first departure from home, we find Odysseus still far from Ithaca, completing the seventh year of his detention in the isle of Ogygia in the far west, where Calypso, who had rescued him from shipwreck in the third year of his wanderings, still keeps him against his will. Meanwhile, in Ithaca, the faithful Penelope is beset by importunate suitors who devour the substance of the absent Odysseus: and the young Telemachus is an unwilling but helpless witness of their insolence. At this point, Athena, the constant protectress of Odysseus, protests at the council of the Gods, in the absence of Poseidon, against such injustice done to her hero. It is decided to despatch Hermes the messenger, to bid Calypso dismiss her prisoner-guest and send him on his voyage home. Athena, taking the form of Mentès, an old friend of Odysseus, goes to Ithaca, where she counsels Telemachus to turn the suitors out of his house, and to visit Nestor and Menelaus in hope of hearing tidings of his lost father. (B. II) Next day Telemachus summons an assembly and issues his orders to the suitors, who treat him with brutal contempt, and refuse his request for a ship to carry him to Nestor's home at Pylos. But Athena, this time in the person of Mentor, procures one for him and gets together a crew. Only the old nurse Eurycleia is entrusted with the secret, and at night Telemachus starts, accompanied by Mentor, for Pylos, which he reaches next day, (B. III) and finds Nestor and all his household engaged in a solemn sacrifice to Poseidon. Nestor, recognising in Mentor the goddess Athena, as she suddenly disappears from the banquet, pours a libation in her honour, and next morning makes a splendid sacrifice. Nestor tells Telemachus all he knows, but it is little to the purpose, so he sends his guest on to

Menelaus in Sparta, and gives him his youngest son Peisistratus for a companion. The next night sees them at Pherae at the house of Diocles, and the second evening brings them to Sparta, where they find Menelaus celebrating the marriages of his son and daughter (B. IV). Menelaus had not long reached his own home, having spent eight years in wandering after the fall of Troy, visiting Phoenicia and Egypt. Helen recognises Telemachus from his likeness to his father, the mention of whose name calls up so many sad memories that all are dissolved in tears till Helen calms them with some soothing opiate. Next day Telemachus brings news of his lost father from Menelaus, who tells him the revelation made to him by Proteus, that Odysseus is detained in the isle of Ogygia. Telemachus determines to return home at once, and rejects the invitation to a longer stay: but without describing his further movements, the story suddenly transports the reader to Ithaca, where the suitors have discovered that Telemachus is gone, and are plotting to waylay him on his return. Their design is betrayed by Medon to Penelope, who is heartbroken by the news; but Athena comforts and reassures her in visions of the night. Meanwhile the suitors place their ship near the isle of Asteris to intercept Telemachus.

At the opening of B. V we find a second assembly of the Gods, in which Athena again presses her request that Zeus should send Hermes to Calypso's home in Ogygia.

This is now performed, and Calypso dismisses Odysseus and furnishes with provisions the raft which he had built. On the eighteenth day after his departure from Ogygia he sights the land of the Phaeacians, when Poseidon spies him, raises a tempest, and wrecks his boat; but Odysseus is saved by swimming, thanks to the magical scarf which Ino Leucothea gives him.

For two days and two nights he is adrift, and then he finds a landing-place in the estuary of a river, and lies down to sleep in the shelter of a wood. Next morning (B. VI), Nausicaa, daughter of the Phaeacian king, in obedience to a vision, goes with her maidens to wash the linen of the household in the river. Odys-

seus is awoke by the voices of the maidens, and presents himself as a suppliant to Nausicaa, who gives him raiment, and directs him how to find her father's palace, and how to seek relief from her mother. Odysseus (B. VII) enters the palace unseen, by the aid of Athena, and marvels at the splendour of the house and gardens. Then he makes his way to the queen, and the mist which had concealed him melts off, and he stands revealed before all present. He is welcomed; and Arete the queen listens to the story of his shipwreck and his meeting with her daughter Nausicaa. Next day (B. VIII) Alcinous calls an assembly, in which it is resolved to send Odysseus safely home. At the games which follow, Odysseus astounds all the spectators by his strength and skill in throwing the quoit. Demodocus the bard sings to them of the loves of Ares and Aphrodite, and then changes his subject to the story of the wooden horse of Troy. Odysseus is melted to tears by these bygone memories; and when Alcinous notices his distress and asks him who he is, he discloses his name and parentage (B. IX) and begins the story of his adventures. The conflict with the Ciconians; the visit to the Lotophagi; the destruction of the cruel Polyphemus, the visit to Aeolus (B. X) and its disastrous result; the destruction of his fleet by the Laestrygonian giants, are all recounted in order. Then he tells of his visit to Circe's isle, of his restoration of the comrades whom the witch had turned to swine, and of his preparation for a voyage to the realm of Hades. (B. XI) Arrived there he invokes the dead; learns of his coming fortunes from Teiresias, holds converse with his mother, and sees the forms of departed heroes and noble dames, and witnesses the punishment of Tityus, Tantalus, and Sisyphus. Then in terror he hastily sets sail again for Circe's isle (B. XII), and leaving her once more he escapes the Sirens, and lands on the Phrygian isle, where are the sacred herds of Helios. The comrades of Odysseus are reckless enough to kill these for their own use, and for their impiety they are all destroyed in a tempest sent by Zeus. Odysseus alone escapes, and reaches the isle of Calypso. This concludes his narrative; after which he embarks on board a Phaeacian ship and is taken safe to Ithaca.

The division of the poem into days is as follows (see 'Fäsi Einleitung,' p. 35):—

- 1st day. Council of the Gods. Visit of Athena to Ithaca. B. I.
- 2nd „ Calling of the assembly in Ithaca. Departure of Telemachus. B. II.
- 3rd „ Visit to Pylos. B. III, 1-403.
- 4th „ Sacrifice at Pylos. Departure for Sparta. Arrival at Pherae. B. III, 404-490.
- 5th „ Visit to Sparta, and welcome at the house of Menelaus. B. III, 491—IV, 305.
- 6th „ Sojourn in Sparta. Return of the scene to Ithaca; and plot of suitors against Telemachus. B. IV, 306-624, and again 625-846.
- 7th „ Second council of the Gods. Despatch of Hermes to Calypso. B. V, 1-227.
- 8th-11th Building of the raft. B. V, 228-262.
- 12th-28th Departure of Odysseus from Ogygia and continuance of his voyage for seventeen days. B. V, 263-278.
- 29th-31st The Phacacian mountains come in sight (B. V, 279). Storm and shipwreck, and two days and nights drifting on the sea. On the twentieth day after he first sets sail he lands on the coast of Scheria, and seeks the shelter of the wood (B. V, 34, 317-390—VI, 170). During the night Athena appears to Nausicaa in a dream. B. VI, 13-40.
- 32nd day. Meeting of Nausicaa and Odysseus. His entrance into the palace of Alcinous. B. VI, 48—VII, 344.
- 33rd „ Second day spent in Scheria. Banquet. Games. Story of Odysseus, lasting late into the night. B. VIII, 1—XIII, 17.

The remainder of the poem occupies seven days.

ΟΔΥΣΣΕΙΑΣ Α.

Θεῶν ἀγορά. Ἀθηνᾶς παραίνεσις πρὸς Τηλέμαχον.

Invocation of the Muse.

Ἄνδρα μοι ἔννεπε, Μοῦσα, πολύτροπον, ὃς μάλα πολλὰ
πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσε·
πολλῶν δ' ἀνθρώπων ἴδεν ἄστεα καὶ νόον ἔγνω,
πολλὰ δ' ὃ γ' ἐν πόντῳ πάθεν ἄλγεα ὃν κατὰ θυμόν,
ἀρνύμενος ἥν τε ψυχὴν καὶ νόστον ἐταίρων. 5
ἀλλ' οὐδ' ὧς ἐτάρους ἐβόρυστο, ἰέμενός περ·
αὐτῶν γὰρ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο,
νήπιοι, οἳ κατὰ βοῦς Ὑπερίονος Ἡελίοιο
ἦσθιον· αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἦμαρ.
τῶν ἀμόθεν γε, θεᾶ, θύγατερ Διὸς, εἰπὲ καὶ ἡμῖν. 10

The detention of Odysseus in Calypso's isle.

Ἔνθ' ἄλλοι μὲν πάντες, ὅσοι φύγον αἰπὺν ὄλεθρον,
οἴκοι ἔσαν, πόλεμόν τε πεφευγότες ἤδ' ἐθάλασσαν·
τὸν δ' οἶον, νόστου κεχρημένον ἤδ' ἐγυναικὸς,
νύμφη πότνι' ἔρυκε Καλυψώ, δῖα θεάων,
ἐν σπέσσι γλαφυροῖσι, λιλαιομένη πόσιν εἶναι. 15
ἀλλ' ὅτε δὴ ἔτος ἦλθε περιπλομένων ἐνιαυτῶν,
τῷ οἳ ἐπεκλώσαντο θεοὶ οἰκόνδε νέεσθαι
εἰς Ἰθάκην, εὐδ' ἐνθα πεφυγμένος ἦεν ἀέθλων,
καὶ μετὰ οἷσι φίλοισι. θεοὶ δ' ἐλέαιρον ἅπαντες

1. ΟΔΥΣΣΕΙΑΣ Α.

νόσφι Ποσειδάωνος· ὁ δ' ἀσπερχὲς μενέαιεν 20
ἀντιθέφ' Ὀδυσῆι πάρος ἦν γαῖαν ικέσθαι.

Athena, in Poseidon's absence, claims the protection
of Zeus for Odysseus.

Ἄλλ' ὁ μὲν Αἰθίοπας μετεκίαθε τηλόθ' ἐόντας,
Αἰθίοπας, τοὶ διχθὰ δεδαλάται, ἔσχατοι ἀνδρῶν,
οἱ μὲν δυσομένου Ὑπερίονος, οἱ δ' ἀνιόντος,
ἀντιῶν ταύρων τε καὶ ἀρνειῶν ἐκατόμβης. 25

ἔνθ' ὃ γε τέρπετο δαιτὶ παρήμενος· οἳ δὲ δὴ ἄλλοι
Ζηνὸς ἐνὶ μεγάροισιν Ὀλυμπίου ἀθροοὶ ἦσαν.
τοῖσι δὲ μύθων ἦρχε πατὴρ ἀνδρῶν τε θεῶν τε·
μνήσατο γὰρ κατὰ θυμὸν ἀμύμονος Αἰγίσθοιο,
τόν ρ' Ἀγαμέμνονιδης τηλεκλυτὸς ἔκταν' Ὀρέστης· 30
τοῦ ὃ γ' ἐπιμνησθεῖς ἔπε' ἀθανάτοισι μετηύδα·

Ἔγω πόποι, οἶον δὴ νῦν θεοὺς βροτοὶ αἰτιῶνται.
ἔξ ἡμέων γάρ φασι κάκ' ἔμμεναι· οἳ δὲ καὶ αὐτοὶ
σφῆσιν ἀτασθαλίῃσιν ὑπὲρ μόνον ἄλγε' ἔχουσιν,
ὥς καὶ νῦν Αἰγισθος ὑπὲρ μόνον Ἀτρεΐδαο 35
γῆμ' ἄλοχον μνηστὴν, τὸν δ' ἔκτανε νοστήσαντα,
εἰδὼς αἰπὺν ὀλεθρον· ἐπεὶ πρό οἱ εἵπομεν ἡμεῖς,
Ἑρμείαν πέμψαντες, εὐσκοπον ἀργειφόντην,
μήτ' αὐτὸν κτείνειν μήτε μνάσθαι ἄκοιτιν·
ἐκ γὰρ Ὀρέσταο τίσις ἔσσεται Ἀτρεΐδαο, 40
ὀππότε' ἂν ἡβήσῃ τε καὶ ἥς ἰμεῖρεται αἴης.
ὥς ἔφαθ' Ἑρμείας, ἀλλ' οὐ φρένας Αἰγίσθοιο
πεῖθ' ἀγαθὰ φρονέων· νῦν δ' ἀθρόα πάντ' ἀπέτισε·

Τὸν δ' ἡμέμβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·
ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρειόντων, 45
καὶ λίην κείνός γε ζοικότι κέῖται ὀλέθρῳ·
ὥς ἀπόλοιτο καὶ ἄλλος ὅτις τοιαῦτά γε ῥέζοι.
ἀλλὰ μοι ἄμφ' Ὀδυσῆι δαΐφρονι δαίεται ἦτορ,
δυσμῶρφ, ὃς δὴ δηθὰ φίλων ἀπο πῆματα πάσχει

Ι. ΟΔΥΣΣΕΙΑΣ Α.

νήσῳ ἐν ἀμφιρύτῃ, ὅθι τ' ὀμφαλός ἐστι θαλάσσης. 50
 νῆσος δεινδρήσσσα, θεὰ δ' ἐν δώματα ναίει,
 Ἄτλαντος θυγάτηρ ὀλοόφρονος, ὅς τε θαλάσσης
 πάσης βένθεα οἶδεν, ἔχει δέ τε κίονας αὐτὸς
 μακρὰς, αἱ γαῖάν τε καὶ οὐρανὸν ἀμφὶς ἔχουσι.

τοῦ θυγάτηρ δύστηνον ὀδυρόμενον κατερύκει, 55
 αἰεὶ δὲ μαλακοῖσι καὶ αἰμυλλοῖσι λόγοισι
 θέλγει, ὅπως Ἰθάκης ἐπιλήσεται· αὐτὰρ Ὀδυσσεὺς,
 ἰέμενος καὶ καπνὸν ἀποθρώσκοντα νοῆσαι
 ἧς γαίης, θανέειν ἱμείρεται. οὐδέ νυ σοὶ περ
 ἐντρέπεται φίλον ἦτορ, Ὀλύμπιε. οὐ νύ τ' Ὀδυσσεὺς 60
 Ἀργείων παρὰ νηυσὶ χαρίζετο ἱερὰ ῥέζων
 Τροίῃ ἐν εὐρείῃ; τί νύ οἱ πόσον ὠδύσαιο, Ζεῦ;

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 'τέκνον ἐμὸν, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων.
 πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θελίοιο λαθοίμην, 65
 ὃς περὶ μὲν νόον ἐστὶ βροτῶν, περὶ δ' ἱρὰ θεοῖσιν
 ἀθανάτοισιν ἔδωκε, τοὶ οὐρανὸν εὐρὺν ἔχουσιν;
 ἀλλὰ Ποσειδάων γαῖήροχος ἀσκελὲς αἰὲν
 Κύκλωπος κεχόλωται, δν ὀφθαλμοῦ ἀλάωσεν,
 ἀντίθεον Πολύφημον, δον κράτος ἐστὶ μέγιστον 70
 πᾶσιν Κυκλώπεσσι· Θόωσα δέ μιν τέκε νύμφη,
 Φόρκυνος θυγάτηρ, ἀλὸς ἀτρυγέτοιο μέδοντος,
 ἐν σπέσσι γλαφυροῖσι Ποσειδάωνι μιγεῖσα.
 ἐκ τοῦ δὴ Ὀδυσῆα Ποσειδάων ἐνοσίχθων
 οὐ τι κατακτείνει, πλάζει δ' ἀπὸ πατρίδος αἵης. 75
 ἀλλ' ἄγεθ', ἡμεῖς οἷδε περιφραζώμεθα πάντες
 νόστον, ὅπως ἔλθῃσι· Ποσειδάων δὲ μεθήσει
 δν χόλον· οὐ μὲν γάρ τι δυνήσεται ἀντία πάντων
 ἀθανάτων ἀέκητι θεῶν ἐριδαινέμεν οἶος.'

Τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη 80
 'ὦ πάτερ ἡμέτερε Κρονίδη, ἦπατε κρείόντων,

1. ΟΔΥΣΣΕΙΑΣ Α.

εἰ μὲν δὴ νῦν τοῦτο φίλον μακάρεσσι θεοῖσι,
 νοστήσαι Ὀδυσῆα δαΐφρονα ὕνδε δόμονδε,
 Ἑρμείαν μὲν ἔπειτα, διάκτορον ἀργειφόντην,
 νῆσον ἐς Ὠγυγίην ὀτρύνομεν, ὅφρα τάχιστα 85
 Νύμφη ἐνπλοκάμῳ εἶπη νημερτέα βουλήν,
 νόστον Ὀδυσσῆος ταλασίφρονος, ὥς κε νήηται.
 αὐτὰρ ἐγὼν Ἰθάκην ἐσελεύσομαι, ὅφρα οἱ νιὸν
 μᾶλλον ἐποτρύνω, καὶ οἱ μένος ἐν φρεσὶ θείω,
 εἰς ἀγορὴν καλέσαντα κάρη κομόωντας Ἀχαιοὺς 90
 πᾶσι μνηστήρεσσιν ἀπειπέμεν, οἳ τέ οἱ αἰεὶ
 μῆλ' ἀδινὰ σφάζουσι καὶ εἰλίποδας ἔλικας βοῦς.
 πέμψω δ' ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθόεντα,
 νόστον πευσόμενον πατρὸς φέλου, ἣν που ἀκούσῃ,
 ἦδ' ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχρισιν.' 95

Athena appears to Telomachus in Ithaca, assuming
 the person of Menetes.

Ὡς εἰποῦσ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα,
 ἀμβρόσια, χρύσεια, τὰ μιν φέρον ἡμὲν ἐφ' ὑγρὴν
 ἦδ' ἐπ' ἀπείρονα γαῖαν ἅμα πνοιῆς ἀνέμοιο.
 [εἶλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξείῳ χαλκῷ,
 βριθὺν, μέγα, στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν 100
 ἡρώων, τοῖσιν τε κοτέσσεται ὀβριμοπάτρη.]
 βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀίξασα,
 στῆ δ' Ἰθάκης ἐνὶ δῆμῳ ἐπὶ προθύροις Ὀδυσῆος,
 οὐδοῦ ἐπ' αὐλείου· παλάμῃ δ' ἔχε χάλκεον ἔγχος,
 εἰδομένη ξείνῳ, Ταφίων ἡγήτορι, Μέντη. 105
 εὔρε δ' ἄρα μνηστήρας ἀγήνορας. οἱ μὲν ἔπειτα
 πεσσοῖσι προπάροιθε θυράων θυμὸν ἔτερπον,
 ἥμενοι ἐν ῥινοῖσι βοῶν, οὓς ἔκτανον αὐτοί.
 κήρυκες δ' αὐτοῖσι καὶ ὀτρυνεῖν θεράποντες
 οἱ μὲν ἄρ' οἶνον ἔμισγον ἐνὶ κρητῆρσι καὶ ὕδωρ, 110
 οἱ δ' αὖτε σπόγγοισι πολυτρήτοισι τραπέζας

1. ΟΔΥΣΣΕΙΑΣ Α.

νίζον καὶ πρότιθεν, τοὶ δὲ κρέα πολλὰ दाτεῦντο.

Τὴν δὲ πολὺ πρῶτος ἶδε Τηλέμαχος θεοειδῆς,
ἦστο γὰρ ἐν μνηστῆρσι φίλον τετιημένος ἦτορ,
ὁσσόμενος πατέρ' ἐσθλὸν ἐνὶ φρεσίν, εἴ ποθεν ἔλθων 115
μνηστήρων τῶν μὲν σκέδασιν κατὰ δώματα θείη,
τιμὴν δ' αὐτὸς ἔχοι καὶ κτήμασιν οἷσιν ἀνάσσοι.
τὰ φροϊέων, μνηστῆρσι μεθήμενος, εἰσὶδ' Ἀθήνην.
βῆ δ' ἰθὺς προθύροιο, νεμεσσήθη δ' ἐνὶ θυμῷ
ξεῖνον δητὰ θύρῃσιν ἐφειστάμεν' ἐγγύθι δὲ στὰς 120
χεῖρ' ἔλε δεξιτερὴν καὶ ἐδέξατο χάλκεον ἔγχος,
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

ἸΧαῖρε, ξεῖνε, παρ' ἄμμι φιλήσεται· αὐτὰρ ἔπειτα
δείπνου πασσάμενος μυθήσεται ὅττεό σε χρή.'

ἌΩς εἰπὼν ἡγήεθ', ἣ δ' ἔσπετο Παλλὰς Ἀθήνη. 125
οἱ δ' ὅτε δὴ ῥ' ἔντοσθεν ἔσαν δόμου ὑψηλοῖο,
ἔγχος μὲν ῥ' ἔστησε φέρων πρὸς κίονα μακρὴν
δουροδόκης ἔντοσθεν ἐυζόου, ἐνθα περ ἄλλα
ἔγχε' Ὀδυσσῆος ταλασίφρονος ἵστατο πολλὰ,
αὐτὴν δ' ἐς θρόνον εἰσεν ἄγων, ὑπὸ λῖτα πετάσσας, 130
καλὸν δαιδάλεον· ὑπὸ δὲ θρήνης ποσὶν ἦεν.
παρ δ' αὐτὸς κλισμὸν θέτο ποικίλον, ἔκτοθεν ἄλλων
μνηστήρων, μὴ ξεῖνος ἀνηθεὶς ὀρυμαγδῷ.
δείπνῳ ἀδήσειεν, ὑπερφιάλοισι μετελθὼν,
ἦδ' ἵνα μιν περὶ πατρὸς ἀποιχομένοιο ἔροιτο. 135
χέρνιβα δ' ἀμφίπολος προχόφ' ἐπέχευε φέρουσα
καλῇ χρυσεῇ, ὑπὲρ ἀργυρέοιο λέβητος,
νύσασθαι· παρὰ δὲ ξεστὴν ἐτάλυσσε τράπεζαν.
σίτου δ' αἰδοίῃ ταμίῃ παρέθηκε φέρουσα,
εἶδατα πόλλ' ἐπιθειῖσα, χαρίζομένη παρεόντων· 140
δαιτρὸς δὲ κρειῶν πίνακας παρέθηκεν αἰέρας
παντοίων, παρὰ δέ σφι τίθει χρύσεια κύπελλα
κῆρυξ δ' αὐτοῖσιν θάμ' ἐπώχετο οἶνοχοεῶν.

1. ΟΔΥΣΣΕΙΑΣ Α.

φράσσεται ὥς κε νήται, ἐπεὶ πολυμήχανός ἐστιν. 205
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
 εἰ δὴ ἐξ αὐτοῖο τόσος παῖς εἷς Ὀδυσῆος
 αἰνῶς γὰρ κεφαλὴν τε καὶ ὄμματα καλὰ ξοικας
 κείνῳ, ἐπεὶ θαμὰ τοῖον ἐμισγόμεθ' ἀλλήλοισι,
 πρὶν γε τὸν ἐς Τροίην ἀναβήμεναι, ἔνθα περ ἄλλοι 210
 Ἀργείων οἱ ἄριστοι ἔβαν κοίλῃς ἐπὶ νηυσὶν·
 ἐκ τοῦ δ' οὐτ' Ὀδυσῆα ἐγὼν ἴδον οὐτ' ἐμὲ κείνος.
 Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦνδα·
 'τοιγὰρ ἐγὼ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.
 μήτηρ μὲν τ' ἐμὲ φησι τοῦ ἔμμεναι, αὐτὰρ ἐγὼ γε 215
 οὐκ οἶδ'. οὐ γάρ πώ τις ἐδὼν γόνον αὐτὸς ἀνέγνω.
 ὥς δὴ ἐγὼ γ' ὄφελον μάκαρός μιν τευ ἔμμεναι νιὸς
 ἀνέρος, δν κτεάτεσσιν ἐοῖς ἐπὶ γῆρας ἔτετμε.
 νῦν δ' ὅς ἀποτμότατος γένετο θνητῶν ἀνθρώπων,
 τοῦ μ' ἐκ φασὶ γενέσθαι, ἐπεὶ σύ με τοῦτ' ἐρεεῖνεις.' 220

Athena complains of the presence of the suitors,

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 'οὐ μὲν τοι γενεήν γε θεοὶ νῶνυμνον ὀπίσσω
 θῆκαν, ἐπεὶ σέ γε τοῖον ἐγείνατο Πηνελόπεια.
 ἀλλ' ἄγε μοι πόδε εἰπὲ κατ' ἀτρεκέως κατάλεξον·
 τίς δαῖς, τίς δὲ ὄμιλος ὃδ' ἔπλετο; τίπτε δέ σε χρεώ;
 εἰλαπίνη ἦε γάμος; ἐπεὶ οὐκ ἔρανος τάδε γ' ἐστίν. 226
 ὥς τέ μοι ὑβρίζοντες ὑπερφιάλως δοκέουσι
 δαίνυσθαι κατὰ δῶμα. νεμεσσήσαιτό κεν ἀνὴρ
 αἵσχεα πόλλ' ὀρώων, ὅς τις πιτυτός γε μετέλθοι.'
 Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦνδα· 230
 'ξεῖν', ἐπεὶ ἄρ δὴ ταῦτά μ' ἀνείρειαι ἡδὲ μεταλλᾶς,
 μέλλεν μὲν ποτε οἶκος ὃδ' ἀφνειὸς καὶ ἀμύμων
 ἔμμεναι, ὅφρ' ἔτι κείνος ἀνὴρ ἐπιδήμιος ἦεν·
 νῦν δ' ἐτέρως ἐβόλουντο θεοὶ κακὰ μητιώωντες,

1. ΟΔΥΣΣΕΙΑΣ Α.

οἳ κείνων μὲν ἄιστον ἐποίησαν περὶ πάντων 235
 ἀνθρώπων, ἐπεὶ οὐ κε θανόντι περ ὧδ' ἀκαχοίμην,
 εἰ μετὰ οἷς ἐγάροισι δάμη Τρώων ἐνὶ δήμῳ,
 ἢ δὲ φίλων ἐν χερσὶν, ἐπεὶ πόλεμον τολύπευσε.
 τῷ κέν οἱ τύμβον μὲν ἐποίησαν Παναχαιοί,
 ἠδὲ κε καὶ ᾧ παιδὶ μέγα κλέος ἦρατ' ὀπίσσω. 240
 νῦν δέ μιν ἀκλειῶς ἄρπυιαι ἀνηρεΐσαντο·
 οἴχετ' ἄιστος, ἄπυστος, ἐμοὶ δ' ὀδύνας τε γόους τε
 κάλλιπεν· οὐδ' ἔτι κείνον ὀδυρόμενος στεναχίζω
 οἶον, ἐπεὶ νύ μοι ἄλλα θεοὶ κακὰ κήδε' ἔτευξαν.
 ὅσσοι γὰρ νήσοισιν ἐπικρατέουσιν ἄριστοι, 245
 Δουλιχίῳ τε Σάμῃ τε καὶ ὑλήεντι Ζακύνθῳ,
 ἠδ' ὅσσοι κραναὴν Ἰθάκην κάτα κοιρανέουσιν,
 τόσσοι μητέρ' ἐμὴν μνῶνται, τρύχουσι δὲ οἶκον.
 ἢ δ' οὐτ' ἀρνεῖται στυγερὸν γάμον οὔτε τελευτὴν
 ποιῆσαι δύναται· τοὶ δὲ φθινύθουσιν ἔδοντες 250
 οἶκον ἐμόν· τάχα δὴ με διαβρβαίουσιν καὶ αὐτόν·'
 Τὸν δ' ἐπαλαστήσασα προσηύδα Παλλὰς Ἀθήνη·
 'ὦ πόποι, ἦ δὴ πολλὸν ἀποιχομένον Ὀδυσῆος
 δεύῃ, ὃ κε μνηστήρσιν ἀναιδέσι χεῖρας ἐφείη.
 εἰ γὰρ νῦν ἐλθὼν δόμου ἐν πρώτῃσι θύρῃσι 255
 σταίῃ, ἔχων πῆληκα καὶ ἀσπίδα καὶ δύο δοῦρε,
 τοῖος ἐὼν οἶόν μιν ἐγὼ τὰ πρῶτ' ἐνόησα
 οἴκῳ ἐν ἡμετέρῳ πίνοντά τε τερπόμενόν τε,
 ἐξ Ἐφύρης ἀνιδόντα παρ' Ἴλου Μερμερίδαο·
 ᾗχετο γὰρ καὶ κείσε θοῆς ἐπὶ νηὸς Ὀδυσσεὺς 260
 φάρμακον ἀνδροφόνον διζήμενος, ὅφρα οἱ εἴη
 ἰοὺς χρίεσθαι χαλκῆρας· ἀλλ' ὁ μὲν οὐ οἱ
 δῶκεν, ἐπεὶ ῥα θεοὺς νεμεσίζετο αἰὲν ἐόντας,
 ἀλλὰ πατήρ οἱ δῶκεν ἐμός· φιλέεσκε γὰρ αἰνῶς.
 τοῖος ἐὼν μνηστήρσιν ὁμιλήσειεν Ὀδυσσεύς· 265
 πάντες κ' ὠκύμοροί τε γενοίατο πικρόγαμοί τε.

1. ΟΔΥΣΣΕΙΑΣ Α.

bids Telemachus dismiss them,

ἀλλ' ἢ τοι μὲν ταῦτα θεῶν ἐν γούνασι κείται,
ἢ κεν νοστήσας ἀποτίσεται, ἦε καὶ οὐκί,
οἴσιν ἐνὶ μεγάροισι· σὲ δὲ φράζεσθαι ἄνωγα
ὅπως κε μνηστῆρας ἀπώσσει ἐκ μεγάροιο. 270
εἰ δ' ἄγε νῦν ξυνίει καὶ ἐμῶν ἐμπάξω μύθων·
αὔριον εἰς ἀγορὴν καλέσας ἥρωας Ἀχαιοὺς
μῦθον πέφραδε πᾶσι, θεοὶ δ' ἐπιμάρτυροι ἔστων.
μνηστῆρας μὲν ἐπὶ σφέτερα σκίδνασθαι ἄνωχθι,
μητέρα δ', εἴ οἱ θυμὸς ἐφορμᾶται γαμέεσθαι, 275
ἅψ ἔω ἐς μέγαρον πατρὸς μέγα δυναμένοιο·
οἱ δὲ γάμον τεύξουσι καὶ ἀρτυνέουσιν ἔεδνα
πολλὰ μάλ', ὅσσα ἔοικε φίλης ἐπὶ παιδὸς ἔπεσθαι.

and counsels him to set out in search of his father.

σοὶ δ' αὐτῷ πυκινῶς ὑποθήσομαι, αἶ κε πίθηαι·
νῆ' ἄρσας ἐρέτησιν ἐέικοσιν, ἢ τις ἀρίστη, 280
ἔρχεο πευσόμενος πατρὸς δὴν οἰχομένοιο,
ἣν τίς τοι εἴπησι βροτῶν, ἢ ὅσσαν ἀκούσης
ἐκ Διὸς, ἢ τε μάλιστα φέρει κλέος ἀνθρώποισι.
πρῶτα μὲν ἐς Πύλον ἔλθῃ καὶ εἴρεο Νέστορα δῖον,
κεῖθεν δὲ Σπάρτηνδε παρὰ ξανθὸν Μενέλαον· 285
ὃς γὰρ δεύτατος ἦλθεν Ἀχαιῶν χαλκοχιτώνων.
εἰ μὲν κεν πατρὸς βίοτον καὶ νόστον ἀκούσης,
ἢ τ' ἂν τρυχόμενός περ ἔτι τλαίης ἐνιαυτόν·
εἰ δέ κε τεθνηῶτος ἀκούσης μηδ' ἔτ' ἐόντος,
νοστήσας δὴ ἔπειτα φίλην ἐς πατρίδα γαίαν 290
σῆμά τέ οἱ χεῦναι καὶ ἐπὶ κτέρεα κτερεῖξαι
πολλὰ μάλ', ὅσσα ἔοικε, καὶ ἀνέρι μητέρα δοῦναι.
αὐτὰρ ἐπὶν δὴ ταῦτα τελευτήσης τε καὶ ἔρξης,
φράζεσθαι δὴ ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν
ὅπως κε μνηστῆρας ἐνὶ μεγάροισι τεοῖσι 295
κτείνης ἢ δόλψ ἢ ἀμφαδόν· οὐδέ τί σε χρὴ

1. ΟΔΥΣΣΕΙΑΣ Α.

νηπιάας ὀχέειν, ἐπεὶ οὐκέτι τηλίκος ἐσσί.
 ἦ οὐκ ἄλεις οἶον κλέος ἔλλαβε δῖος Ὀρέστης
 πάντας ἐπ' ἀνθρώπους, ἐπεὶ ἔκτανε πατροφονῆα,
 Αἰγισθον δολόμητιν, ὃ οἱ πατέρα κλυτὸν ἔκτα; 300
 καὶ σὺ, φίλος, μάλα γάρ σ' ὀρώω καλὸν τε μέγαν τε,
 ἄλκιμος ἔσσ'; ἵνα τίς σε καὶ ὀψιγόνων εὖ εἴπῃ.
 αὐτὰρ ἐγὼν ἐπὶ νῆα θοῇν κατελεύσομαι ἤδη
 ἦδ' ἐτάρους, οἳ πού με μάλ' ἀσχαλώωσι μένοντες·
 σοὶ δ' αὐτῷ μελέτω, καὶ ἐμῶν ἐμπάξω μύθων.' 305

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδ' αὖ
 'ξεῖν', ἦ τοι μὲν ταῦτα φίλα φρονέων ἀγορεύεις,
 ὥς τε πατὴρ ᾧ παιδί, καὶ οὐ ποτε λήσομαι αὐτῶν.
 ἀλλ' ἄγε νῦν ἐπίμεινον, ἐπειγόμενός περ ὁδοῖο,
 ὄφρα λοεσσάμενός τε τεταρπόμενός τε φίλον κῆρ, 310
 δῶρον ἔχων ἐπὶ νῆα κίης, χαίρων ἐνὶ θυμῷ,
 τιμῆην, μάλα καλὸν, ὃ τοι κειμήλιον ἔσται
 ἐξ ἐμεῦ, οἷα φίλοι ξεῖνοι ξείνοισι διδοῦσι.'

Τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·
 'μή μ' ἔτι νῦν κατέρυκε, λιλαιόμενόν περ ὁδοῖο. 315
 δῶρον δ' ὅττι κέ μοι δοῦναι φίλον ἦτορ ἀνώγῃ,
 αὐτὶς ἀνερχομένῳ δόμεναι οἰκόνδε φέρεσθαι,
 καὶ μάλα καλὸν ἐλάν. σοὶ δ' ἄξιόν ἔσται ἀμοιβῆς.'

The goddess vanishes.

Ἡ μὲν ἄρ' ὥς εἰποῦς ἀπέβη γλαυκῶπις Ἀθήνη,
 ὄρνις δ' ὥς ἀνοπαῖα διέπτατο· τῷ δ' ἐνὶ θυμῷ 320
 θῆκε μένος καὶ θάρσος, ὑπέμνησέν τέ εἰ πατὸς
 μᾶλλον ἔτ' ἢ τὸ πάροιθεν. ὁ δὲ φρεσὶν ἦσι νοήσας
 θάμβησεν κατὰ θυμόν· οἶσατο γὰρ θεὸν εἶναι.
 αὐτίκα δὲ μνηστῆρας ἐπώχετο ἰσόθεος φῶς.

The song of Phemius attracts Penelope.

Τοῖσι δ' αἰοῖδος ἄειδε περικλυτός, οἳ δὲ σιωπῇ 325

1. ΟΔΥΣΣΕΙΑΣ Α.

εἶατ' ἀκούοντες· ὁ δ' Ἀχαιῶν νόστον ᾔειδε
 λυγρὸν, ὃν ἐκ Τροίης ἐπετείλατο Παλλὰς Ἀθήνη.

Τοῦ δ' ὑπερωϊόθεν φρεσὶ σύνθετο θέσπιν ᾠοὶδὴν
 κοῦρῃ Ἰκαρίοιο, περίφρων Πηνελόπειαι
 κλίμακα δ' ὑψηλὴν κατεβήσεται οἷο δόμοιο, 330
 οὐκ οἴη, ἅμα τῇ γε καὶ ἀμφίπολοι δὺ' ἔποντο.
 ἢ δ' ὅτε δὴ μνηστῆρας ἀφίκετο δῖα γυναικῶν,
 στή ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο,
 ἅντα παρειάων σχομένη λιπαρὰ κρήδεμνα·
 ἀμφίπολος δ' ἄρα οἱ κεδνὴ ἐκάτερθε παρέστη. 335
 δακρύσασα δ' ἔπειτα προσήύδα θεῖον ᾠοιδόν·

Ῥήμιε, πολλὰ γὰρ ἄλλα βροτῶν θελκτήρια οἶδας,
 ἔργ' ἀνδρῶν γε θεῶν τε, τά τε κλείουσιν ᾠοῖδοι·
 τῶν ἔν γέ σφιν ᾔειδε παρήμενος, οἱ δὲ σιωπῇ
 οἶνον πινόντων· ταύτης δ' ἀποπαύε' ᾠοιδῆς 340
 λυγρῆς, ἣ τέ μοι αἰεὶ ἐνὶ στήθεσσι φίλον κῆρ
 τείρει, ἐπεὶ με μάλιστα καθίκετο πένθος ἄλαστον.
 τοῖν γὰρ κεφαλὴν ποθέω μεμιτημένη αἰεὶ
 ἀνδρὸς, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἄργος·

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤύδα· 345
 Ῥήμιε, τί τ' ἄρα φθονέεις ἐρήροισιν ᾠοῖδων
 τέρπειν ὅππῃ οἱ νόος ὄρνυται; οὐ νύ τ' ᾠοῖδοι
 αἴτιοι, ἀλλὰ ποθὶ Ζεὺς αἴτιος, ὅς τε δίδωσιν
 ἀνδράσιν ἀλφειοτήσιν, ὅπως ἐθέλῃσιν, ἐκάστω.
 τοῦτ' οὐ νέμεσις Δαναῶν κακὸν οἶτον ἀεΐδειν· 350
 τὴν γὰρ ᾠοιδὴν μᾶλλον ἐπικλείουσ' ἄνθρωποι,
 ἢ τις ἀκούοντεςσι νεωτάτῃ ἀμφιπέληται.
 σοὶ δ' ἐπιτολμάτω κραδίη καὶ θυμὸς ἀκούειν·
 οὐ γὰρ Ὀδυσσεὺς οἶος ἀπώλεσε νόστιμον ἡμᾶρ
 ἐν Τροίῃ, πολλοὶ δὲ καὶ ἄλλοι φῶτες ὄλοντο. 355
 [ἀλλ' εἰς οἶκον ἰούσα τὰ σ' αὐτῆς ἔργα κόμιζε,
 ἱστόν τ' ἡλακᾶτην τε, καὶ ἀμφιπόλοισι κέλευε

1. ΟΔΥΣΣΕΙΑΣ Α.

ἔργον ἐποίχεσθαι· μῦθος δ' ἄνδρεςσι μελήσει
 πᾶσι, μάλιστα δ' ἐμοί· τοῦ γὰρ κράτος ἔστ' ἐνὶ οἴκῳ.]]'
 Ἡ μὲν θαμβήσασα πάλιν οἰκόνδε βεβήκει· 360
 παιδὸς γὰρ μῦθον πεπνυμένον ἔνθετο θυμῷ.
 ἐς δ' ὑπερῷ' ἀναβάσα σὺν ἀμφιπόλοισι γυναιξὶ
 κλαῖεν ἔπειτ' Ὀδυσῆα, φίλον πόσιν, ὅφρα οἱ ὕπνουν
 ἡδὺν ἐπὶ βλεφάροισι βάλε γλαυκῶπις Ἀθήνη.

Telemachus bids the suitors take their leave:

Μνηστῆρες δ' ὁμάδησαν ἀνὰ μέγαρα σκίοεντα· 365
 πάντες δ' ἡρήσαντο παρὰ λεχέεσσι κλιθῆναι.
 τοῖσι δὲ Τηλέμαχος πεπνυμένος ἤρχετο μύθων·
 ὦ Μητρὸς ἐμῆς μνηστῆρες ὑπέρβιον ὕβριν ἔχοντες,
 νῦν μὲν δαινύμενοι τερπώμεθα, μηδὲ βοητὺς
 ἔστω, ἐπεὶ τόδε καλὸν ἀκουέμεν ἔστιν ἀοιδοῦ 370
 τοιοῦδ' οἷος ὃδ' ἔστι, θεοῖς ἐναλίγκιος αὐδῆν.
 ἡῶθεν δ' ἀγορήνδε καθεζώμεσθα κιόντες
 πάντες, ἵν' ὑμῖν μῦθον ἀπηλεγέως ἀποείπω,
 ἐξιέναι μεγάρων· ἄλλας δ' ἀλεγύνετε δαίτας,
 ὑμὰ κτήματ' ἔδοντες, ἀμειβόμενοι κατὰ οἴκους. 375
 εἰ δ' ὑμῖν δοκέει τόδε λωίτερον καὶ ἄμεινον
 ἔμμεναι, ἀνδρὸς ἐνὸς βίοτον νήποιον ὀλέσθαι,
 κείρετ'· ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἰὲν ἐόντας,
 αἱ κέ ποθι Ζεὺς δῶσι παλίντιτα ἔργα γενέσθαι·
 νήπιονό κεν ἔπειτα δόμων ἔντοσθεν ὀλοίσθαι.' 380
 Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ὁδᾶξ ἐν χεῖλεσι φύντες
 Τηλέμαχον θαύμαζον, δ' θαρσαλέως ἀγόρευε.

Antinous retorts, and Eurymachus asks about their guest who had just gone.

Τὸν δ' αὖτ' Ἀντίνοος προσέφη, Εὐπείθεος υἱός·
 ὦ Τηλέμαχ', ἡ μάλα δὴ σε διδάσκουσιν θεοὶ αὐτοὶ
 ὑψαγόρην τ' ἔμμεναι καὶ θαρσαλέως ἀγορεύειν· 385

1. ΟΔΥΣΣΕΙΑΣ Α.

μη σέ γ' ἐν ἀμφιάλῳ Ἰθάκῃ βασιλῆα Κρονίων
ποιήσκειν, ὃ τοι γενεῇ πατρώϊόν ἐστιν.'

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδ' αὖ
'Αντίνο', ἣ καὶ μοι νεμεσήσεται ὅττι κεν εἶπω;
καὶ κεν τοῦτ' ἐθέλοιμι Διὸς γε διδόντος ἀρέσθαι. 390
ἣ φῆς τοῦτο κάκιστον ἐν ἀνθρώποισι τετύχθαι;
οὐ μὲν γάρ τι κακὸν βασιλευμένῳ αἰψά τέ οἱ δῶ
ἀφνειὸν πέλεται καὶ τιμηέστερος αὐτός.

ἀλλ' ἣ τοι βασιλῆες Ἀχαιῶν εἰσὶ καὶ ἄλλοι
πολλοὶ ἐν ἀμφιάλῳ Ἰθάκῃ, νέοι ἡδὲ παλαιοί, 395
τῶν κέν τις τόδ' ἔχῃσιν, ἐπεὶ θάνε διὸς Ὀδυσσεύς·
αὐτὰρ ἐγὼν οἴκοιο ἄναξ ἔσομ' ἡμετέροιο
καὶ δμῶων, οὔς μοι λήϊσσατο διὸς Ὀδυσσεύς.

Τὸν δ' αὖτ' Εὐρύμαχος, Πολύβου παῖς, ἀντίον ἦδ' αὖ
'Τηλέμαχ', ἣ τοι ταῦτα θεῶν ἐν γούνασι κεῖται, 400
ὅς τις ἐν ἀμφιάλῳ Ἰθάκῃ βασιλεύσει Ἀχαιῶν·
κτῆματα δ' αὐτὸς ἔχοις καὶ δώμασι σοῖσιν ἀνάσσοις.
μη γὰρ ὃ γ' ἔλθοι ἀνὴρ ὅς τις σ' ἀέκοντα βίηφι
κτῆματ' ἀπορραίσει, Ἰθάκης ἔτι ναιετοώσης.
ἀλλ' ἐθέλω σε, φέριστε, περὶ ξεινοιο ἐρέσθαι, 405
ὀππόθεν οὗτος ἀνὴρ, ποίης δ' ἐξ εὖχεται εἶναι
γαίης, ποῦ δ' ἐν οἱ γενεῇ καὶ πατρὶς ἄρουρα·
ἥέ τι ν' ἀγγελίην πατρὸς φέρει ἐρχομένοιο,
ἣ ἐὼν αὐτοῦ χρεῖος ἐελδόμενος τόδ' ἰκάνει;
οἶον ἀναίξας ἄφαρ οἴχεται, οὐδ' ὑπέμεινε 410
γνώμεναι· οὐ μὲν γάρ τι κακῶ εἰς ὦπα ἐφίκει.'

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδ' αὖ
'Εὐρύμαχ', ἣ τοι νόστος ἀπώλετο πατρὸς ἐμοῖο·
οὐτ' οὖν ἀγγελίῃ ἔτι πείθομαι, εἴ ποθεν ἔλθοι,
οὔτε θεοπροπίης ἐμπάζομαι, ἣν τινα μήτηρ 415
ἐς μέγαρον καλέσασα θεοπρόπον ἐξερέται.
ξεῖνος δ' οὗτος ἐμὸς πατρώϊος ἐκ Τάφου ἐστὶ,

1. ΟΔΥΣΣΕΙΑΣ Α.

Μέντης δ' Αγχιάλοιο δαΐφρονος εὔχεται εἶναι
νιός, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσει.'

Ὡς φάτο Τηλέμαχος, φρεσὶ δ' ἀθανάτην θεὸν ἔγνω.
οἱ δ' εἰς ὀρχηστὺν σσε καὶ ἱμερόεσσαν ἀοιδὴν 421
τρεψάμενοι τέρποντο, μένον δ' ἐπὶ ἔσπερον ἔλθειν.
τοῖσι δὲ τερπομένοισι μέλας ἐπὶ ἔσπερος ἦλθε·
δὴ τότε κακκείοντες ἔβαν οἰκύνδε ἕκαστος.

Telemachus ponders all night on Athena's advice.

Τηλέμαχος δ', ὅθι οἱ θάλαμος περικαλλέος αὐλῆς 425
ὑψηλὸς δέδμητο, περισκέπτῳ ἐνὶ χώρῳ,
ἔνθ' ἔβη εἰς εὐνὴν πολλὰ φρεσὶ μερμηρίζων.
τῷ δ' ἄρ' ἄμ' αἰθομένας δαΐδας φέρε κέδνα ἰδυῖα
Εὐρύκλει', Ὡπος θυγάτηρ Πεισηνορίδαο,
τὴν ποτε Λαέρτης πρίατο κτεάτεσσιν ἐοῖσι, 430
πρωθήβην ἔτ' ἐοῦσαν, ἑικοσάβοια δ' ἔδωκεν,
ἴσα δέ μιν κεδνῇ ἀλόχῳ τίεν ἐν μεγάροισιν,
εὐνῇ δ' οὐ ποτ' ἔμικτο, χόλον δ' ἀλέεινε γυναικός·
ἦ οἱ ἄμ' αἰθομένας δαΐδας φέρε, καὶ ἐ μάλιστα
δμῳάων φιλέεσκε, καὶ ἔτρεφε τυτθὸν ἐόντα. 435
ᾤξεν δὲ θύρας θαλάμου πύκα ποιητοῖο,
ἔζετο δ' ἐν λέκτρῳ, μαλακὸν δ' ἐκδυνε χιτῶνα·
καὶ τὸν μὲν γραίης πυκιμηδέος ἔμβαλε χερσίν.
ἦ μὲν τὸν πτύζασα καὶ ἀσκήσασα χιτῶνα,
πασσάλῳ ἀγκρεμάσασα παρὰ τρητοῖσι λέχεσσι, 440
βῆ ῥ' ἴμεν ἐκ θαλάμοιο, θύρην δ' ἐπέρυσσε κορώνη
ἀργυρῇ, ἐπὶ δὲ κληῖδ' ἐτάνυσσεν ἱμάντι.
ἔνθ' ὃ γε παννύχιος, κεκαλυμμένος οἶδς ἀώτῳ,
βούλευε φρεσὶν ἦσιν ὕδὸν τὴν πέφραδ' Ἀθήνη.

ΟΔΥΣΣΕΙΑΣ Β.

Ἰθακησίων ἀγορά. Τηλεμάχου ἀποδημία.

The meeting summoned by Telemachus.

Ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,
ῥῶνυτ' ἄρ' ἐξ' εὐνήφιν Ὀδυσσῆος φίλος υἱός,
εἴματα ἐσσάμενος, περὶ δὲ ξίφος ὄξυ θέτ' ὦμφ,
ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
βῆ δ' ἴμεν ἐκ θαλάμοιο θεῶ ἐναλγίκιος αἴτην. 5
αἶψα δὲ κηρύκεσσι λιγυφθόγγοισι κέλευσε
κηρύσσειν ἀγορήνδε κάρη κομόωντας Ἀχαιοὺς.
οἱ μὲν ἐκίρυσσον, τοὶ δ' ἡγείροντο μάλ' ὤκα.
αὐτὰρ ἐπεὶ ῥ' ἡγερθεν ὁμηγερέες τ' ἐγένοντο,
βῆ ῥ' ἴμεν εἰς ἀγορὴν, παλάμη δ' ἔχε χάλκεον ἔγχος, 10
οὐκ οἶος, ἅμα τῷ γε κύνες πόδας ἀργοὶ ἔποντο.
θεσπεσίην δ' ἄρα τῷ γε χάριν κατέχευεν Ἀθήνη.
τὸν δ' ἄρα πάντες λαοὶ ἐπερχόμενον θηεῦντο·
ἔζετο δ' ἐν πατρὸς θώκῃ, εἶξαν δὲ γέροντες.

Speech of Aegyptius.

τοῖσι δ' ἔπειθ' ἦρως Αἰγύπτιος ἦρχ' ἀγορεύειν, 15
ὃς δὴ γήραι κυφὸς ἔην καὶ μυρία ἦδη.
καὶ γὰρ τοῦ φίλος υἱὸς ἅμ' ἀντιθέφ' Ὀδυσῆι
Ἴλιον εἰς εὐπωλον ἔβη κολῆς ἐνὶ νηυσὶν,
Ἀντιφὸς αἰχμητῆς· τὸν δ' ἄγριος ἔκτανε Κύκλωψ .

2. ΟΔΥΣΣΕΙΑΣ Β.

ἐν σπῆι γλαφυρῷ, πύματον δ' ὠπλίσσατο δόρπον. 20
 τρεῖς δέ οἱ ἄλλοι ἔσαν, καὶ ὁ μὲν μνηστήρσιν ὀμίλει,
 Εὐρύνομος, δύο δ' αἰὲν ἔχον πατρώια ἔργα·
 ἀλλ' οὐδ' ὥς τοῦ λῆθετ' ὀδυρόμενος καὶ ἀχεύων.
 τοῦ ὃ γε δακρυχέων ἀγορήσατο καὶ μετέειπε·
 'Κέκλυτε δὴ νῦν μεν, Ἴθακήσιοι, ὅττι κεν εἴπω· 25
 οὔτε ποθ' ἡμετέρη ἀγορὴ γένετ' οὔτε θόωκος
 ἐξ οὗ Ὀδυσσεὺς διὸς ἔβη κοίλης ἐνὶ νηυσί.
 νῦν δὲ τίς ᾧδ' ἡγείρε; τίνα χρεῖῶ τόσον ἵκει
 ἢ ἐ νέων ἀνδρῶν, ἢ οἱ προγενέστεροί εἰσιν;
 ἢ ἐ τιν' ἀγγελίην στρατοῦ ἔκλυεν ἐρχομένοιο, 30
 ἢν χ' ἡμῖν σάφα εἴποι, ὅτε πρότερός γε πύθοιτο;
 ἢ ἐ τι δῆμιον ἄλλο πιφαύσκειται ἢδ' ἀγορεύει;
 ἐσθλός μοι δοκεῖ εἶναι, ὀνήμενος. εἴθε οἱ αὐτῷ
 Ζεὺς ἀγαθὸν τελέσειεν, ὃ τι φρεσὶν ἦσι μενοινᾷ.'

Answer of Telemachus, and his appeal to the people.

ὧς φάτο, χαῖρε δὲ φήμη Ὀδυσσῆος φίλος υἱός, 35
 οὐδ' ἄρ' ἔτι δὴν ἦστο, μενούνησεν δ' ἀγορεύειν,
 στῆ δὲ μέσῃ ἀγορῇ· σκῆπτρον δέ οἱ ἔμβαλε χεῖρὶ
 κῆρυξ Πεισῆνωρ, πεπνυμένα μῆδεα εἰδώς.
 πρῶτον ἔπειτα γέροντα καθαπτόμενος προσέειπεν·
 'ὦ γέρον, οὐχ ἐκὰς οὗτος ἀνὴρ, τάχα δ' εἴσαι αὐτὸς,
 ὃς λαὸν ἡγεῖρα· μάλιστα δέ μ' ἄλγος ἰκάνει. 41
 οὔτε τιν' ἀγγελίην στρατοῦ ἔκλυον ἐρχομένοιο,
 ἢν χ' ὑμῖν σάφα εἴπω, ὅτε πρότερός γε πυθοίμην,
 οὔτε τι δῆμιον ἄλλο πιφαύσκομαι οὐδ' ἀγορεύω,
 ἀλλ' ἔμδον αὐτοῦ χρεῖος, ὃ μοι κακὸν ἔμπεσεν οἴκῳ, 45
 δοιά· τὸ μὲν πατέρ' ἐσθλὸν ἀπώλεσα, ὃς ποτ' ἐν ὑμῖν
 τοῖσδεσσιν βασίλευε, πατὴρ δ' ὥς ἥπιος ἦεν·
 νῦν δ' αὖ καὶ πολὺ μείζον, ὃ δὴ τάχα οἶκον ἅπαντα
 πάγχυ διαβράσει, βίωτον δ' ἀπὸ πάμπαν δλέσσει.

2. ΟΔΥΣΣΕΙΑΣ Β.

μητέρι μοι μνηστῆρες ἐπέχραον οὐκ ἐθελούσῃ, 50
 τῶν ἀνδρῶν φίλοι νῆες οἳ ἐνθάδε γ' εἰσὶν ἄριστοι,
 οἳ πατὴρς μὲν ἐς οἶκον ἀπερβρίγασιν νέεσθαι
 Ἰκαρίου, ὥς κ' αὐτὸς ἐεδνώσαιο θυγάτρα,
 δοίῃ δ' ᾧ κ' ἐθέλοι καὶ οἱ κεχαρισμένος ἔλθοι.
 οἳ δ' εἰς ἡμέτερον πωλεύμενοι ἥματα πάντα, 55
 βοῦς ἱερεύοντες καὶ ὄις καὶ πλόνας αἶγας,
 εἰλαπινάζουσιν πίνουσί τε αἶθοπα οἶνον
 μαψιδίως· τὰ δὲ πολλὰ κατάνεται. οὐ γὰρ ἔπ' ἀνὴρ
 οἶος Ὀδυσσεὺς ἔσκεν, ἀρῆν ἀπὸ οἴκου ἀμῦναι.
 ἡμεῖς δ' οὐ νύ τι τοιοῖο ἀμυνέμεν· ἢ καὶ ἔπειτα 60
 λευγαλέοι τ' ἐσόμεσθα καὶ οὐ δεδαηκότες ἀλκῆν.
 ἢ τ' ἂν ἀμυναιήμην, εἴ μοι οὐν αἰεὶ γε παρείη.
 οὐ γὰρ ἔτ' ἀνσχετὰ ἔργα τετεύχεται, οὐδ' ἔτι καλῶς
 οἶκος ἐμὸς διόλωλε· νεμεσσήθητε καὶ αὐτοί,
 ἄλλους τ' αἰδέσθητε περικτίονας ἀνθρώπους, 65
 οἳ περιναϊετάουσι· θεῶν δ' ὑποδείσατε μῆνιν,
 μή τι μεταστρέψωσιν ἀγασσάμενοι κακὰ ἔργα.
 λίσσομαι ἡμὲν Ζηνὸς Ὀλυμπίου ἠδὲ Θέμιστος,
 ἢ τ' ἀνδρῶν ἀγορὰς ἡμὲν λυεῖ ἠδὲ καθίζει·
 σχέσθε, φίλοι, καὶ μ' οἶον ἔασατε πένθει λυγρῷ 70
 τεῖρεσθ', εἰ· μή πού τι πατὴρ ἐμὸς ἐσθλὸς Ὀδυσσεὺς
 δυσμενέων κάκ' ἔρεξευ ἐκνήμιδας Ἀχαιοὺς,
 τῶν μ' ἀποτινύμενοι κακὰ ρέζετε δυσμενέοντες,
 τούτους ὀτρύνοντες. ἐμοὶ δέ κε κέρδιον εἴη
 ὑμέας ἐσθέμεναι κειμήλιά τε πρόβασίν τε. 75
 εἴ χ' ὑμεῖς γε φάγοιτε, τάχ' ἂν ποτε καὶ τίσις εἴη.
 τόφρα γὰρ ἂν κατὰ ἄστνυ ποτιπτυσσοίμεθα μύθῳ
 χρήματ' ἀπαιτίζοντες, ἕως κ' ἀπὸ πάντα δοθείη·
 νῦν δέ μοι ἀπρήκτους ὀδύνας ἐμβάλλετε θυμῷ.
 *Ὡς φάτο χωόμενος, ποτὶ δὲ σκῆπτρον βάλε γαίῃ, 80
 δάκρυ' ἀναπρήσας· οἶκτος δ' ἔλε λαὸν ἅπαντα.

2. ΟΔΥΣΣΕΙΑΣ Β.

ἐνθ' ἄλλοι μὲν πάντες ἀκὴν ἔσαν, οὐδέ τις ἔτλη
Τηλέμαχον μύθοισιν ἀμείψασθαι χαλεποῖσιν·
Ἀντίνοος δέ μιν οἷος ἀμειβόμενος προσέειπε·

Antinous' retorts, and blames Penelope.

Ἵ Τηλέμαχ' ὑψαγόρη, μένος ἄσχετε, ποῖον εἶπες 85
ἡμέας αἰσχύϊων, ἐθέλοις δέ κε μῶμον ἀνάψαι.
σοὶ δ' οὐ τι μνηστῆρες Ἀχαιῶν αἰτιοί εἰσιν,
ἀλλὰ φίλη μήτηρ, ἥ τοι περὶ κέρδεα οἶδεν.
ἤδη γὰρ τρίτον ἔστιν ἔτος, τάχα δ' εἴσι τέταρτον,
90 ἐξ οὗ ἀτέμβει θυμὸν ἐνὶ στήθεσσιν Ἀχαιῶν.
πάντας μὲν ῥ' ἔλπει, καὶ ὑπίσχεται ἀνδρὶ ἐκάστω,
ἀγγελίας προῖεῖσα· νόος δέ οἱ ἄλλα μενοινᾷ.
ἡ δὲ δόλον τόνδ' ἄλλον ἐνὶ φρεσὶ μερμήριξε·
στησαμένη μέγαν ἱστὸν ἐνὶ μεγάροισιν ὕφαινε,
95 λεπτὸν καὶ περίμετρον· ἄφαρ δ' ἡμῖν μετέειπε·
κοῦροι, ἐμοὶ μνηστῆρες, ἐπεὶ θάνε διὸς Ὀδυσσεύς,
μῖμνετ' ἐπειγόμενοι τὸν ἐμὸν γάμον, εἰς ὃ κε φῶρος
ἐκτελέσω, μή μοι μεταμῶνια νήματ' ὀληται,
Λαέρτη ἥρωι ταφήϊον, εἰς ὅτε κέν μιν
100 μοῖρ' ὀλοῇ καθέλῃσι τανηλεγέος θανάτοιο,
μή τίς μοι κατὰ δῆμον Ἀχαιιάδων νεμεσῇσῃ,
αἶ κεν ἄτερ σπείρου κῆται πολλὰ κτεατίσσας.
ὥς ἔφαθ', ἡμῖν δ' αὖτ' ἐπεπείθετο θυμὸς ἀγῆνωρ.
ἔνθα καὶ ἡματίη μὲν ὑφαίνεσκεν μέγαν ἱστὸν,
105 νύκτας δ' ἀλλύεσκεν, ἐπεὶ δαΐδας παραθείτο.
ὥς τρίτες μὲν ἔληθε δόλῳ καὶ ἔπειθεν Ἀχαιοὺς·
ἀλλ' ὅτε τέταρτον ἦλθεν ἔτος καὶ ἐπήλυθον ὥραι,
καὶ τότε δὴ τις εἶπε γυναικῶν, ἡ σάφα ᾗδῃ,
καὶ τήν γ' ἀλλύουσαν ἐφεύρομεν ἀγλαὸν ἱστόν.
ὥς τὸ μὲν ἐξετέλεσσε καὶ οὐκ ἐθέλουσ' ὑπ' ἀνάγκης· 110
σοὶ δ' ὧδε μνηστῆρες ὑποκρίνονται, ἔν' εἰδῆς

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αὐτὸς σφ' θυμῷ, εἰδῶσι δὲ πάντες Ἀχαιοί.
 μητέρα σὴν ἀπόπεμψον, ἄνωχθι δέ μιν γαμέεσθαι
 τῷ ὅτεφ' τε πατὴρ κέλεται καὶ ἀνδάνει αὐτῇ.
 εἰ δ' ἔτ' ἀνίσει γε πολὺν χρόνον υἱᾶς Ἀχαιῶν, 115
 τὰ φρονέουσ' ἀνὰ θυμὸν ἃ οἱ περὶ δῶκεν Ἀθήνη,
 ἔργα τ' ἐπίστασθαι περικαλλέα καὶ φρένας ἐσθλὰς
 κέρδεά θ', οἷ' οὐ πῶ τιν' ἀκούομεν οὐδὲ παλαιῶν,
 τάων αἰ πάρος ἦσαν ἐνπλοκάμιδες Ἀχαιαί,
 Τυρώ τ' Ἀλκμήνη τε ἐυστέφανός τε Μυκῆνη· 120
 τάων οὐ τις ὁμοῖα νοήματα Πηνελοπείη
 ἦδ' ἄτ' ἀρ' μὲν τοῦτό γ' ἐναΐσιμον οὐκ ἐνόησε.
 τόφρα γὰρ οὖν βίότῳ τε τεὸν καὶ κτήματ' ἔδονται,
 ὄφρα κε κείμῃ τοῦτον ἔχῃ ἰθὺν, ὣν τιwά οἱ νῦν
 ἐν στήθεσσι τιθεῖσι θεοί. μέγα μὲν κλέος αὐτῇ 125
 ποιεῖτ', αὐτὰρ σοί γε ποθὴν πολέος βιότοιο·
 ἡμεῖς δ' οὔτ' ἐπὶ ἔργα πάρος γ' ἴμεν οὔτε πῃ ἄλλῃ,
 πρίν γ' αὐτὴν γήμασθαι Ἀχαιῶν φ' κ' ἐθέλῃσι.'

Telemachus answers, and invokes the aid of Zeus.

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦῤῥα·
 'Ἀντίνο', οὐ πῶς ἔστι δόμων ἀέκουσαν ἀπῶσαι 130
 ἢ μ' ἔτεχ', ἣ μ' ἔθρεψε· πατὴρ δ' ἐμὸς ἄλλοθι γαίης,
 ζῶει ὃ γ' ἢ τέθνηκε· κακὸν δέ με πόλλ' ἀποτίνειν
 Ἰκαρίῳ, αἶ κ' αὐτὸς ἐκὼν ἀπὸ μητέρα πέμψω.
 ἐκ γὰρ τοῦ πατρὸς κακὰ πείσομαι, ἄλλα δὲ δαίμων
 δώσει, ἐπεὶ μήτηρ στυγεράς ἀρήσεται ἔρινυς 135
 οἴκου ἀπερχομένη· νέμεσις δέ μοι ἐξ ἀνθρώπων
 ἔσσεται· ὥς οὐ τοῦτον ἐγὼ ποτε μῦθον ἐνίψω.
 ὑμέτερος δ' εἰ μὲν θυμὸς νεμεσίζεται αὐτῶν,
 ἔξιτέ μοι μεγάρων, ἄλλας δ' ἀλεγύνετε δαῖτας
 ὑμὰ κτήματ' ἔδοντες, ἀμειβόμενοι κατὰ οἴκους. 140
 εἰ δ' ὑμῶν δοκέει τόδε λώϊτερον καὶ ἄμεινον

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ἔμμεναι, ἀνδρὸς ἐνὸς βίοντος νήποινον ὀλέσθαι,
 κείρετ'· ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἶεν ἔοντας,
 αἷ κέ ποθι Ζεὺς δῶσι παλίντυτα ἔργα γενέσθαι.
 νήποινοί κεν ἔπειτα δόμων ἔντοσθεν ὀλοισθε.'

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Zeus sends a favourable omen, which Halitherses
 interprets.

*Ὡς φάτο Τηλέμαχος, τῷ δ' αἰετὼ εὐρύοπα Ζεὺς
 ὑψόθεν ἐκ κορυφῆς ὄρεος προέηκε πέτεσθαι.
 τῷ δ' ἔως μὲν ῥ' ἐπέτοτο μετὰ πνοιῆς ἀνέμοιο,
 πλησίω ἀλλήλοισι τιταινομένω πτερύγεσσιν·
 ἀλλ' ὅτε δὴ μέσσην ἀγορὴν πολύφημον ἰκέσθην, 150
 ἐνθ' ἐπιδιωθέντε τιναξάσθην ἥτερὰ πολλὰ,
 ἐς δ' ἰδέτην πάντων κεφαλὰς, ὅσσοντο δ' ὀλεθρον,
 δρυψαμένω δ' ὀνύχεσσι παρείας ἀμφί τε δειρὰς
 δεξιῷ ἤϊξαν διὰ τ' οἰκία καὶ πόλιν αὐτῶν.
 θάμβησαν δ' ὄρνιθας, ἐπεὶ ἴδον ὀφθαλμοῖσιν 155
 ὥρμηναν δ' ἀνὰ θυμὸν ἅ περ τελέεσθαι ἔμελλον.
 τοῖσι δὲ καὶ μετέειπε γέρων ἦρως Ἀλιθέρης
 Μαστορίδης· ὁ γὰρ οἷος ὁμηλικίην ἐκέκαστο
 ὄρνιθας γινῶναι καὶ ἐναίσιμα μυθήσασθαι·
 ὃ σφιν ἐυφρονέων ἀγορήσατο καὶ μετέειπε· 160

‘Κέκλυτε δὴ νῦν μεν, Ἰθακήσιοι, ὅττι κεν εἴπω·
 μνηστῆρσιν δὲ μάλιστα πιφασκόμενος τάδε εἶρω.
 τοῖσιν γὰρ μέγα πῆμα κυλίνδεται· οὐ γὰρ Ὀδυσσεὺς
 δὴν ἀπάνευθε φίλων ὦν ἔσσεται, ἀλλὰ που ἤδη
 ἐγγυς ἐὼν τοίσδεσσι φόνον καὶ κῆρα φυντεύει 165
 πάντεσσιν· πολέσιν δὲ καὶ ἄλλοισιν κακὸν ἔσται,
 οἱ νεμόμεσθ' Ἰθάκην εὐδείελον. ἀλλὰ πολὺ πρὶν
 φραζώμεσθ' ὥς κεν καταπαύσομεν· οἱ δὲ καὶ αὐτοὶ
 πανέσθων· καὶ γὰρ σφιν ἄφαρ τόδε λωῖόν ἐστιν.
 οὐ γὰρ ἀπείρητος μαντεύομαι, ἀλλ' εὖ εἰδώς· 170

2. ΟΔΥΣΣΕΙΑΣ Β.

καὶ γὰρ κείνῳ φημὶ τελευτηθῆναι ἅπαντα
 ὥς οἱ ἐμυθεόμην, ὅτε Ἴλιον εἰσανέβαινον
 Ἀργεῖοι, μετὰ δέ σφιν ἔβη πολύμητις Ὀδυσσεύς.
 φῆν κακὰ πολλὰ παθόντ', ὀλέσαντ' ἅπῃ πάντας ἑταίρους
 ἄγνωστον πάντεσσιν ἐεικοστῷ ἐνιαυτῷ 175
 οἴκαδ' ἐλεύσεσθαι· τὰ δὲ δὴ νῦν πάντα τελεῖται.'

Eurymachus replies scornfully.

Τὸν δ' αὖτ' Εὐρύμαχος, Πολύβου παῖς, ἀντίον ἦῤδα·
 'ὦ γέρον, εἰ δ' ἄγε νῦν μαντεύεο σοῖσι τέκεσσιν
 οἴκαδ' ἰὼν, μή πού τι κακὸν πάσχωσιν ὀπίσσω·
 ταῦτα δ' ἐγὼ σέο πολλὸν ἀμείνων μαντεύεσθαι. 180
 ὄρنيθες δέ τ' πολλοὶ ὑπ' αἴγαρς ἠελίοιο
 φοιτῶσ', οὐδέ τε πάντες ἐναίσιμοι· αὐτὰρ Ὀδυσσεὺς
 ὦλετο τῇλ', ὥς καὶ σὺ καταφθίσθαι σὺν ἐκείνῳ
 ὠφελές. οὐκ ἂν τόσσα θεοπροπέων ἀγόρευες,
 οὐδέ κε Τηλέμαχον κεχολωμένον ᾧδ' ἀνιείης, 185
 σῷ οἴκῳ δῶρον ποτιδέγμενος, αἶ κε πόρρησιν.
 ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 αἶ κέ νεώτερον ἄνδρα παλαιὰ τε πολλὰ τε εἰδὼς
 παρφάμενος ἐπέεσσιν ἐποτρύνῃς χαλεπαίνειν,
 αὐτῷ μὲν οἱ πρῶτον ἀνιηρέστερον ἔσται, 190
 [πρῆξαι δ' ἔμπης οὐ τι δυνήσεται εἵνεκα τῶνδε·]
 σοὶ δέ, γέρον, θωῆν ἐπιθήσομεν ἦν κ' ἐνὶ θυμῷ
 τίνων ἀσχάλλῃς· χαλεπὸν δέ τοι ἔσσεται ἄλγος.
 Τηλεμάχῳ δ' ἐν πᾶσιν ἐγὼν ὑποθήσομαι αὐτός·
 μητέρ' ἔην ἐς πατρός ἀνωγέτω ἀπονέεσθαι· 195
 οἱ δὲ γάμον τεύξουσι καὶ ἀρτυνέουσιν ἔεδνα
 πολλὰ μάλ', ὅσσα ἔοικε φίλης ἐπὶ παιδὸς ἐπεσθαι.
 οὐ γὰρ πρὶν παύσεσθαι οἴομαι νῆας Ἀχαιῶν
 μνηστῦος ἀργαλέης, ἐπεὶ οὐ τινα δεῖδιμεν ἔμπης,
 οὔτ' οὖν Τηλέμαχον, μάλα περ πολύμυθον ἐόντα· 200

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οὔτε θεοπροπίης ἐμπαζόμεθ', ἦν σὺ, γεραιέ,
 μυθείαι ἀκράαντον, ἀπεχθάνεαι δ' ἔτι μᾶλλον.
 χρήματα δ' αὖτε κακῶς βεβρώσεται, οὐδὲ ποτ' ἴσα
 ἔσσεται, ὄφρα κεν ᾧ γε διατρίβησιν Ἀχαιοὺς
 δν γάμον· ἡμεῖς δ' αὖ ποτιδέγμενοι ἡμᾶτα πάντα 205
 εἵνεκα τῆς ἀρετῆς ἐριδαίνομεν, οὐδὲ μετ' ἄλλας
 ἐρχόμεθ', ἅς ἐπιεικὲς ὀπνιέμεν ἐστὶν ἐκάστω.'

Telemachus asks for a ship that he may seek his father.

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦ᾽δα·
 'Εὐρύμαχ' ἠδὲ καὶ ἄλλοι, ὅσοι μνηστήρες ἀγαυοί,
 ταῦτα μὲν οὐχ ὑμέας ἔτι λίσσομαι οὐδ' ἀγορεύω· 210
 ἦδη γὰρ τὰ ἴσασι θεοὶ καὶ πάντες Ἀχαιοί.
 ἀλλ' ἄγε μοι δότε νῆα θοὴν καὶ εἴκοσ' ἐταῖρους,
 οἳ κέ μοι ἔνθα καὶ ἔνθα διαπρήσσωσι κέλευθον.
 εἶμι γὰρ ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθόεντα,
 νόστον πευσόμενος πατρός δῆν οἰχομένοιο, 215
 ἦν τίς μοι εἴπησι βροτῶν, ἧ ὅσσαν ἀκούσω
 ἐκ Διὸς, ἧ τε μάλιστα φέρει κλέος ἀνθρώποισιν.
 εἰ μὲν κεν πατὴρ βίοτον καὶ νόστον ἀκούσω,
 ἦ τ' ἂν, τρυχόμενός περ, ἔτι τλαίην ἐνιαυτόν·
 εἰ δέ κε τεθνηῶτος ἀκούσω μηδ' ἔτ' ἐόντος, 220
 νοστήσας δὴ ἔπειτα φίλην ἐς πατρίδα γαίαν·
 σῆμά τέ οἱ χεύω καὶ ἐπὶ κτέρεα κτερεΐξω
 πολλὰ μάλ', ὅσσα ἔοικε, καὶ ἀνέρι μητέρα δώσω.'
 Ἥ τοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔζετο, τοῖσι δ' ἀνέστη
 Μέντωρ, ὃς ῥ' Ὀδυσῆος ἀμύμονος ἦεν ἐταῖρος, 225
 καὶ οἱ ἰὼν ἐν νηυσὶν ἐπέτρεπεν οἶκον ἅπαντα,
 πείθεσθαι τε γέροντι καὶ ἔμπεδα πάντα φυλάσσειν·
 ὃ σφιν ἐνφρονέων ἀγορήσατο καὶ μετέειπε·

Mentor reproaches the people for disloyalty.

'Κέκλυτε δὴ νῦν μεν, Ἰθακήσιοι, ὅττι κεν εἴπω·

2. ΟΔΥΣΣΕΙΑΣ Β.

μή τις ἔτι πρόφρων ἀγανὸς καὶ ἥπιος ἔστω 230
 σκηπτουῆχος βασιλεὺς, μηδὲ φρεσὶν αἴσιμα εἰδὼς,
 ἀλλ' αἰεὶ χαλεπὸς τ' εἴη καὶ αἴσυλα ῥέζοι,
 ὥς οὗ τις μέμνηται Ὀδυσσῆος θελοῖο
 λαῶν, οἷσιν ἄνασσε, πατὴρ δ' ὥς ἥπιος ἦεν.
 ἀλλ' ἦ τοι μνηστῆρας ἀγήνορας οὗ τι μεγαίρω 235
 ἔρδειν ἔργα βίαια κακοῖσιν νόοιο·
 σφᾶς γὰρ παρθέμενοι κεφαλᾶς κατέδουσι βιαίως
 οἶκον Ὀδυσσῆος, τὸν δ' οὐκέτι φασὶ νέεσθαι.
 νῦν δ' ἄλλω δῆμῳ νεμεσίζομαι, οἷον ἄπαντες
 ἦσθ' ἄνεψ, ἀτὰρ οὗ τι καθαπτόμενοι ἐπέεσσι 240
 παύρους μνηστῆρας κατερύκετε πολλοὶ ἑόντες.
 Τὸν δ' Εὐηνόριδης Λειώκριτος ἀντίον ἤυδα·
 'Μέντορ ἀταρτηρὲ, φρένας ἤλεε, ποῖον ξείπες
 ἡμέας ὀτρύνων καταπανάμεν. ἀργαλέον δὲ
 ἀνδράσι καὶ πλεόνεσσι μαχήσασθαι περὶ δαιτί. 245
 εἴ περ γάρ κ' Ὀδυσσεὺς Ἰθακήσιος αὐτὸς ἐπελθὼν
 δαινυμένους κατὰ δῶμα ἐὼν μνηστῆρας ἀγανούς
 ἐξελάσαι μεγάροιο μενοιμήσει' ἐνὶ θυμῷ,
 οὗ κέν οἱ κεχάροιτο γυνή, μάλα περ χατέουσα,
 ἐλθούτ', ἀλλὰ κεν αὐτοῦ ἀεικέα πότμον ἐπίσποι, 250
 εἰ πλεόνεσσι μάχοιτο· σὺ δ' οὐ κατὰ μοῖραν ξείπες.
 ἀλλ' ἄγε, λαοὶ μὲν σκιδνασθ' ἐπὶ ἔργα ἕκαστος,
 τούτῳ δ' ὀτρυνέει Μέντωρ ὁδὸν ἥδ' Ἀλιθέρης,
 οἳ τέ οἱ ἐξ ἀρχῆς πατρώιοι εἰσιν ἑταῖροι.
 ἀλλ', ὀίω, καὶ δηθὰ καθήμενος ἀγγελιδῶν 255
 πεύσεται εἰν Ἰθάκῃ, τελέει δ' ὁδὸν οὗ ποτε ταύτην.'
 Ὡς ἄρ' ἐφώνησεν, λῦσεν δ' ἀγορὴν αἰψήρην.
 οἱ μὲν ἄρ' ἐσκιδναντο ἐὰ πρὸς δῶμαθ' ἕκαστος,
 μνηστῆρες δ' ἐς δώματ' ἴσαν θεῖον Ὀδυσῆος.

Athene appears in answer to Telemachus' prayer,

Τηλέμαχος δ' ἀπάνευθε κιὼν ἐπὶ θῖνα θαλάσσης, 260

2. ΟΔΥΣΣΕΙΑΣ Β.

χεῖρας νιψάμενος πολιῆς ἀλός, εὐχετ' Ἀθήνη·
 'Κλυθί μοι, ὃ χθιζὸς θεὸς ἤλυθες ἡμέτερον δῶ
 καί μ' ἐν νηὶ κέλευσας ἐπ' ἡεροειδέα πόντον,
 νόστον πευσόμενον, πατρὸς δὴν οἰχομένοιο,
 ἔρχεσθαι· τὰ δὲ πάντα διατρίβουσιν Ἀχαιοί, 265
 μνηστήρες δὲ μάλιστα, κακῶς ὑπερηνορέοντες.'
 Ὡς ἔφατ' εὐχόμενος, σχεδόνθεν δέ οἱ ἤλθεν Ἀθήνη,
 Μέντορι εἰδομένη ἡμὲν δέμας ἠδὲ καὶ αὐδὴν,
 καί μιν φωνήσας' ἔπεα πτερόεντα προσηύδα·
 'Τηλέμαχ', οὐδ' ὄπιθεν κακὸς ἔσσειαι οὐδ' ἀνοήμων, 270
 εἰ δὴ τοι σοῦ πατρὸς ἐνέστακται μένος ἦν,
 οἷος κείνος ἔην τελέσαι ἔργον τε ἔπος τε.
 οὐ τοι ἔπειθ' ἀλήϊ ὁδὸς ἔσσειται οὐδ' ἀτέλεστος.
 εἰ δ' οὐ κείνου γ' ἐσσι γόνος καὶ Πηνελοπείης,
 οὐ σέ γ' ἔπειτα ἔολπα τελευτήσῃν ἀμενωῖας. 275
 παῦροι γάρ τοι παῖδες ὁμοῖοι πατρὶ πέλονται,
 οἱ πλέονες κακίους, παῦροι δέ τε πατρὸς ἀρείους.
 ἀλλ' ἐπεὶ οὐδ' ὄπιθεν κακὸς ἔσσειαι οὐδ' ἀνοήμων,
 οὐδέ σε πάγχυ γε μήτις Ὀδυσσεύς προλέλοιπεν,
 ἐλπωρὴ τοι ἔπειτα τελευτήσῃ τάδε ἔργα. 280
 τῷ νῦν μνηστήρων μὲν ἕα βουλὴν τε νόον τε
 ἀφραδέων, ἐπεὶ οὐ τι νοήμονες οὐδὲ δίκαιοι·
 οὐδέ τι ἴσασιν θάνατον καὶ κῆρα μέλαιναν,
 ὃς δὴ σφι σχεδὸν ἔστιν, ἐπ' ἥματι πάντας ὀλέσθαι.
 σοὶ δ' ὁδὸς οὐκέτι δηρὸν ἀπέσσεται ἦν σύ μενωῖας· 285

and promises to accompany him.

τοῖος γάρ τοι ἑταῖρος ἐγὼ πατρώϊός εἰμι,
 ὃς τοι νῆα θοὴν στελέω καὶ ἄμ' ἔψομαι αὐτός.
 ἀλλὰ σὺ μὲν πρὸς δώματ' ἰὼν μνηστήρσιν ὁμίλει,
 ὄπλισσόν τ' ἥια καὶ ἄγγεσιν ἄρσον ἅπαντα,
 οἶνον ἐν ἀμφιφορεῦσι, καὶ ἄλφιτα, μυελὸν ἀνδρῶν, 290

2. ΟΔΥΣΣΕΙΑΣ Β.

δέρμασιν ἐν πυκινούσιν· ἐγὼ δ' ἀνὰ δῆμον ἑταίρους
αἰψ' ἐβελοντῆρας συλλέξομαι. εἰσὶ δὲ νῆες
πολλαὶ ἐν ἀμφιάλῳ Ἰθάκῃ, νέαι ἡδὲ παλαιαί·
τάων μὲν τοι ἐγὼν ἐπιόψομαι ἢ τις ἀρίστη,
ᾧκα δ' ἐφοπλίσσαντες ἐνήσομεν εὐρέι πόντῳ.' 295

ᾧς φάτ' Ἀθηναίη, κούρη Διός· οὐδ' ἄρ' ἔτι δὴν
Τηλέμαχος παρέμμενεν, ἐπεὶ θεοῦ ἔκλυεν αὐδὴν.

Telemachus makes a spirited answer to the taunts of Antinous;

βῆ δ' ἵμεναι πρὸς δῶμα, φίλον τετιημένος ἦτορ,
εὔρε δ' ἄρα μνηστῆρας ἀγῆνορας ἐν μεγάροισιν,
αἷγας ἀνιεμένους σιάλους θ' εὔοντας ἐν αὐλῇ. 300
'Αἰτίνους δ' ἰθὺς γελάσας κίε Τηλεμάχοιο·
ἐν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·

'Τηλέμαχ' ὑψαγόρη, μένος ἄσχετε, μή τί τοι ἄλλο
ἐν στήθεσσι κακὸν μελέτω ἔργον τε ἔπος τε,
ἀλλὰ μοι ἐσθιέμεν καὶ πινέμεν, ὥς τὸ πάρος περ. 305
ταῦτα δέ τοι μάλα πάντα τελευτήσουσιν Ἀχαιοὶ,
νῆα καὶ ἐξαίτους ἐρέτας, ἵνα θάσσουν ἵκηαι
ἐς Πύλον ἡγαθήην μετ' ἀγανοῦ πατρὸς ἀκουήν.'

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤυδα·
'Ἀντίνο', οὗ πως ἔστιν ὑπερφιάλοισι μεθ' ὑμῶν 310
δαίνυσθαί τ' ἀκέοντα καὶ εὐφραίνεσθαι ἔκηλον.
ἢ οὐχ ἄλις ὥς τὸ πάροιθεν ἐκείρετε πολλὰ καὶ ἐσθλὰ
κτήματ' ἐμὰ, μνηστῆρες, ἐγὼ δ' ἔτι νῆπιος ἦα;
νῦν δ' ὅτε δὴ μέγας εἰμὶ καὶ ἄλλων μῦθον ἀκούων
πυνθάνομαι, καὶ δὴ μοι ἀέξεται ἔνδοθι θυμὸς, 315
πειρήσω ὧς κ' ὕμμι κακὰς ἐπὶ κῆρας ἰήλω,
ἢ ἐ Πύλονδ' ἐλθὼν, ἢ αὐτοῦ τῷδ' ἐνὶ δῆμῳ.
εἴμι μὲν, οὐδ' ἄλγῃ ὁδὸς ἔσσεται ἦν ἀγορεύω,
ἔμπορος· οὐ γὰρ νηὸς ἐπήβολος οὐδ' ἐρετῶν
γίγνομαι· ὥς νῦ που ὕμμιν εἰείσατο κέρδιον εἶναι. 320

2. ΟΔΥΣΣΕΙΑΣ Β.

Ἦ ῥα, καὶ ἐκ χειρὸς χεῖρα σπάσας Ἀντινόοιο
[ῥεῖα μνηστῆρες δὲ δόμον κάτα δαῖτα πένοντο].

οἱ δ' ἐπελώβενον καὶ ἐκερτόμεον ἐπέεσσιν·

ὦδε δέ τις εἶπεσκε νῆων ὑπερηνορέοντων

Ἦ μάλα Τηλέμαχος φόνον ἡμῖν μερμηρίζει. 325

ἦ τινας ἐκ Πύλου ἄξει ἀμύντορας ἡμαθόεντος,

ἦ ὃ γε καὶ Σπάρτηθεν, ἐπεὶ νῦ περ ἵεται αἰνῶς·

ἦ καὶ εἰς Ἐφύρην ἐθέλει, πείραν ἄρουραν,

ἐλθεῖν, ὅφρ' ἔνθεν θυμοφθόρα φάρμακ' ἐνείκη,

ἐν δὲ βάλλῃ κρητῆρι καὶ ἡμέας πάντας ὀλέσσει. 330

Ἄλλος δ' αὖτ' εἶπεσκε νέων ὑπερηνορέοντων·

Ἦ τίς δ' οἷδ' εἴ κε καὶ αὐτὸς ἰὼν κοίλῃς ἐπὶ νηὸς

τῆλε φίλων ἀπόληται ἀλώμενος ὥς περ Ὀδυσσεύς;

οὕτω κεν καὶ μᾶλλον ὀφέλλειεν πόνον ἄμμιν·

κτήματα γάρ κεν πάντα δασαίμεθα, οἰκία δ' αἶτε 335

τούτου μητέρι δοῖμεν ἔχειν ἦδ' ὅς τις ὀδυῖοι.

bids Euryclea make provision for his voyage,

Ὡς φάν' ὁ δ' ὑψόροφον θάλαμον κατεβήσето πατρὸς,

εὐρὺν, ὅθι νητὸς χρυσὸς καὶ χαλκὸς ἔκειτο

ἐσθῆς τ' ἐν χηλοῖσιν ἄλις τ' εὐῶδες ἔλαιον·

ἐν δὲ πίθοι οἶνοιο παλαιοῦ ἡδυπότοιο 340

ἔστασαν, ἄκρητον θεῖον ποτὸν ἐντὸς ἔχοντες,

ἐξείης ποτὶ τοίχον ἀρηρότες, εἴ ποτ' Ὀδυσσεὺς

οἰκαδὲ νοστήσειε καὶ ἄλγεα πολλὰ μογήσας.

κληισταὶ δ' ἔπесαν σανίδες πυκινῶς ἀραρυῖαι,

δικλίδες· ἐν δὲ γυνὴ ταμίη νύκτας τε καὶ ἡμαρ 345

ἔσχ', ἦ πάντ' ἐφύλασσε νόου πολυῖδρεῖσιν,

Εὐρύκλει', Ὡπος θυγάτηρ Πεισηνορίδαο.

τὴν τότε Τηλέμαχος προσέφη θάλαμόνδε καλέσσας·

Ἦ Μαῖ', ἄγε δὴ μοι οἶνον ἐν ἀμφιφορεῦσιν ἄφυσσον

ἦδὺν, ὅτις μετὰ τὸν λαφύματος δν σὺ φυλάσσεις, 350

2. ΟΔΥΣΣΕΙΑΣ Β.

κείνον διομένη τὸν κάμμορον, εἴ ποθεν ἔλθοι
διογενὴς Ὀδυσσεὺς θάνατον καὶ κήρας ἀλύξας.
δῶδεκα δ' ἔμπλησον καὶ πώμασιν ἄρσον ἅπαντας.
ἐν δέ μοι ἄλφιστα χεῦον ἐνὶ ῥαφέεσσι. δοροῖσιν'
εἴκοσι δ' ἔστω μέτρα μυληφάτου ἀλφίτου ἀκτῆς. 355

αὐτὴ δ' οἷα ἴσθι· τὰ δ' ἀθρόα πάντα τετύχθω·
ἐσπέριος γὰρ ἐγὼν αἰρήσομαι, ὅππότε κεν δὴ
μήτηρ εἰς ὑπερῷ' ἀναβῇ κοίτου τε μέδεται.
εἴμι γὰρ ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθόεντα,
νόστον πευσόμενος πατρὸς φίλου, ἣν που ἀκούσω.' 360

Ὡς φάτο, κώκυσεν δὲ φίλῃ τροφὸς Εὐρύκλεια,
καὶ ῥ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·

Τίπτε, δέ τοι, φίλε τέκνον, ἐνὶ φρεσὶ τοῦτο νόημα
ἐπλετο; πῇ δ' ἐθέλεις ἵεναι πολλὴν ἐπὶ γαῖαν
μῦνος ζῶν ἀγαπητός; ὁ δ' ὤλετο τηλόθι πάτρης 365
διογενὴς Ὀδυσσεὺς ἀλλογνώτῳ ἐνὶ δήμῳ.

οἱ δέ τοι αὐτίκ' ἰόντι κακὰ φράσσονται ὅπισσῳ,
ὥς κε δόλῳ φθίῃς, τάδε δ' αὐτοὶ πάντα δάσονται.
ἀλλὰ μὲν' αὖθ' ἐπὶ σοῖσι καθήμενος· οὐδέ τί σε χρὴ
πόντον ἐπ' ἀτρύγετον κακὰ πάσχειν οὐδ' ἀλάλσθαι.' 370

and binds her to secrecy.

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδα·
'θάρσει, μαί', ἐπεὶ οὗ τοι ἄνευ θεοῦ ἦδε γε βουλή.
ἀλλ' ὅμοσον μὴ μητρὶ φίλῃ τάδε μυθήσασθαι,
πρὶν γ' ὅτ' ἂν ἐνδεκάτῃ τε δυωδεκάτῃ τε γένηται,
ἢ αὐτὴν ποθέσαι καὶ ἀφορμηθέντος ἀκοῦσαι, 375
ὥς ἂν μὴ κλαίουσα κατὰ χροῶα καλὸν ἰάπτῃ.'

Ὡς ἄρ' ἔφη, γρη῏ς δὲ θεῶν μέγαν ἄρκον ἀπώμνυ.
αὐτὰρ ἐπεὶ ῥ' ὅμοσέν τε τελεύτησέν τε τὸν ὄρκον,
αὐτίκ' ἔπειτά οἱ οἶνον ἐν ἀμφιφορεῦσιν ἄφυσσεν,
ἐν δέ οἱ ἄλφιστα χεῦεν ἐνὶ ῥαφέεσσι δοροῖσι· 380
Τηλέμαχος δ' ἐς δώματ' ἰὼν μνηστῆρσιν ὀμίλει.

2. ΟΔΥΣΣΕΙΑΣ Β.

Athena procures and mans a ship, and they set sail together.

Ἐνθ' αὐτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη,
Τηλεμάχῳ δ' εἰκυῖα κατὰ πτόλιν ῥέχeto πάντη,
καὶ ῥα ἑκάστῳ φωτὶ παρισταμένη φάτο μῦθον,
ἐσπερίους δ' ἐπὶ νῆα θοὴν ἀγέρεσθαι ἀνώγει. 385
ἢ δ' αὖτε Φρονόιοι Νοήμονα φαιδιμον νῖδον
ἦτεε νῆα θοήν· ὁ δέ οἱ πρόφρων ὑπέδεκτο.

Δύσετό τ' ἡέλιος σκιάωντό τε πᾶσαι ἀγυαί·
καὶ τότε νῆα θοὴν ἄλαδ' εἴρυσσε, πάντα δ' ἐν αὐτῇ
ὄπλ' ἐτίθει, τὰ τε νῆες ἐύσσελμοι φορέουσι. 390
στῆσε δ' ἐπ' ἐσχατιῇ λιμένος, περὶ δ' ἐσθλοὶ ἐταῖροι
ἀθρόοι ἡγερέθοντο· θεὰ δ' ὤτρυνεν ἑκαστον.

Ἐνθ' αὐτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη,
βῆ δ' ἵμεναι πρὸς δώματ' Ὀδυσσῆος θείλοιο·
ἔνθα μνηστήρεσσιν ἐπὶ γλυκὺν ὕπνον ἔχευε, 395
πλάζε δὲ πίνοντας, χειρῶν δ' ἔκβαλλε κύπελλα.
οἱ δ' εὐδειν ὤρυνντο κατὰ πτόλιν, οὐδ' ἄρ' ἔτι δὴν
εἶατ', ἐπεὶ σφισιν ὕπνος ἐπὶ βλεφάροισιν ἔπιπτεν.
αὐτὰρ Τηλέμαχον προσέφη γλαυκῶπις Ἀθήνη
ἐκπροκαλεσσομένη μεγάρων εὐ ναιεταόντων, 400
Μέντορι εἰδομένη ἡμὲν δέμας ἠδὲ καὶ αὐδὴν·

Ἰ Τηλέμαχ', ἦδη μὲν τοι ἐνκνήμιδες ἐταῖροι
εἶατ' ἐπήρετμοι, τὴν σὴν ποτιδέγμενοι ὁρμήν·
ἀλλ' ἴομεν, μὴ δητὰ διατρίβωμεν ὁδοῖο.

Ὡς ἄρα φωνήσας ἡγήσατο Παλλὰς Ἀθήνη 405
καρπαλίμως· ὁ δ' ἔπειτα μετ' ἵχνια βαῖνε θεοῖο.
αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἠδὲ θάλασσαν,
εὐροὶ ἔπειτ' ἐπὶ θινὶ κάρη κομόωντας ἐταίρους.
τοῖσι δὲ καὶ μετέειφ' ἱερὴ ἰς Τηλεμάχοιο·

Ἄδεῦτε, φίλοι, ἦα φερώμεθα· πάντα γὰρ ἦδη 410

2. ΟΔΥΣΣΕΙΑΣ Β.

ἄθρο' ἐνὶ μεγάρῳ· μήτηρ δ' ἐμοὶ οὐ τι πέπυσται,
οὐδ' ἄλλαι δμῳαί, μία δ' οἷη μῦθον ἄκουσεν.'

Ὡς ἄρα φωνήσας ἠγήσατο, τοὶ δ' ἅμ' ἔποντο.
οἱ δ' ἄρα πάντα φέροντες ἐνυσσέλμῳ ἐπὶ νηὶ
κάτθεσαν, ὥς ἐκέλευσεν Ὀδυσσῆος φίλος υἱός. 415
ἂν δ' ἄρα Τηλέμαχος νηὸς βαῖν', ἦρχε δ' Ἀθήνη,
νηὶ δ' ἐνὶ πρύμνῃ κατ' ἄρ' ἔζετο· ἄγχι δ' ἄρ' αὐτῆς
ἔζετο Τηλέμαχος· τοὶ δὲ πρυμνήσι' ἔλυσαν,
ἂν δὲ καὶ αὐτοὶ βάντες ἐπὶ κληῖσι καθίζον.
τοῖσιν δ' ἴκμενον οὔρου ἱεὶ γλαυκῶπις Ἀθήνη, 420
ἄκραν Ζέφυρον, κελάδοντ' ἐπὶ οἶνοπα πόντον.
Τηλέμαχος δ' ἐγάροισιν ἐποτρύννας ἐκέλευσεν
ὄπλων ἄπτεσθαι· τοὶ δ' ὀτρύνοντος ἄκουσαν.
ἰστὸν δ' εἰλάτινον κοίλης ἔντοσθε μεσόδμης
στήσαν ἀείραντες, κατὰ δὲ προτόνοισιν ἔδησαν, 425
ἔλκον δ' ἰστία λευκὰ ἐνστρέπτοισι βοεῦσιν.
ἔπρησεν δ' ἄνεμος μέσον ἰστίον, ἀμφὶ δὲ κῦμα
στεῖρην πορφύρεον μεγάλ' ἴαχε νηὸς ἰούσης·
ἦ δ' ἔθεεν κατὰ κῦμα διαπρήσσουσα κέλευθον.
δησάμενοι δ' ἄρα ὕπλα θοὴν ἀνὰ νῆα μέλαιναν 430
στήσαντο κρητῆρας ἐπιστεφέας οἶνοιο,
λεῖβον δ' ἀθανάτοισι θεοῖς αἰειγενέτησιν,
ἐκ πάντων δὲ μάλιστα Διὸς γλαυκῶπιδι κούρῃ.
παννυχὴ μὲν ῥ' ἦ γε καὶ ἡῶ πείρε κέλευθον.

ΟΔΥΣΣΕΙΑΣ Γ.

Τὰ ἐν Πύλῳ.

Athena and Telemachus arrive and are welcomed at Pylos.

Ἡέλιος δ' ἀνόρουσε, λιπὼν περικαλλέα λίμνην,
οὐρανὸν ἔς πολύχαλκον, ἵν' ἀθανάτοισι φαείνοι·
καὶ θνητοῖσι βροτοῖσιν ἐπὶ ζεῖδωρον ἄρουραν·
οἱ δὲ Πύλον, Νηληῆος ἐκτίμενον πτολίεθρον,
ἶξον· τοὶ δ' ἐπὶ θινὶ θαλάσσης ἱερὰ ῥέζον, 5
ταύρους παμμέλανας, ἐνοσίχθονι κυανοχαίτῃ.
ἐννέα δ' ἔδραι ἔσαν, πευτηκόσιοι δ' ἐν ἑκάστῃ
εἶατο, καὶ προὔχοντο ἑκάστοθι ἐννέα ταύρους.
εὖθ' οἱ σπλάγχχ' ἐπάσαντο, θεῶ δ' ἐπὶ μηρί' ἔκαιον,
οἱ δ' ἰθὺς κατὰγοντο, ἰδ' ἰστία νηὸς εἴσης 10
στεῖλαν αἰέραντες, τὴν δ' ὥρμισαν, ἐκ δ' ἔβαν αὐτοί·
ἐκ δ' ἄρα Τηλέμαχος νηὸς βαῖν', ἦρχε δ' Αθήνη.
τὸν προτέρη προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
Ἵ Τηλέμαχ', οὐ μὲν σε χρὴ ἔτ' αἰδοῦς οὐδ' ἡβαιόν·
τοῦνεκα γὰρ καὶ πόντον ἐπέπλωσ, ὅφρα πύθῃαι 15
πατρός, ὅπου κύθε γαῖα καὶ ὄν τινα πότμον ἐπέσπεν.
ἀλλ' ἄγε νῦν ἰθὺς κίε Νέστορος ἱπποδάμοιο·
εἶδομεν ἦν τινα μῆτιν ἐνὶ στήθεσσι κέκευθε.
λίσσεσθαι δέ μιν αὐτὸς, ὅπως νημερτέα εἶπῃ·
ψεῦδος δ' οὐκ ἔρειε· μάλα γὰρ πεπνυμένος ἐστί.' 20
Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦῤα·

3. ΟΔΥΣΣΕΙΑΣ Γ.

‘ Μέντορ, πῶς τ’ ἄρ’ ἴω πῶς τ’ ἄρ προσπτύξομαι αὐτόν;
οὐδέ τί πω μύθοισι πεπεῖρημαι πυκινοῖσιν
αἰδῶς δ’ αὖ νέον ἄνδρα γεραίτερον ἐξερέεσθαι.’

Τὸν δ’ αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη· 25
‘ Τηλέμαχ’, ἄλλα μὲν αὐτὸς ἐνὶ φρεσὶ σῆσι νοήσεις,
ἄλλα δὲ καὶ δαίμων ὑποθήσεται· οὐ γὰρ οἶω
οὐ σε θεῶν ἀέκητι γενέσθαι τε τραφέμεν τε.’

ἌΩς ἄρα φωνήσας ἠγήσατο Παλλὰς Ἀθήνη
καρπαλίμως· ὁ δ’ ἔπειτα μετ’ ἶχνια βαῖνε θεοῖο. 30
Ἴξον δ’ ἐς Πυλίων ἀνδρῶν ἄγυρίν τε καὶ ἔδρας,
ἔνθ’ ἄρα Νέστωρ ἦστο σὺν υἱάσιν, ἀμφὶ δ’ ἑταῖροι
δαῖτ’ ἐντυνόμενοι κρέα τ’ ὥπτων ἄλλα τ’ ἔπειρον.
οἱ δ’ ὥς οἱ ξείνους ἴδον, ἄθρόοι ἦλθον ἅπαντες,
χερσὶν τ’ ἥσπάζοντο καὶ ἐδριάσθαι ἄνωγον. 35
πρῶτος Νεστορίδης Πεισίστρατος ἐγγύθεν ἐλθὼν
ἀμφοτέρων ἔλε χεῖρα καὶ ἵδρυσεν παρὰ δαιτὶ
κῶεσιν ἐν μαλακοῖσιν, ἐπὶ ψαμάθοις ἀλήησι,
πάρ τε κασιγνήτῳ Θρασυμήδεϊ καὶ πατέρι ῥ’
δῶκε δ’ ἄρα σπλάγχχνων μοίρας, ἐν δ’ οἶνον ἔχευε 40
χρυσείῳ δέπαϊ· δειδισκόμενος δὲ προσηύδα
Παλλάδ’ Ἀθηναίην, κούρην Διὸς αἰγιόχοιο·

‘ Εὐχεοῦν, ὦ ξεῖνε, Ποσειδάωνι ἄνακτι·
τοῦ γὰρ καὶ δαίτης ἠντήσατε δεῦρο μολόντες.
αὐτὰρ ἐπὶ σπείσης τε καὶ εὗξαι, ἣ θέμις ἐστὶ, 45
δὸς καὶ τούτῳ ἔπειτα δέπας μελιηδέος οἶνου
σπεῖσαι, ἐπεὶ καὶ τοῦτον οἶομαι ἀθανάτοισιν
εὐχεσθαι· πάντες δὲ θεῶν χατέουσ’ ἀνθρωποι.
ἀλλὰ νεώτερός ἐστιν, ὀμηλική δ’ ἐμοὶ αὐτῷ·
τοῦνεκα σοὶ προτέρῳ δώσω χρύσειον ἄλεισον.’ 50

ἌΩς εἰπὼν ἐν χερσὶ τίθει δέπας ἡδέος οἶνου·
χαῖρε δ’ Ἀθηναίη πεπνυμένῃ ἀνδρὶ δικαίῳ,
οὔνεκά οἱ προτέρῃ δῶκε χρύσειον ἄλεισον.

3. ΟΔΥΣΣΕΙΑΣ Γ.

αὐτίκα δ' εὐχέτο πολλὰ Ποσειδάωνι ἄνακτι.

‘Κλυῖθι, Ποσειδάον γαίηοχε, μηδὲ μεγήρης
ἡμῖν εὐχομένοισι τελευτῆσαι τάδε ἔργα.

Νέστορι μὲν πρώτιστα καὶ νιάσι κῦδος ὄπαζε,
αὐτὰρ ἔπειτ' ἄλλοισι δίδου χαρίεσσαν ἀμοιβὴν
σύμπασιν Πυλίοισιν ἀγακλειτῆς ἐκατόμβης.

δὸς δ' ἔτι Τηλέμαχον καὶ ἐμὲ πρήξαντα νέεσθαι,
οὐνεκα δεῦρ' ἰκόμεσθα θεῇ σὺν νηὶ μελαίνῃ.’

‘Ὡς ἄρ' ἔπειτ' ἡρᾶτο καὶ αὐτὴ πάντα τελεῦτα·
δῶκε δὲ Τηλεμάχῳ καλὸν δέπας ἀμφικύπελλον.

ὦς δ' αὐτως ἡρᾶτο Ὀδυσσῆος φίλος υἱός.

οἱ δ' ἐπεὶ ὥπτησαν κρέ' ὑπέρτερα καὶ ἐρύσαντο,
μοίρας δασσάμενοι δαίνυντ' ἐρικυδέα δαῖτα.

αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρου ἔντο,
τοῖς ἄρα μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ.

‘Νῦν δὴ κάλλιον ἐστὶ μεταλλῆσαι καὶ ἐρέσθαι
ξείνους, οἳ τινὲς εἰσιν, ἐπεὶ τάρπησαν ἐδωδῆς.

ὦ ξείνοι, τίνες ἐστέ; πόθεν πλεῖθ' ὑγρὰ κέλευθα;
ἦ τι κατὰ πρῆξιν ἦ μαψιδίως ἀλάλησθε,

οἶά τε ληιστῆρες, ὑπεῖρ ἄλα, τοί τ' ἀλῶνται
ψυχὰς παρθέμενοι, κακὸν ἀλλοδαποῖσι φέροντες;’

Telemachus explains to Nestor the reason of their
journey.

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦῤῥα
θαρσύνσας· αὐτὴ γὰρ ἐνὶ φρεσὶ θάρσος Ἀθήνη
θῆχ', ἵνα μιν περὶ πατρὸς ἀποιχομένοιο ἔροιτο
[ἦδ' ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχησιν].

‘ὦ Νέστορ Νηληιάδη, μέγα κῦδος Ἀχαιῶν,
εἴρεαι ὀππόθεν εἰμέν· ἐγὼ δέ κέ τοι καταλέξω.

ἡμεῖς ἐξ Ἰθάκης ὑπονηίου εἰλήλουθμεν·

πρῆξις δ' ἦδ' ἰδίη, οὐ δῆμιος, ἦν ἀγορεύω.

πατρὸς ἐμοῦ κλέος εὐρὺν μετέρχομαι, ἣν πού ἀκούσω,

3. ΟΔΥΣΣΕΙΑΣ I.

δίου Ὀδυσσῆος ταλασίφρονος, ὃν ποτέ φασι
 σὺν σοὶ μαρνάμενον Τρώων πόλιν ἐξαλαπάξαι. 85
 ἄλλους μὲν γὰρ πάντας, ὅσοι Τρωσὶν πολέμιζον,
 πευθόμεθ', ἥχι ἕκαστος ἀπώλετο λυγρὸν ὄλεθρον,
 κείνου δ' αὖ καὶ ὄλεθρον ἀπευθέα θῆκε Κρονίων.
 οὐ γάρ τις δύναται σάφα εἰπέμεν ὀππόθ' ὄλωλεν,
 εἴθ' ὅ γ' ἐπ' ἠπείρου δάμη ἀνδράσι δυσμενέεσσιν, 90
 εἶτε καὶ ἐν πελάγει μετὰ κύμασιν Ἀμφιτρίτης.
 τοῦνεκα νῦν τὰ σὰ γούναθ' ἱκάνομαι, αἶ κ' ἐθέλησθα
 κείνου λυγρὸν ὄλεθρον ἐνισπεῖν, εἴ πον ὅπωπας
 ὀφθαλμοῖσι τεοῖσιν, ἧ ἄλλου μῦθον ἄκουσας
 πλαζομένου· περὶ γάρ μιν οἶζυρὸν τέκε μήτηρ. 95
 μηδὲ τί μ' αἰδόμενος μειλίσσεο μηδ' ἐλεαίρων,
 ἀλλ' εὖ μοι κατάλεξον ὅπως ἦντησας ὀπωπῆς.
 λίσσομαι, εἴ ποτέ τοί τι πατὴρ ἐμὸς, ἐσθλὸς Ὀδυσσεὺς,
 ἧ ἔπος ἡέ τι ἔργον ὑπόστας ἐξετέλεσσε
 δῆμψ ἐνὶ Τρώων, ὅθι πάσχετε πῆματ' Ἀχαιοί· 100
 τῶν νῦν μοι μνήσαι, καί μοι νημερτὲς ἐνίσπες.

Nestor recounts the sufferings of the Greeks after the fall of Troy.

Τὸν δ' ἠμείβετ' ἔπειτα Γερῆνιος ἱππότα Νέστωρ·
 'ὦ φίλ', ἐπεὶ μ' ἐμνησας οἰζύος, ἣν ἐν ἐκείνῳ
 δῆμψ ἀνέτλημεν μένος ἄσχετοι υἱες Ἀχαιῶν,
 ἡμὲν ὅσα ξὺν νηυσὶν ἐπ' ἠεροειδέα πόντον 105
 πλαζόμενοι κατὰ ληϊδ', ὅπῃ ἄρξειεν Ἀχιλλεὺς,
 ἡδ' ὅσα καὶ περὶ ἄστρῳ μέγα Πριάμοιο ἄνακτος
 μαρνάμεθ'· ἔνθα δ' ἔπειτα κατέκταθεν ὅσσοι ἄριστοι.
 ἔνθα μὲν Αἴας κείται Ἀρήιος, ἔνθα δ' Ἀχιλλεὺς,
 ἔνθα δὲ Πάτροκλος, θεόφιν μῆστωρ ἀτάλαντος, 110
 ἔνθα δ' ἐμὸς φίλος υἱὸς, ἅμα κρατερὸς καὶ ἀμύμων,
 Ἀντίλοχος, περὶ μὲν θείειν ταχὺς ἠδὲ μαχητὴς·
 ἄλλα τε πόλλ' ἐπὶ τοῖς πάθομεν κακὰ τίς κεν ἐκείνα

3. ΟΔΥΣΣΕΙΑΣ Γ.

πάντα γε μνθήσαιο καταβητῶν ἀνθρώπων ;
 οὐδ' εἰ πεντάετες γε καὶ ἐξάετες παραμίνων 115
 ἐξερέοις ὅσα κεῖθι πάθον κακὰ δίοι Ἀχαιοί·
 πρὶν κεν ἀνιηθεὶς σὴν πατρίδα γαῖαν ἴκοιο.
 εἰνάετες γάρ σφιν κακὰ ράπτομεν ἀμφιέποντες
 παντοίοισι δόλοισι, μύγισ δ' ἐτέλεσσε Κρονίων.
 ἔνθ' οὐ τίς ποτε μῆτιν ὁμοιωθήμεναι ἀντην 120
 ἦβελ', ἐπεὶ μάλα πολλὸν ἐνίκα δῖος Ὀδυσσεὺς
 παντοίοισι δόλοισι, πατὴρ τεὸς, εἰ ἐτεόν γε
 κείνου ἔκγονός ἐσσι· σέβας μ' ἔχει εἰσορόωντα.
 ἦ τοι γὰρ μῦθοί γε ἐοικότες, οὐδέ κε φαίης
 ἄνδρα νεώτερον ὧδε ἐοικότα μνθήσασθαι. 125
 ἔνθ' ἦ τοι εἰως μὲν ἐγὼ καὶ δῖος Ὀδυσσεὺς
 οὔτε ποτ' εἰν ἀγορῇ δίχ' ἐβάζομεν οὔτ' ἐνὶ βουλῇ,
 ἀλλ' ἓνα θυμὸν ἔχοντε νόφ καὶ ἐπίφρονι βουλῇ
 φραζόμεθ' Ἀργείοισιν ὅπως ὅχ' ἄριστα γένοιτο.
 αὐτὰρ ἐπεὶ Πριάμοιο πόλιν διεπέρσαμεν αἰπὴν, 130
 βῆμεν δ' ἐν νήεσσι, θεὸς δ' ἐκέδασσεν Ἀχαιοὺς,
 καὶ τότε δὴ Ζεὺς λυγρὸν ἐνὶ φρεσὶ μῆδετο νόστον·
 Ἀργείοις, ἐπεὶ οὐ τι νοήμονες οὐδὲ δίκαιοι
 πάντες ἔσαν· τῷ σφεων πολέες κακὸν οἶτον ἐπέσπον
 μῆνιος ἐξ ὀλοῆς γλαυκώπιδος ὀβριμοπάτρης, 135
 ἦ τ' ἔριν Ἀτρεΐδῃσι μετ' ἀμφοτέροισιν ἔθηκε.
 τῷ δὲ καλεσσαμένῳ ἀγορὴν ἐς πάντας Ἀχαιοὺς,
 μᾶψ, ἀτὰρ οὐ κατὰ κόσμον, ἐς ἥελιον καταδύντα,
 οἱ δ' ἦλθον οἴνῳ βεβαρηότες νῆες Ἀχαιῶν,
 μῦθον μυθείσθην, τοῦ εἵνεκα λαὸν ἄγειραν. 140
 ἔνθ' ἦ τοι Μενέλαος ἀνώγει πάντας Ἀχαιοὺς
 νόστου μιμνήσκεσθαι ἐπ' εὐρέα νῶτα θαλάσσης,
 οὐδ' Ἀγαμέμνονι πάμπαν ἐήνδανε· βούλετο γάρ ῥα
 λαὸν ἐρυκακέειν, ῥέξαι θ' ἱερὰς ἐκατόμβας,
 ὥς τὸν Ἀθηναίης δεινὸν χόλον ἐξακέσαιο, 145

8. ΟΔΥΣΣΕΙΑΣ Γ.

νήπιος, οὐδὲ τὸ ἦδη, δ' οὐ πείσεσθαι ἔμελλεν·
οὐ γάρ τ' αἶψα θεῶν τρέπεται νόος αἰὲν ἐόντων.
ὥς τῷ μὲν χαλεποῖσιν ἀμειβομένῳ ἐπέεσσιν
ἔστασαν· οἱ δ' ἀνόρουσαν ἐκκνήμιδες Ἀχαιοὶ
ἰχῇ θεσπεσίῃ, δίχα δέ σφισιν ἦνδανε βουλή. 150
νύκτα μὲν ἀέσαμεν χαλεπὰ φρεσὶν ὀρμαίνοντες
ἀλλήλοισ· ἐπὶ γὰρ Ζεὺς ἦρτυε πῆμα κακοῖο·
ἠῶθεν δ' οἱ μὲν νέας ἔλκομεν εἰς ἄλα δῖαν
κτήματά τ' ἐντιθέμεσθα βαθυζώνους τε γυναῖκας.
ἡμίσεες δ' ἄρα λαοὶ ἐρητύοντο μένοντες 155
αὖθι παρ' Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν·
ἡμίσεες δ' ἀναβάντες ἐλαύνομεν· αἱ δὲ μάλ' ὤκα
ἔπλεον, ἐσπόρεσεν δὲ θεὸς μεγακῆτεα πόντον.
ἔς Τένεδον δ' ἐλθόντες ἐρέξαμεν ἱρὰ θεοῖσιν,
οἴκαδε ἰέμενοι· Ζεὺς δ' οὐ πω μῆδετο νόστον, 160
σχέτλιος, ὅς ῥ' ἔριν ὤρσε κακὴν ἐπὶ δεύτερον αὖτις.
οἱ μὲν ἀποστρέψαντες ἔβαν νέας ἀμφιελίσσας
ἀμφ' Ὀδυσῆα ἄνακτα δαΐφρονα, ποικιλομήτην,
αὖτις ἔπ' Ἀτρεΐδῃ Ἀγαμέμνονι ἦρα φέροντες·
αὐτὰρ ἐγὼ σὺν νηυσὶν ἀολλέσιν, αἷ μοι ἔποντο, 165
φεῦγον, ἐπεὶ γίνωσκον δ' δὴ κακὰ μῆδετο δαίμων.
φεῦγε δὲ Τυδέος υἱὸς Ἀρήιος, ὥρσε δ' ἐταῖρους.
ὄψε δὲ δὴ μετὰ νῶϊ κίε ξανθοὺς Μενέλαος,
ἐν Λέσβῳ δ' ἔκειχεν δολιχὸν πλόον ὀρμαίνοντας,
ἢ καθύπερθε Χίοιο νεοίμεθα παιπαλοέσσης, 170
νῆσου ἐπὶ Ψυρίης, αὐτὴν ἐπ' ἀριστερ' ἔχοντες,
ἢ ὑπένερθε Χίοιο, παρ' ἠνεμόευντα Μίμαντα.
ῥητέομεν δὲ θεὸν φῆναι τέρας· αὐτὰρ ὃ γ' ἡμῖν
δείξει, καὶ ἠνώγει πέλαγος μέσον εἰς Εὐβοίαν
τέμνειν, ὅφρα τάχιστα ὑπὲκ κακότητα φύγοιμεν. 175
ὦρτο δ' ἐπὶ λιγυρῷ σῦρος ἀήμεναι· αἱ δὲ μάλ' ὤκα
ἰχθυόευντα κέλευθα διέδραμον, ἔς δὲ Γεραιστὸν

3. ΟΔΥΣΣΕΙΑΣ Γ.

ἐννύχαιαι κατάγοντο· Ποσειδάωνι δὲ ταύρων
 πολλ' ἐπὶ μῆρ' ἔθεμεν, πέλαγος μέγα μετρήσαντες·
 τέτρατον ἡμαρ ἔην, ὅτ' ἐν Ἀργεῖ νῆας ἕϊσας 180
 Τυδεΐδew ἔταροι Διομήδεος ἵπποδάμοιο
 ἴστασαν· αὐτὰρ ἐγὼ γε Πύλονδ' ἔχον, οὐδέ ποτ' ἔσβη
 οὔρος, ἐπεὶ δὴ πρῶτα θεὸς προέηκεν ἀῆναι.
 ὥς ἦλθον, φίλε τέκνον, ἀπευθὺς, οὐδέ τι οἶδα
 κείνων, οἳ τ' ἐσάωθεν Ἀχαιῶν οἳ τ' ἀπόλοντο. 185
 ὅσσα δ' ἐνὶ μεγάροισι καθήμενος ἡμετέροισι
 πύθομαι, ἣ θέμις ἐστὶ, δαήσεαι, οὐδέ σε κεύσω.
 εὖ μὲν Μυρμιδόνas φάσ' ἐλθέμεν ἐγχεσιμῶρους,
 οὓς ἄγ' Ἀχιλλῆος μεγαθύμου φαίδιμος υἱός,
 εὖ δὲ Φιλοκτήτην, Ποιάντιον ἀγλαὸν υἱόν. 190
 πάντας δ' Ἰδομενεὺς Κρήτην εἰσήγαγ' ἑταίρους,
 οἳ φύγον ἐκ πολέμου, πόντος δέ οἱ οὗ τιν' ἀπηύρα.
 Ἀτρεΐδην δὲ καὶ αὐτοὶ ἀκούετε νόσφιν ἑόντες,
 ὥς τ' ἦλθ' ὥς τ' Αἴγισθος ἐμήσατο λυγρὸν ὄλεθρον.
 ἀλλ' ἣ τοι κείνος μὲν ἐπισμυγερῶς ἀπέτισεν, 195
 ὥς ἀγαθὸν καὶ παῖδα καταφθιμένοιο λιπέσθαι
 ἀνδρὸς, ἐπεὶ καὶ κείνος ἐτίσατο πατροφονίᾳ,
 Αἴγισθον δολόμητιν, ὃ οἱ πατέρα κλυτὸν ἔκτα.
 [καὶ σὺ, φίλος, μάλα γάρ σ' ὀρώω καλὸν τε μέγαν τε,
 ἄλκιμος ἔσσι, ἵνα τίς σε καὶ ὀψιγόνων εὖ εἴπῃ.] 200

Telemachus despairs of the state of affairs in his home.

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδα·
 'ὦ Νέστορ Νηληιάδῃ, μέγα κῦδος Ἀχαιῶν,
 καὶ λήν κείνος μὲν ἐτίσατο, καὶ οἱ Ἀχαιοὶ
 οἴσουσι κλέος εὐρὺ καὶ ἔσσομένοισι πνυθέσθαι.
 αἱ γὰρ ἐμοὶ τοσσὴνδε θεοὶ δύναμιν περιθεῖεν, 205
 τίσασθαι μνηστῆρας ὑπερβασίης ἀλεγεινῆς,
 οἳ τέ μοι ὑβρίζοντες ἀτάσθαλα μηχανόωνται.

3. ΟΔΥΣΣΕΙΑΣ Γ.

ἀλλ' οὗ μοι τοιοῦτον ἐπέκλωσαν θεοὶ ὄλβον,
πατρί τ' ἐμῷ καὶ ἐμοί· νῦν δὲ χρή τετλάμεν ἔμψης·

Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ 210
'ὦ φίλ', ἐπεὶ δὴ ταῦτά μ' ἀνέμνησας καὶ ἔειπες,
φασὶ μνηστῆρας σῆς μητέρος εἵνεκα πολλοὺς
ἐν μεγάροις, ἀέκητι σέθεν, κακὰ μηχανάασθαι.
εἰπέ μοι ἡὲ ἐκὼν ὑποδάμνασαι, ἢ σέ γε λαοὶ
ἐχθαίρουσ' ἀνὰ δῆμον, ἐπισπόμενοι θεοῦ ὀμφῇ. 215

τίς δ' οἷδ' εἴ κέ ποτέ σφι βίας ἀποτίσεται ἐλθὼν,
ἢ ὃ γε μῦνος ἐὼν, ἢ καὶ σύμπαντες Ἀχαιοί;
εἰ γάρ σ' ὥς ἐθέλοι φιλέειν γλαυκῶπις Ἀθήνη
ὥς τότε Ὀδυσσεύς περικῆδετο κυδαλίμοιο
δήμῳ ἐνὶ Τρώων, ὅθι πάσχομεν ἄλγε' Ἀχαιοί — 220
οὐ γάρ πω ἴδον ὧδε θεοὺς ἀναφανδὰ φιλεῦντας
ὥς κείνῳ ἀναφανδὰ παρίστατο Παλλὰς Ἀθήνη —
εἰ σ' οὕτως ἐθέλοι φιλέειν κήδοιτό τε θυμῷ,
τῷ κέν τις κείνων γε καὶ ἐκλεάθοιτο γάμοιο·

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦ᾽δα· 225
'ὦ γέρον, οὐ πω τοῦτο ἔπος τελέεσθαι ὀίω·
λίην γὰρ μέγα εἶπες· ἄγῃ μ' ἔχει. οὐκ ἂν ἐμοί γε
ἐλπομένῳ τὰ γένοιτ', οὐδ' εἰ θεοὶ ὥς ἐθέλοιεν·

Τὸν δ' αὔτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
'Τηλέμαχε, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων. 230
ῥεῖα θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σαῶσαι.
βουλοίμην δ' ἂν ἐγώ γε καὶ ἄλγεα πολλὰ μογήσας
οἴκαδέ τ' ἐλθέμεναι καὶ νόστιμον ἡμαρ ἰδέσθαι,
ἢ ἐλθὼν ἀπολέσθαι ἐφέστιος, ὥς Ἀγαμέμνων
ᾤλεθ' ὑπ' Αἰγίσθοιο δόλῳ καὶ ἥς ἀλόχοιο. 235
ἀλλ' ἢ τοι θάνατον μὲν ὁμοῖον οὐδὲ θεοὶ περ
καὶ φίλῳ ἀνδρὶ δύνανται ἀλαλκέμεν, ὅππότε κεν δὴ
μοῖρ' ὅλοῃ καθέλῃσι ταυηλεγέος θανάτιο·

3. ΟΔΥΣΣΕΙΑΣ Γ.

Nestor describes the murder of Agamemnon.

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδ' αὖ
 ' Μέντορ, μηκέτι ταῦτα λεγώμεθα κηδόμενοι περ' 240
 κείνῳ δ' οὐκέτι νόστος ἐτήτυμος, ἀλλὰ οἱ ἤδη
 φράσσαντ' ἀθάνατοι θάνατον καὶ Κῆρα μέλαιναν.
 νῦν δ' ἐθέλω ἔπος ἄλλο μεταλλῆσαι καὶ ἐρέσθαι
 Νέστορ', ἐπεὶ περίοιδε δίκας ἡδὲ φρόνιν ἄλλων·
 τρὶς γὰρ δὴ μὲν φασιν ἀνάξασθαι γένε' ἀνδρῶν, 245
 ὥς τέ μοι ἀθάνατος ἰνδάλλεται εἰσοράσθαι.
 ὦ Νέστορ Νηληιάδῃ, σὺ δ' ἀληθὲς ἐνίσπες·
 πῶς ἔθαν' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων;
 ποῦ Μενέλαος ἔην; τίνα δ' αὐτῷ μήσατ' ὄλεθρον
 Αἰγισθος δολόμητις, ἐπεὶ κτάνε πολλὸν ἀρείῳ; 250
 ἢ οὐκ Ἄργεος ἦεν Ἀχαιικοῦ, ἀλλὰ πῃ ἄλλῃ
 πλάζετ' ἐπ' ἀνθρώπους, ὃ δὲ θαρσύνῃς κατέπεφνε;'
 Τὸν δ' ἡμέμβετ' ἔπειτα Γερῆνιος ἱππότα Νέστωρ·
 ' τοιγὰρ ἐγὼ τοι, τέκνον, ἀληθέα πάντ' ἀγορεύσω.
 ἢ τοι μὲν τάδε καὶ τὸς ὀλέαι, ὥς κεν ἐτύχθη, 255
 εἰ ζῶντ' Αἰγισθον ἐνὶ μεγάροισιν ἔτετμεν
 Ἀτρεΐδης Τροίηνθεν ἱὼν, ξανθὸς Μενέλαος·
 τῷ κέ οἱ οὐδὲ θανόντι χυτὴν ἐπὶ γαίαν ἔχευαν,
 ἀλλ' ἄρα τὸν γε κύνες τε καὶ οἴωνοι κατέδαψαν
 κείμενον ἐν πεδίῳ ἐκάς Ἄργεος, οὐδέ κέ τίς μιν 260
 κλαῦσεν Ἀχαιϊάδων· μάλα γὰρ μέγα μήσατο ἔργον.
 ἡμεῖς μὲν γὰρ κείθι πολέας τελέοντες ἀέθλους
 ἡμεῖθ' ὃ δ' εὖκῃλος μυχῷ Ἄργεος ἱποβοῖτοιο
 πόλλ' Ἀγαμεμνονέην ἄλοχον θέλγεσκ' ἐπέεσσιν.
 ἢ δ' ἢ τοι τὸ πρὶν μὲν ἀναΐνετο ἔργον αἰεὶ κῆρ, 265
 διὰ Κλυταιμνήστρῃ· φρεσὶ γὰρ κέχρητ' ἀγαθῇσι.
 πὰρ δ' ἄρ' ἔην καὶ αἰοδὸς ἀνὴρ, ᾧ πόλλ' ἐπέτελλεν
 Ἀτρεΐδης Τροίηνδε κιὼν εἶρυσθαι ἄκοιτιν.
 ἀλλ' ὅτε δὴ μιν μοῖρα θεῶν ἐπέδησε δαμῆναι,

3. ΟΔΥΣΣΕΙΑΣ Γ.

δὴ τότε τὸν μὲν αἰοιδὸν ἄγων ἐς νῆσον ἐρήμην 270
 κάλλιπεν οἰωνοῖσιν ἔλωρ καὶ κύρμα γενέσθαι,
 τὴν δ' ἐθέλων ἐθέλουσιν ἀνήγαγεν οὐδὲ δόμονδε.
 πολλὰ δὲ μηρί' ἔκκε θεῶν ἱεροῖς ἐπὶ βωμοῖς,
 πολλὰ δ' ἀγάλματ' ἀνῆψεν, ὑφάσματά τε χρυσόν τε,
 ἐκτελέσας μέγα ἔργον, ὃ οὐ ποτε ἔλπετο θυμῷ. 275
 ἡμεῖς μὲν γὰρ ἅμα πλέομεν Τροίηθεν ἰόντες,
 Ἄτρεϊδης καὶ ἐγὼ, φίλα εἰδότες ἀλλήλοισιν·
 ἀλλ' ὅτε Σούνιον ἱρὸν ἀφικόμεθ', ἄκρον Ἀθηνέων,
 ἔνθα κυβερνήτην Μενελάου Φοῖβος Ἀπόλλων
 οἷς ἀγανοῖς βελέεσσιν ἐποιχόμενος κατέπεφνε, 280
 πηδάλιον μετὰ χερσὶ θεούσης νηὸς ἔχοντα,
 Φρόντιν Ὀνητορίδην, ὃς ἐκαίνυτο φῦλ' ἀνθρώπων
 νῆα κυβερνήσας, ὅποτε σπερχοίεν ἄελλαι.
 ὥς ὁ μὲν ἔνθα κατέσχετ', ἐπειγόμενός περ ὁδοῖο,
 ὄφρ' ἔταρον θάπτοι καὶ ἐπὶ κτέρεια κτερίσειεν. 285
 ἀλλ' ὅτε δὴ καὶ κείως, ἰὼν ἐπὶ οἶνοπα πόντον
 ἐν νηυσὶ γλαφυρῇσι, Μαλειάων ὄρος αἰπὺ
 ἴξε θέων, τότε δὴ στυγερὴν ὁδὸν εὐρύουπα Ζεὺς
 ἐφράσατο, λιγέων δ' ἀνέμων ἐπ' αὐτμένα χεῦε
 κύματά τε τροφόεντα πελώρια, ἴσα ὄρεσσιν. 290
 ἔνθα διατμήξας τὰς μὲν Κρήτην ἐπέλασσε,
 ἦχι Κύδωνες ἔναιον Ἰαρδάνον ἀμφὶ ρέεθρα.
 ἔστι δέ τις λισσὴ αἰπεῖά τε εἰς ἅλα πέτρη
 ἐσχατιῇ Γόρτυρος, ἐν ἡροειδέϊ πόντῳ,
 ἔνθα Νότος μέγα κῦμα ποτὶ σκαιὸν ῥίον ὠθεῖ, 295
 ἐς Φαιστόν, μικρὸς δὲ λίθος μέγα κῦμα' ἀποέργει.
 αἱ μὲν ἄρ' ἔνθ' ἦλθον, σπουδῇ δ' ἦλυξαν ὄλεθρον
 ἄνδρες, ἀτὰρ νηῆς γε ποτὶ σπιλάδεσσιν ἔαξαν
 κύματ'· ἀτὰρ τὰς πέντε νέας κυανοπρωρέους
 Αἰγύπτῳ ἐπέλασσε φέρων ἄνεμός τε καὶ ὕδωρ. 300
 ὥς ὁ μὲν ἔνθα πολὺν βίοτον καὶ χρυσὸν ἀγείρων

8. ΟΔΥΣΣΕΙΑΣ Γ.

ἤλατο ξὺν νηυσὶ κατ' ἄλλοθρόους ἀνθρώπους
 τόφρα δὲ ταῦτ' Αἴγισθος ἐμήσατο οἴκοθι λυγρά·
 ἐπτάετες δ' ἤνασσε πολυχρύσοιο Μυκῆνης
 κτείνας Ἀτρεΐδην, δέδμητο δὲ λαὸς ὑπ' αὐτῷ. • 305
 τῷ δέ οἱ ὀγδοάτῃ κακὸν ἤλυθε δῖος Ὀρέστης
 ἄψ' ἀπ' Ἀθηναίων, κατὰ δ' ἔκτανε πατροφονῆα,
 Αἴγισθον δολόμητιν, ὃ οἱ πατέρα κλυτὸν ἔκτα.
 ἦ τοι τὸν κτείνας δαίνυν τάφον Ἀργείοισι
 μητρός τε στυγερῆς καὶ ἀνάλκιδος Αἰγίσθοιο· 310
 αὐτῆμαρ δέ οἱ ἦλθε βοῆν ἀγαθὸς Μενέλαος,
 πολλὰ κτήματ' ἄγων, ὅσα οἱ νέες ἄχθος ἄειραν.

He bids Telemachus to visit Menelaus.

καὶ σὺν, φίλος, μὴ δητὰ δόμων ἄπο τῆλ' ἀλάλησο,
 κτήματά τε προλιπὼν ἄνδρας τ' ἐν σοῖσι δόμοισιν
 οὕτω ὑπερφιάλους, μή τοι κατὰ πάντα φάγωσι 315
 κτήματα δασσάμενοι, σὺν δὲ τηυσίην ὁδὸν ἔλθῃς.
 ἀλλ' ἐς μὲν Μενέλαον ἐγὼ κέλομαι καὶ ἄνωγα
 ἐλθεῖν· κείνος γὰρ νέον ἄλλοθεν εἰλήλουθεν,
 ἐκ τῶν ἀνθρώπων ὅθεν οὐκ ἔλποιτό γε θυμῷ
 ἐλθέμεν, ὅν τινα πρῶτον ἀποσφήλωσιν ἄελλαι 320
 ἐς πέλαγος μέγα τοῖον, ὅθεν τέ περ οὐδ' οἰωνοὶ
 αὐτόετες οἴχνευσιν, ἐπεὶ μέγα τε δεινὸν τε.
 ἀλλ' ἴθι νῦν σὺν νηὶ τε σῇ καὶ σοῖς ἐτάροισιν·
 εἰ δ' ἐθέλεις πεζός, πάρα τοι δίφρος τε καὶ ἵπποι,
 παρ δέ τοι νῆες ἐμοὶ, οἳ τοι πομπῆες ἔσονται 325
 ἐς Λακεδαίμονα δῖαν, ὅθι ξανθὸς Μενέλαος.
 λίσσεσθαι δέ μιν αὐτὸς, ἵνα νημερτὲς ἐνίσπῃ.
 ψεῦδος δ' οὐκ ἐρέει· μάλα γὰρ πεπνυμένος ἐστίν·'
 Ὡς ἔφατ', ἥελιος δ' ἄρ' ἔδυν καὶ ἐπὶ κνέφας ἦλθε.
 τοῖσι δὲ καὶ μετέειπε θεὰ γλαυκῶπις Ἀθήνη· 330

3. ΟΔΥΣΣΕΙΑΣ Γ.

Athena proposes that they should now take their leave.

‘Ὡ γέρον, ἦ τοι ταῦτα κατὰ μοῖραν κατέλεξας·
 ἀλλ’ ἄγε τάμνετε μὲν γλώσσας, κεράασθε δὲ οἶνον,
 ὄφρα Ποσειδάωνι καὶ ἄλλοις ἀθανάτοισι
 σπείσαντες κόλτιοιο μεδώμεθα· τοῖο γὰρ ὤρη.
 ἦδη γὰρ φάος οἴχεθ’ ὑπὸ ζόφον, οὐδὲ ἔοικε
 δηθὰ θεῶν ἐν δαιτὶ θαασσέμεν, ἀλλὰ νέεσθαι.’ 335

Ἡ ῥα Διὸς θυγάτηρ, τοὶ δ’ ἔκλυον αὐδῆσάσης.
 τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχεναν,
 κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο,
 νώμησαν δ’ ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσι· 340
 γλώσσας δ’ ἐν πυρὶ βάλλον, ἀνιστάμενοι δ’ ἐπέλειβον.
 αὐτὰρ ἐπεὶ κ’ ἐσπείσαν τ’ ἐπιόν θ’ ὅσον ἤθελε θυμὸς,
 δὴ τότε ’Αθηναίη καὶ Τηλέμαχος θεοειδὴς
 ἄμφω ἰέσθην κούλην ἐπὶ νῆα νέεσθαι.
 Νέστωρ δ’ αὖ κατέρυκε καθαπτόμενος ἐπέεσσι· 345

Nestor would fain keep them: so Telemachus remains.

‘Ζεὺς τό γ’ ἀλεξήσειε καὶ ἀθάνατοι θεοὶ ἄλλοι,
 ὥς ὑμεῖς παρ’ ἐμεῖο θοῇν ἐπὶ νῆα κίοιτε
 ὥς τέ τευ ἦ παρὰ πάνπαν ἀνείμονος ἢ πενιχροῦ,
 ᾧ οὐ τι χλαῖναι καὶ ῥήγεα πόλλ’ ἐνὶ οἴκῳ,
 οὔτ’ αὐτῷ μαλακῶς οὔτε ξείνοισιν ἐνεύδειν. 350
 αὐτὰρ ἐμοὶ πάρα μὲν χλαῖναι καὶ ῥήγεα καλά.
 οὐ θὴν δὴ τοῦδ’ ἀνδρὸς Ὀδυσσεύος φίλος υἱὸς
 νηὸς ἐπ’ ἰκρίοφιν καταλέγεται, ὅφρ’ ἂν ἐγὼ γε
 ζῶω, ἔπειτα δὲ παῖδες ἐνὶ μεγάροισι λίπωνται,
 ξείνους ξεινίζειν, ὅς τίς κ’ ἐμὰ δώμαθ’ ἵκηται.’ 355

Τὸν δ’ αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 ‘εὖ δὴ ταῦτά γ’ ἔφησθα, γέρον φίλε· σοὶ δὲ ἔοικε
 Τηλέμαχον πείθεσθαι, ἐπεὶ πολὺν κάλλιον οὕτως.
 ἀλλ’ οὗτος μὲν νῦν σοι ἅμ’ ἔψεται, ὄφρα κεν εὖδῃ

3. ΟΔΥΣΣΕΙΑΣ Γ.

σοῖσιν ἐνὶ μεγάροισιν· ἐγὼ δ' ἐπὶ νῆα μέλαιναν 360
 εἶμ', ἵνα θαρσύνω θ' ἐτάρους εἶπω τε ἕκαστα.
 οἷος γὰρ μετὰ τοῖσι γεραίτερος εὐχομαι εἶναι·
 οἱ δ' ἄλλοι φιλότῃτι νεώτεροι ἄνδρες ἔπονται,
 πάντες ὁμηλική μεγαθύμου Τηλεμάχοιο.
 ἔνθα κε λεξαίμην κοίλῃ παρὰ νηὶ μελαίνῃ 365
 νῦν· ἀτὰρ ἠῶθεν μετὰ Καύκωνας μεγαθύμους
 εἶμ', ἔνθα χρεῖός μοι ὀφέλλεται, οὗ τι νέον γε,
 οὐδ' ὀλίγον· σὺ δὲ τοῦτον, ἐπεὶ τεὸν ἵκετο δῶμα,
 πέμψον σὺν δίφρῳ τε καὶ νίει· δὸς δέ δι' ἵππους,
 οἳ τοι ἐλαφρότατοι θείειν καὶ κάρτος ἄριστοι.' 370

Athena vanishes; Nestor vows her an offering.

*Ως ἄρα φωνήσας ἀπέβη γλαυκῶπις Ἀθήνη
 φήνῃ εἰδομένη· θάμβος δ' ἔλε πάντας ἰδόντας,
 θαύμαζεν δ' ὁ γεραίς, ὅπως ἴδεν ὀφθαλμοῖσι·
 Τηλεμάχου δ' ἔλε χεῖρα, ἔπος τ' ἔφατ' ἕκ τ' ὀνόμαζεν·
 'ὦ φίλος, οὗ σε ἔολπα κακὸν καὶ ἀναλκιν ἔσεσθαι,
 εἰ δὴ τοι νέῳ ὦδε θεοὶ πομπῆες ἔπονται. 376
 οὐ μὲν γάρ τις ὁδ' ἄλλος Ὀλύμπια δώματ' ἐχόντων,
 ἀλλὰ Διὸς θυγάτηρ, κυδίστη τριτογένεια,
 ἣ τοι καὶ πατέρ' ἐσθλὸν ἐν Ἀργείοισιν ἐτίμα.
 ἀλλὰ, ἄνασσ', ἴληθι, δίδωθι δέ μοι κλέος ἐσθλὸν, 380
 αὐτῷ καὶ παιδεσσι καὶ αἰδοίῃ παρακοίτι·
 σοὶ δ' αὖ ἐγὼ ῥέξω βοῦν ἦνιν εὐρυμέτωπον,
 ἀδμήτην, ἣν οὗ πω ὑπὸ ζυγὸν ἤγαγεν ἀνὴρ·
 τήν τοι ἐγὼ ῥέξω χρυσὸν κέρασιν περιχεύας.'
 *Ως ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη.
 τοῖσιν δ' ἡγεμόνευε Γερήνιος ἱππότα Νέστωρ, 386
 νιάσι καὶ γαμβροῖσιν, ἐὰ πρὸς δώματα καλά.
 ἀλλ' ὅτε δώμαθ' ἵκοντο ἀγακλυτὰ τοιοῦτο ἄνακτος,
 ἐξείης ἕζοντο κατὰ κλισμούς τε θρόνους τε,

3. ΟΔΥΣΣΕΙΑΣ Γ.

τοῖς δ' ὁ γέρων ἔλθοῦσιν ἀνὰ κρητῆρα κέρασσεν 390
οἶνον ἡδυπότοιο, τὸν ἐνδεκάτῳ ἐνιαυτῷ
ῶιξεν ταμὶν καὶ ἀπὸ κρήδεμνον ἔλυσεν·
τοῦ δ' γέρων κρητῆρα κεράσσατο, πολλὰ δ' Ἀθήνη
εὔχετ' ἀποσπένδων, κούρη Διὸς αἰγιόχοιο.

Αὐτὰρ ἐπεὶ σπεῖσάν τ' ἐπιόν θ' ὅσον ἤθελε θυμὸς, 395
οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,
τὸν δ' αὐτοῦ κοίμησε Γερήνιος ἱππότης Νέστωρ,
Τηλέμαχον, φίλον υἱὸν Ὀδυσσῆος θελοῖο,
τρητοῖς ἐν λεχέεσσιν, ὑπ' αἰθούσῃ ἐριδούπῳ,
παρ δ' ἄρ' ἐνυμμελίην Πεισίστρατον, ὄρχαμον ἀνδρῶν, 400
ὅς οἱ ἔτ' ἡίθεος παίδων ἦν ἐν μεγάροισιν.
αὐτὸς δ' ᾧτε καθεῦθε μυχῷ δόμου ὑψηλοῖο,
τῷ δ' ἄλοχος δέσποινα λέχος πόρσυνε καὶ εὐνὴν.

Next morning the offering is made.

Ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,
ᾠρνυτ' ἄρ' ἐξ εὐνῇφι Γερήνιος ἱππότης Νέστωρ, 405
ἐκ δ' ἔλθων κατ' ἄρ' ἕξετ' ἐπὶ ξεστοῖσι λίθοισιν,
οἳ οἱ ἔσαν προπάροιθε θυράων ὑψηλάων
λευκοὶ, ἀποστίλβοντες ἀλείφατος· οἷς ἐπὶ μὲν πρὶν
Νηλεὺς ἴζεσκεν, θεόφιν μῆστωρ ἀτάλαντος·
ἀλλ' ὁ μὲν ἤδη κηρὶ δαμῆϊς Ἀἰδῶσδε βεβήκει, 410
Νέστωρ αὖ τὸτ' ἐφίξε Γερήνιος, οὔρος Ἀχαιῶν,
σκήπτρον ἔχων. περὶ δ' υἷες ἀολλέες ἡγέρεθοντο
ἐκ θαλάμων ἐλθόντες, Ἐχέφρων τε Στρατίος τε
Περσεύς τ' Ἀρητός τε καὶ ἀντίθεος Θρασυμήδης.
τοῖσι δ' ἐπειθ' ἕκτος Πεισίστρατος ἦλυνθεν ἥρως, 415
παρ δ' ἄρα Τηλέμαχον θεοεῖκελον εἶσαν ἄγοιτες.
τοῖσι δὲ μύθων ἦρχε Γερήνιος ἱππότης Νέστωρ·

‘Καρπαλίμως μοι, τέκνα φίλα, κρηήνατ' ἐέλδωρ,
ὄφρ' ἢ τοι πρώτιστα θεῶν ἰλάσσομ' Ἀθήνην,

8. ΟΔΥΣΣΕΙΑΣ Γ.

ἤ μοι ἐναργὴς ἦλθε θεοῦ ἐς δαῖτα θάλειαν. 420
 ἀλλ' ἄγ' ὁ μὲν πεδίονδ' ἐπὶ βοῦν ἵτω, ὄφρα τάχιστα
 ἔλθῃσιν, ἐλάσῃ δὲ βοῶν ἐπιβουκόλος ἀνὴρ·
 εἰς δ' ἐπὶ Τηλεμάχου μεγαθύμου νῆα μέλαιναν
 πάντας ἰὼν ἐτάρους ἀγέτω, λιπέτω δὲ δύ' οἴους·
 εἰς δ' αὖ χρυσοχόον Λαέρκεα δεῦρο κελέσθω 425
 ἐλθεῖν, ὄφρα βοδὸς χρυσὸν κέρασιν περιχεύῃ.
 οἱ δ' ἄλλοι μένετ' αὐτοῦ ἀολλέες, εἶπατε δ' εἴσω
 δμῳῇσιν κατὰ δώματ' ἀγακλυγὰ δαῖτα πένεσθαι,
 ἔδρας τε ξύλα τ' ἀμφὶ καὶ ἀγλαὸν οἰσέμεν ὕδωρ.
 ὦς ἔφαθ', οἱ δ' ἄρα πάντες ἐποίπνουν. ἦλθε μὲν ἄρ
 βοῦς 430
 ἐκ πεδίου, ἦλθον δὲ θοῆς παρὰ νηὸς ἕλις
 Τηλεμάχου ἔταροι μεγαλήτορος, ἦλθε δὲ χαλκεὺς
 ὅπλ' ἐν χερσὶν ἔχων χαλκήϊα, πείρατα τέχνης,
 ἄκμονά τε σφῦράν τ' εὐπολήτόν τε πυράγρην,
 οἰσὶν τε χρυσὸν εἰργάζετο· ἦλθε δ' Ἀθήνη 435
 ἱρῶν ἀντιώσα. γέρων δ' ἱππηλάτα Νέστωρ
 χρυσὸν ἔδωχ'· ὁ δ' ἔπειτα βοδὸς κέρασιν περιέχευεν
 ἀσκήσας, ἔν' ἀγαλμα θεὰ κεχάροίτο ἰδοῦσα.
 βοῦν δ' ἀγέτην κεράων Στρατίος καὶ δῖος Ἐχέφρων.
 χέρνιβα δέ σφ' Ἄρητος ἐν ἀνθεμόεντι λέβητι 440
 ἤλυθεν ἐκ θαλάμοιο φέρων, ἐτέρῃ δ' ἔχεν οὐλὰς
 ἐν κανέφ'· πέλεκυν δὲ μενεπτόλεμος Θρασυμήδης
 ὄξυν ἔχων ἐν χειρὶ παρίστατο, βοῦν ἐπικόψων.
 Περσεὺς δ' ἀμνίον εἶχε· γέρων δ' ἱππηλάτα Νέστωρ
 χέρνιβά τ' οὐλοχύτας τε κατήρχετο, πολλὰ δ' Ἀθήνη 445
 εὔχετ' ἀπαρχόμενος, κεφαλῆς τρίχας ἐν πυρὶ βάλλων.
 Αὐτὰρ ἐπεὶ ῥ' εὔξαντο καὶ οὐλοχύτας προβάλοιτο,
 αὐτίκα Νέστωρος υἱὸς, ὑπέρθυμος Θρασυμήδης,
 ἦλασεν ἄγχι στάς· πέλεκυς δ' ἀπέκοψε τένοντας
 ἀνχενίους, λῦσεν δὲ βοδὸς μένος· αἱ δ' ὀλόλυξαν 450

3. ΟΔΥΣΣΕΙΑΣ Γ΄.

θυγατέρες τε νυοί τε καὶ αἰδοίη παράκοιτις
 Νέστορος, Εὐρυδίκη, πρέσβα Κλυμέναιοιο θυγατρῶν.
 οἱ μὲν ἔπειτ' ἀνελόντες ἀπὸ χθονὸς εὐρυοδείης
 ἔσχον· ἀτὰρ σφάξεν Πεισίστρατος, ὄρχαμος ἀνδρῶν.
 τῆς δ' ἐπεὶ ἐκ μέλαν αἷμα ῥύη, λίπε δ' ὀστέα θυμὸς, 455
 αἰψ' ἄρα μιν διέχευαν, ἄφαρ δ' ἐκ μηρία τάμνον
 πάντα κατὰ μοῖραν, κατὰ τε κνύση ἐκάλυσαν
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
 καίε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον
 λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν. 460
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,
 μίστυλλον τ' ἄρα τᾶλλα καὶ ἄμφ' ὀβελοῖσιν ἔπειραν,
 ὦπτων δ' ἀκροπόρους ὀβελοὺς ἐν χερσίν ἔχοντες.

Τόφρα δὲ Τηλέμαχον λοῦσεν καλὴ Πολυκάστη,
 Νέστορος ὀπλοτάτη θυγάτηρ Νηληιάδαο. 465
 αὐτὰρ ἐπεὶ λοῦσέν τε καὶ ἔχρισεν λίπ' ἐλαίῳ,
 ἀμφὶ δέ μιν φᾶρος καλὸν βάλεν ἠδὲ χιτῶνα,
 ἐκ ῥ' ἀσαμίνθου βῆ δέμας ἀθανάτοισιν ὁμοῖος·
 παρ δ' ὃ γε Νέστορ' ἰὼν κατ' ἄρ' ἔξετο, ποιμένι λαῶν.

Οἱ δ' ἐπεὶ ὦπτησαν κρέ' ὑπέρτερα καὶ ἐρύσαντο, 470
 δαίνυνθ' ἐζόμενοι· ἐπὶ δ' ἀνέρες ἐσθλοὶ ὄροντο
 οἶνον οἰνοχοεῦντες ἐνὶ χρυσέοις δεπάεσσιν.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρου ἔντο,
 τοῖσι δὲ μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ·

Telemachus and Peisistratus set out for Sparta.

‘Παῖδες ἐμοὶ, ἄγε, Τηλεμάχῳ καλλίτριχας ἵππους 475
 ζεύξασθ' ὑφ' ἄρματ' ἄγοντες, ἵνα πρήσσησιν ὁδοῖο.’

ᾧς ἔφασθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἠδ' ἐπίθοντο,
 καρπαλίμως δ' ἔζευξαν ὑφ' ἄρμασιν ὠκέας ἵππους.
 ἐν δὲ γυνὴ ταμὴν σῖτον καὶ οἶνον ἔθηκεν
 ὄψα τε, οἷα ἔδουσι διοτρεφέες βασιλῆες. 480

3. ΟΔΥΣΣΕΙΑΣ Γ.

ἂν δ' ἄρα Τηλέμαχος περικαλλέα βήσето δίφρον·
 παρ δ' ἄρα Νεστορίδης Πεισίστρατος, ὄρχαμος ἀνδρῶν,
 ἐς δίφρον τ' ἀνέβαινε καὶ ἡνία λάζετο χερσὶ,
 μάστιξεν δ' ἐλάαν, τῷ δ' οὐκ ἀέκοντε πετέσθην
 ἐς πεδίον, λιπέτην δὲ Πύλου αἰπὺ πτολίεθρον. 485
 οἱ δὲ πανημέριοι σείον ζυγὸν ἀμφὶς ἔχοντες.

Δύσετό τ' ἡέλιος σκιάωντό τε πᾶσαι ἀγναιά·
 ἐς Φηρὰς δ' ἵκοιτο Διοκλῆος ποτὶ δῶμα,
 υἱέος Ὀρσιλόχοιο, τὸν Ἀλφειὸς τέκε παῖδα.
 ἔνθα δὲ νύκτ' ἄεσαν, ὁ δὲ τοῖς παρ ξείνια θῆκεν. 490

Ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 ἵππους τ' ἐξεύγινυντ' ἀνά θ' ἄρματα ποικίλ' ἔβαινον·
 [ἐκ δ' ἔλασαν προθύριοι καὶ αἰθούσης ἐριδούπου·]
 μάστιξεν δ' ἐλάαν, τῷ δ' οὐκ ἀέκοντε πετέσθην.
 ἴξον δ' ἐς πεδίον πυρηφόρον, ἔνθα δ' ἔπειτα 495
 ἦνον ὁδόν· τοῖον γὰρ ὑπέκφερον ὠκέες ἵπποι.
 δύσετό τ' ἡέλιος σκιάωντό τε πᾶσαι ἀγναιά.

ΟΔΥΣΣΕΙΑΣ Δ.

Τὰ ἐν Λακεδαίμονι.

Telemachus and his friend are welcomed by Menelaus.

Οἳ δ' ἴξον κοίλην Λακεδαίμονα κητώεσσαν,
πρὸς δ' ἄρα δώματ' ἔλων Μενελάου κυδαλίμοιο.
τὸν δ' εὖρον δαινύντα γάμον πολλοῖσιν ἔτησι
νείεος ἠδὲ θυγατρὸς ἀμύμονος φ' ἐνὶ οἴκῳ.
τὴν μὲν Ἀχιλλῆος ῥήξήνορος νείε πέμπεν· 5
ἐν Τροίῃ γὰρ πρῶτον ὑπέσχετο καὶ κατένευσε
δωσέμεναι, τοῖσιν δὲ θεοὶ γάμον ἐξετέλειον.
τὴν ἄρ' ὃ γ' ἐνθ' ἵπποισι καὶ ἄρμασι πέμπε νέεσθαι
Μυρμιδόνων προτὶ ἄστν περικλυτὸν, οἷσιν ἄνασσειν.
νείε δὲ Σπάρτῃθεν Ἀλέκτορος ἤγετο κούρην, 10
ὅς οἱ τηλύγετος γένετο κρατερὸς Μεγαπένυθς
ἐκ δούλης· Ἐλένη δὲ θεοὶ γόνον οὐκέτ' ἔφαινον,
ἐπεὶ δὴ τὸ πρῶτον ἐγείνατο παῖδ' ἐρατεινὴν,
Ἐρμιόνην, ἣ εἶδος ἔχε χρυσέης Ἀφροδίτης.
ᾧ οἳ μὲν δαίνυντο καθ' ὑπερεφές μέγα δῶμα 15
γείτονες ἠδὲ ἔται Μενελάου κυδαλίμοιο,
τερπόμενοι· μετὰ δέ σφιν ἐμέλπετο θεῖος αἰοιδὸς
φορμίζων· δοιῶ δὲ κυβιστητῆρε κατ' αὐτοὺς
μολπῆς ἐξάρχοντος ἐδίνεον κατὰ μέσσοις.
Τὼ δ' αὖτ' ἐν προθύροις δόμων αὐτῷ τε καὶ ἵππῳ, 20
Τηλέμαχος θ' ἥρως καὶ Νέστορος ἀγλαὸς υἱός,

4. ΟΔΥΣΣΕΙΑΣ Δ.

στήσαν· ὁ δὲ προμολῶν ἴδετο κρείων Ἴετωνεὺς,
 ὀτρηρὸς θεράπων Μενελάου κυδαλίμοιο,
 βῆ δ' ἵμεν ἀγγελέων διὰ δώματα ποιμένι λαῶν,
 ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα· 25
 'Ξείνω δὴ τινε τῷδε, διοτρεφεὲς ὦ Μενέλαε,
 ἄνδρε δύω, γενεῇ δὲ Διὸς μεγάλοιο ἔικτον.
 ἀλλ' εἰπ' ἢ σφωιν καταλύσομεν ὠκείας ἵππους,
 ἢ ἄλλον πέμπωμεν ἱκανέμεν, ὅς κε φιλήσῃ.'
 Τὸν δὲ μέγ' ὀχθήσας προσέφη ξανθὸς Μενέλαος· 30
 'οὐ μὲν νήπιος ἦσθα, Βοηθείδῃ Ἴετωνεῦ,
 τὸ πρὶν· ἀτὰρ μὲν νῦν γε πάις ὥς νήπια βάζεις.
 ἦ μὲν δὴ νῶϊ. ξεινήια πολλὰ φαγόντε
 ἄλλων ἀνθρώπων δεῦρ' ἰκόμεθ', αἱ κέ ποθι Ζεὺς
 ἐξοπίσω περ παύσῃ οἰζύος. ἀλλὰ λυ' ἵππους 35
 ξείνων, ἐς δ' αὐτοὺς προτέρω ἄγε θοινηθῆναι.'
 ὣς φάθ', ὁ δὲ μεγάροιο διέσσυτο, κέκλετο δ' ἄλλους
 ὀτρηροὺς θεράποντας ἅμα σπῆσθαι ἐοῖ αὐτῷ.
 οἱ δ' ἵππους μὲν λῦσαν ὑπὸ ζυγοῦ ἰδρώοντας,
 καὶ τοὺς μὲν κατέδησαν ἐφ' ἱππείησι κάπησι, 40
 παρ δ' ἔβαλον ζεῖας, ἀνὰ δὲ κρῖ λευκὸν ἔμιξαι,
 ἄρματα δ' ἔκλιναν πρὸς ἐνώπια παμφανόωντα,
 αὐτοὺς δ' εἰσῆγον θεῖον δόμον· οἱ δὲ ἰδόντες·
 θαύμαζον κατὰ δῶμα διοτρεφέος βασιλῆος.
 ὥς τε γὰρ ἡελίου αἴγλη πέλεν ἠὲ σελήνης 45
 δῶμα καθ' ὑψερεφές Μενελάου κυδαλίμοιο.
 αὐτὰρ ἐπεὶ τάρπησαν ὀρώμειοι ὀφθαλμοῖσιν,
 ἔς ῥ' ἀσαμίνθους βάντες ἐυξέστας λούσαντο.
 τοὺς δ' ἐπεὶ οὖν ὁμωαὶ λούσαν καὶ χρίσαν ἐλαίῳ,
 ἀμφὶ δ' ἄρα χλαίνας οὔλας βάλον ἠδὲ χιτῶνας, 50
 ἔς ῥα θρόνους ἔζοντο παρ' Ἀτρεΐδην Μενέλαον.
 χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα
 καλῇ χρυσεῖῃ, ὑπὲρ ἀργυρέοιο λέβητος,

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νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.
 σίτον δ' αἰδοίῃ ταμίῃ παρέθηκε φέρουσα, 55
 εἶδατα πόλλ' ἐπιθεῖσα, χαριζομένη παρεόντων.
 [δαιτρὸς δὲ κρειῶν πίνακας παρέθηκεν αἶρας
 παντοίων, παρὰ δέ σφι τίθει χρύσεια κύπελλα.]
 τῷ καὶ δεικνύμενος προσέφη ξανθὸς Μενέλαος·
 'Σίτου θ' ἄπεισθον καὶ χαίρετον. αὐτὰρ ἔπειτα 60
 δείπνου πασσαμένω εἰρησόμεθ' οἷ τινές ἐστων
 ἀνδρῶν· οὐ γὰρ σφῶν γε γένος ἀπόλωλε τοκῆων,
 ἀλλ' ἀνδρῶν γένος ἐστὲ διοτρεφέων βασιλῆων
 σκηπτούχων, ἐπεὶ οὗ κε κακοὶ τοιούσδε τέκοιεν.'
 Ὡς φάτο, καὶ σφιν νῶτα βοῶς παρὰ πίονα θῆκεν 65
 ὅππ' ἐν χερσὶν ἔλων, τά ῥά οἱ γέρα πάρθεσαν αὐτῷ.
 οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 δὴ τότε Τηλέμαχος προσεφώνεε Νέστορος υἱόν,
 ἄγχι σχῶν κεφαλὴν, ἵνα μὴ πευθοῖαθ' οἱ ἄλλοι· 70

Telemachus admires the beauties of the palace.

'Φράζεο, Νεστορίδῃ, τῷ ἐμῷ κεχαρισμένε θυμῷ,
 χαλκοῦ τε στεροπὴν καὶ δώματα ἡχήμεντα,
 χρυσοῦ τ' ἡλέκτρον τε καὶ ἀργύρου ἡδ' ἐλέφαντος.
 Ζηνός που τοιγίδε γ' Ὀλυμπίου ἔνδοθεν αὐλῇ,
 ὅσσα τάδ' ἄσπετα πολλά· σέβας μ' ἔχει εἰσορόωντα.' 75
 Τοῦ δ' ἀγορεύοντος ξύνετο ξανθὸς Μενέλαος,
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·

Menelaus, in replying, mentions the name of Odysseus,

'Τέκνα φίλ', ἦ τοι Ζηνὶ βροτῶν οὐκ ἂν τις ἐρίζοι·
 ἀθάνατοι γὰρ τοῦ γε δόμοι καὶ κτήματ' ἔασιν·
 ἀνδρῶν δ' ἣ κέν τίς μοι ἐρίσσεται, ἡδὲ καὶ οὐκί, 80

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κτῆμασιν. ἦ γὰρ πολλὰ παθὼν καὶ πόλλ' ἐπαληθείς
 ἠγαγόμην ἐν νηυσὶ καὶ ὀγδοάτῳ ἔτει ἦλθον·
 Κύπρον Φοινίκην τε καὶ Αἰγυπτίους ἐπαληθείς,
 Αἰθιοπᾶς θ' ἰκόμην καὶ Σιδονίους καὶ Ἑρεμβοὺς
 καὶ Λιβύην, ἵνα τ' ἄρνες ἄφαρ κεραοὶ τελέθουσι. 85
 τρὶς γὰρ τίκτει μῆλα τελεσφόρον εἰς ἐνιαυτόν.
 ξυθα μὲν οὔτε ἄναξ ἐπιδευῆς οὔτε τι ποιμὴν
 τυροῦ καὶ κρειῶν, οὐδὲ γλυκεροῖο γάλακτος,
 ἀλλ' αἰεὶ παρέχουσιν ἐπηετανὸν γάλα θῆσθαι.
 εἶος ἐγὼ περὶ κείνα πολὺν βίοτον συναγείρων 90
 ἠλώμην, τείως μοι ἀδελφεὸν ἄλλος ἔπεφνε
 λάθρῃ, ἀνωιστὶ, δόλῳ οὐλομένης ἀλόχοιο·
 ὥς οὗ τοι χαίρων τοῖσδε κτεάτεσσιν ἀνάσσω.
 καὶ πατέρων τάδε μέλλετ' ἀκούμεν, οἳ τινες ὑμῖν
 εἰσὶν, ἐπεὶ μάλα πόλλ' ἔπαθον, καὶ ἀπώλεσα οἶκον 95
 εὐ μάλα ναιετάοντα, κεχανδότα πολλὰ καὶ ἐσθλά.
 ὦν ὄφελον τριτάτην περ ἔχων ἐν δώμασι μοῖραν
 ναλεῖν, οἳ δ' ἄνδρες ὅσοι ἔμμεναι, οἳ τότ' ὄλοντο
 Τροίῃ ἐν εὐρείῃ, ἐκὰς Ἄργεος ἵπποβοτόιο.
 ἀλλ' ἔμπης πάντας μὲν ὀδυρόμενος καὶ ἀχεύων 100
 πολλάκις ἐν μεγάροισι καθήμενος ἡμετέροισιν
 ἄλλοτε μὲν τε γόῳ φρένα τέρπομαι, ἄλλοτε δ' αὔτε
 παύομαι· αἰψηρὸς δὲ κόρος κρνεροῖο γόοιο.
 τῶν πάντων οὐ τόσσον ὀδύρομαι, ἀχρύνεμός περ,
 ὥς ἐνὸς, ὅς τέ μοι ὕπνου ἀπεχθαίρει καὶ ἐδωδὴν 105
 μνωομένῳ, ἐπεὶ οὗ τις Ἀχαιῶν τόσσ' ἐμόγησεν
 ὅσσ' Ὀδυσσεὺς ἐμόγησε καὶ ἥρατο. τῷ δ' ἄρ' ἔμελλεν
 αὐτῷ κῆδ' ἔσεσθαι, ἐμοὶ δ' ἄχος αἰὲν ἄλαστον
 κείνου, ὅπως δὴ δηρὸν ἀποίχεται, οὐδέ τι ἴδμεν,
 ζῶει ὃ γ' ἦ τέθνηκεν. ὀδύρονται νύ που αὐτὸν 110
 Λαέρτης θ' ὁ γέρων καὶ ἐχέφρων Πηνελόπεια
 Τηλέμαχος θ', ὃν ἔλειπε νέον γεγαῶτ' ἐνὶ οἴκῳ.'

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which makes Telemachus weep.

Ὡς φάτο, τῷ δ' ἄρα πατὴρὸς ὑφ' ἱμερον ὤρσε γόοιο,
δάκρυ δ' ἀπὸ βλεφάρων χαμάδις βάλε πατὴρὸς ἀκούσας,
χλαῖναν πορφυρέην ἄντ' ὀφθαλμοῖν ἀνασχών 115
ἀμφοτέρησιν χερσίν. νόησε δέ μιν Μενέλαος,
μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν
ἤέ μιν αὐτὸν πατὴρὸς ἑάσειε μνησθῆναι,
ἢ πρῶτ' ἐξερέοιτο ἕκαστά τε πειρήσαιο.

Helen notices how like Telemachus is to Odysseus.

Εἶτος ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν, 120
ἐκ δ' Ἑλένη θαλάμοιο θυώδεος ὑψορόφοιο
ἦλυνθεν, Ἀρτέμιδι χρυσηλακάτῳ εἰκνῖα.
τῇ δ' ἄρ' ἄμ' Ἀδρήστη κλισίην εὐτυκτον ἔθηκεν,
Ἀλκίππῃ δὲ τάπητα φέρειν μαλακοῦ ἑρέοιο,
Φυλῶ δ' ἀργύρεον τάλαρον φέρε, τόν οἱ ἔδωκεν 125
Ἀλκάνδρη, Πολύβοιο δάμαρ, ὃς ἔναι' ἐνὶ Θήβης
Λίγυπτίης, ὅθι πλεῖστα δόμοις ἐν κτήματα κεῖται·
ὃς Μενελάφ δῶκε δὴ ἀργυρέας ἀσαμίνθους,
δοιοὺς δὲ τρίποδας, δέκα δὲ χρυσοῖο τάλαντα.
χωρὶς δ' αὖθ' Ἑλένη ἄλοχος πόρε κάλλιμα δῶρα· 130
χρυσέην τ' ἡλακάτην τάλαρόν θ' ὑπόκυκλον ὄπασσεν
ἀργύρεον, χρυσῷ δ' ἐπὶ χεῖλεα κεκράαντο.
τόν ῥά οἱ ἀμφίπολος Φυλῶ παρέθηκε φέρουσα
νῆματος ἀσκητοῖο βεβυσμένον· αὐτὰρ ἐπ' αὐτῷ
ἡλακάτη τετάανυστο ἰοδυεφὲς εἶρος ἔχουσα. 135
ἔξετο δ' ἐν κλισίῳ, ὑπὸ δὲ θρήνης ποσὶν ἦεν.
αὐτίκα δ' ἦ γ' ἐπέεσσι πόσιν ἐρέεινεν ἕκαστα·
Ἰδμεν δὴ, Μενέλαε διοτρεφεῖς, οἳ τινες οὔδε
ἀνδρῶν εὐχετόωνται ἱκανέμεν ἡμέτερον δῶ;
ψεῦσομαι, ἢ ἔτυμον ἑρέω; κέλεται δέ με θυμός. 140
οὐ γάρ πώ τινά φημι ἑοικότα ὦδε ἰδέσθαι

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οὔτ' ἀνδρ' οὔτε γυναῖκα, σέβας μ' ἔχει εἰσορόωσαν,
ὥς ὃδ' Ὀδυσσῆος μεγαλήτορος νῦν ἔοικε,
Τηλεμάχῳ, τὸν ἔλειπε νέον γεγαῶτ' ἐνὶ οἴκῳ
κεῖνος ἀνὴρ, ὅτ' ἐμεῖο κυνώπιδος εἶνεκ' Ἀχαιοὶ 145
ἦλθεθ' ὑπὸ Τροίην, πόλεμον θρασὺν ὀρμαίνοντες.'

Τὴν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·
'οὔτω νῦν καὶ ἐγὼ νοέω, γύναι, ὥς σὺ ἐλίσκεις·
κείνου γὰρ τοιοῖδε πόδες τοιαῖδε τε χεῖρες
ὀφθαλμῶν τε βολαὶ κεφαλῇ τ' ἐφύπερθέ τε χαῖται. 150
καὶ νῦν ἦ τοι ἐγὼ μεμνημένος ἄμφ' Ὀδυσῆι
μυθεόμην, ὅσα κείνος οἰζύσας ἐμόγησεν
ἄμφ' ἐμοί, αὐτὰρ ὁ πικρὸν ὑπ' ὀφρύσι δάκρυον εἴβε,
χλαῖναν πορφυρέην ἄντ' ὀφθαλμοῖν ἀνασχών.'*

Peisistratus informs them who he and his friend are.

Τὸν δ' αὖ Νεστορίδης Πεισίστρατος ἀντίον ἤῤα· 155
'Ἀτρεΐδῃ Μενέλαε διοτρεφεῖς, ὄρχαμε λαῶν,
κείνου μὲν τοι ὃδ' υἱὸς ἐτήτυμον, ὥς ἀγορεύεις·
ἀλλὰ σαόφρων ἐστὶ, νεμεσσάται δ' ἐνὶ θυμῷ
ὦδ' ἐλθὼν τὸ πρῶτον ἐπεσβολίας ἀναφαίνειν
ἅντα σέθεν, τοῦ νῶι θεοῦ ὥς τερπόμεθ' αὐδῇ. 160
αὐτὰρ ἐμὲ προέηκε Γερῆνιος ἱππότα Νέστωρ
τῷ ἅμα πομπὸν ἔπescθαι· ἐέλδετο γάρ σε ἰδέσθαι,
ὄφρα οἱ ἦ τι ἔπος ὑποθήσσαι ἢ τι ἔργον.
πολλὰ γὰρ ἄλγε' ἔχει πατὴρ οἰχομένοιο
ἐν μεγάροις, ᾧ μὴ ἄλλοι ἀοσσητῆρες ἔωσιν, 165
ὥς νῦν Τηλεμάχῳ ὃ μὲν οἵχεται, οὐδέ οἱ ἄλλοι
εἴσ' οἳ κεν κατὰ δῆμον ἀλάλκοιεν κακότητα.'

Old memories make them all weep.

Τὸν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·
'ὦ πόποι, ἦ μάλα δὴ φίλου ἀνέρος υἱὸς ἐμὸν δῶ

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ἴκεθ', δὲς εἴνεκ' ἐμεῖο πολέας ἐμόγησεν ἀέθλους· 170
καί μιν ἔφην ἐλθόντα φιλησέμεν ἔξοχον ἄλλων
Ἀργείων, εἰ νῶιν ὑπείρ ἄλα νόστον ἔδωκε
νηυσὶ θοῇσι γενέσθαι Ὀλύμπιος εὐρύοπα Ζεὺς.
καί κέ οἱ Ἀργεῖ νάσσα πόλιν καὶ δώματ' ἔτευξα,
ἐξ Ἰθάκης ἀγαγὼν σὺν κτήμασι καὶ τέκεϊ φῖ 175
καὶ πᾶσιν λαοῖσι, μίαν πόλιν ἐξαλαπάξας,
αἱ περιναιετάουσιν, ἀνάσσονται δ' ἐμοὶ αὐτῷ.
καί κε θάμ' ἐνθάδ' ἐόντες ἐμισγόμεθ'. οὐδέ κεν ἡμέας
ἄλλο διέκρινεν φιλέοντέ τε τερπομένω τε,
πρὶν γ' ὅτε δὴ θανάτοιο μέλαν νέφος ἀμφεκάλυψεν. 180
ἀλλὰ τὰ μέν που μέλλεν ἀγασσεσθαι θεὸς αὐτὸς,
δὲς κεύθων· δύστηνον ἀνόστιμον οἶον ἔθηκεν.'

ἌΩς φάτο, τοῖσι δὲ πᾶσιν ὑφ' ἱμερον ὥρσε γόοιο.
κλαῖε μὲν Ἀργεῖη Ἑλένη, Διὸς ἐκγεγαυῖα,
κλαῖε δὲ Τηλέμαχος τε καὶ Ἀτρεΐδης Μενέλαος, 185
οὐδ' ἄρα Νέστορος υἱὸς ἀδακρύτῳ ἔχεν ὅσσε·
μνήσατο γὰρ κατὰ θυμὸν ἀμύμονος Ἀντιλόχοιο,
τόν ρ' Ἡοῦς ἔκτεινε φαεινῆς ἀγλαὸς υἱός.

τοῦ δ' γ' ἐπιμνησθεῖς ἔπεα πτερόεντ' ἀγόρευεν·
'Ἀτρεΐδη, περὶ μὲν σε βροτῶν πεπνυμένον εἶναι 190
Νέστωρ φάσχ' ὁ γέρων, ὅτ' ἐπιμνησαίμεθα σείῳ
οἷσιν ἐνὶ μεγάροισι, καὶ ἀλλήλους ἐρέοιμεν,
καὶ νῦν, εἰ τί που ἔστι, πίθοιό μοι· οὐ γὰρ ἐγὼ γε
τέρπομ' ὀδυρόμενος μεταδόρπιος, ἀλλὰ καὶ Ἡὼς
ἔσσεται ἠριγένεια· νεμεσσωμαί γε μὲν οὐδὲν 195
κλαῖειν ὅς κε θάνῃσι βροτῶν καὶ πότμον ἐπίσπη.
τοῦτό νυ καὶ γέρας οἶον διζυροῖσι βροτοῖσι,
κείρασθαι τε κόμην βαλέειν τ' ἀπὸ δάκρυ παρειῶν.
καὶ γὰρ ἐμὸς τέθυκεν ἀδελφεὸς, οὗ τι κάκιστος
Ἀργείων· μέλλεις δὲ σὺ ἴδμεναι· οὐ γὰρ ἐγὼ γε 200
ἦντησ' οὐδὲ ἴδον· περὶ δ' ἄλλων φασὶ γενέσθαι

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Ἀντίλοχον, περὶ μὲν θείειν ταχὺν ἡδὲ μαχητὴν.'

Τὸν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·
 'ὦ φίλ', ἐπεὶ τόσα εἶπες ὅσ' ἂν πεπνυμένος ἀνὴρ
 εἴποι καὶ ῥέξειε, καὶ ὃς προγενέστερος εἴη· 205
 τοῖον γὰρ καὶ πατὴρ, ὃ καὶ πεπνυμένα βάσεις.
 ῥεῖα δ' ἀρίγνωτος γόνος ἀνέρος ᾧ τε Κρονίων
 ὀλβον ἐπικλώσῃ γαμέοντί τε γεινομένῳ τε,
 ὥς νῦν Νέστορι δῶκε διαμπερὲς ἡματα πάντα,
 αὐτὸν μὲν λιπαρῶς γηρασκέμεν ἐν μεγάροισιν, 210
 υἱέας αὖ πιτυτοὺς τε καὶ ἔγχεσιν εἶναι ἀρίστους.
 ἡμεῖς δὲ κλαυθμὸν μὲν ἑάσομεν, ὃς πρὶν ἐτύχθη,
 δόρπου δ' ἐξαυτὶς μνησώμεθα, χερσὶ δ' ἐφ' ὕδωρ
 χεύαντων. μῦθοι δὲ καὶ ἡῶθέν περ ἔσονται
 Τηλεμάχῳ καὶ ἐμοὶ διαειπέμεν ἀλλήλοισιν.' 215

Ἄς ἔφατ', Ἀσφαλίων δ' ἄρ' ὕδωρ ἐπὶ χεῖρας ἔχενει,
 ὀτρηνὸς θεράπων Μενελάου κυδαλίμοιο.
 οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.

Helen mixes an opiate in the wine,

Ἐνθ' αὖτ' ἄλλ' ἐνόησ' Ἑλένη Διὸς ἐκγεγαυῖα·
 αὐτίκ' ἄρ' εἰς οἶνον βάλε φάρμακον, ἔνθεν ἔπινον, 220
 νηπευθὲς τ' ἄχολόν τε, κακῶν ἐπίληθον ἀπάντων.
 ὃς τὸ καταβρόξειεν, ἐπὴν κρητῆρι μιγείη,
 οὐ κεν ἐφημέριός γε βάλοι κατὰ δάκον παρειῶν,
 οὐδ' εἴ οἱ κατατεθναίῃ μήτηρ τε πατὴρ τε,
 οὐδ' εἴ οἱ προπάροιθεν ἀδελφεὸν ἢ φίλον υἱὸν 225
 χαλκῷ δηιόφεν, ὃ δ' ὀφθαλμοῖσιν ὀρῶτο.
 τοῖα Διὸς θυγάτηρ ἔχε φάρμακα μητιόεντα,
 ἐσθλὰ, τὰ οἱ Πολύδαμνα πόρεν, Θῶνος παράκοιτις,
 Αἰγυπτίῃ, τῇ πλεῖστα φέρει ζεῖδωρος ἄρουρα
 φάρμακα, πολλὰ μὲν ἐσθλὰ μεμιγμένα, πολλὰ δὲ
 λυγρά· 230

4. ΟΔΥΣΣΕΙΑΣ Δ.

λητρὸς δὲ ἕκαστος ἐπιστάμενος περὶ πάντων
 ἀνθρώπων· ἥ γὰρ Παιήονός εἰσι γενέθλης.
 αὐτὰρ ἐπεὶ ῥ' ἐνέηκε κέλευσέ τε οἶνοχοῆσαι,
 ἐξαυτίς μύθοισιν ἀμειβομένη προσέειπεν·

‘Ἄτρεϊδῃ Μενέλαε διοτρεφὲς ἦδὲ καὶ οἶδε 235
 ἀνδρῶν ἐσθλῶν παῖδες· ἀτὰρ θεὸς ἄλλοτε ἄλλω
 Ζεὺς ἀγαθόν τε κακόν τε διδοί· δύναται γὰρ ἅπαντα·
 ἦ τοι νῦν δαίνυσθε καθήμενοι ἐν μεγάροισι
 καὶ μύθοις τέρπεσθε· ἰοικότα γὰρ καταλέξω.

and tells the tale of Odysseus in disguise.

πάντα μὲν οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
 240 ὅσσοι Ὀδυσσῆος ταλασίφρονός εἰσιν ἄεθλοι·
 ἀλλ' οἶον ᾧδ' ἔρεξε καὶ ἔτλη καρτερὸς ἀνὴρ
 δῆμψ' ἐνὶ Τρώων, ὅθι πάσχετε πῆματ' Ἀχαιοί.
 αὐτόν μιν πληγῇσιν ἀεικελίῃσι δαμάσσας,
 σπείρα κάκ' ἀμφ' ὤμοισι βαλὼν, οἰκῇ ἰοικῶς, 245
 ἀνδρῶν δυσμενέων κατέδυν πόλιν εὐρύαγυιαν·
 ἄλλω δ' αὐτὸν φωτὶ κατακρύπτων ἦισκε
 δέκτηι, ὅς οὐδὲν τοῖος ἔην ἐπὶ νηυσὶν Ἀχαιῶν.
 τῷ Ἴκελος κατέδυν Τρώων πόλιν, οἱ δ' ἀβάκησαν
 πάντες· ἐγὼ δέ μιν οἷη ἀνέγνων τοῖον ἔοντα, 250
 καὶ μιν ἀνηρώτων· ὁ δὲ κερδοσύνη ἀλέεινεν.
 ἀλλ' ὅτε δὴ μιν ἐγὼ λόεον καὶ χρῖον ἐλαίῳ,
 ἀμφὶ δὲ εἴματα ἔσσω, καὶ ὤμοσα καρτερὸν ὄρκον
 μὴ μὲν πρὶν Ὀδυσῆα μετὰ Τρώεσσ' ἀναφῆναι,
 πρὶν γε τὸν ἐς νῆας τε θοὰς κλισίας τ' ἀφικέσθαι, 255
 καὶ τότε δὴ μοι πάντα νόον κατέλεξεν Ἀχαιῶν.
 πολλοὺς δὲ Τρώων κτείνας ταναΐκεϊ χαλκῷ
 ἦλθε μετ' Ἀργεῖους, κατὰ δὲ φρόνιν ἤγαγε πολλήν.
 εἰθ' ἄλλαι Τρῳαὶ λίγ' ἐκώκυνον· αὐτὰρ ἐμὸν κῆρ
 χαῖρ', ἐπεὶ ἤδη μοι κραδίη τέτραπτο νέεσθαι 260

4. ΟΔΥΣΣΕΙΑΣ Δ.

ἀψ οἰκόνδ', ἄτην δὲ μετέστενον, ἦν Ἀφροδίτη
δῶχ', ὅτε μ' ἤγαγε κεῖσε φίλης ἀπὸ πατρίδος αἴης,
παῖδά τ' ἐμὴν νοσφισσαμένην θάλαμόν τε πόσιν τε
οὐ τευ δευόμενον, οὐτ' ἄρ φρένας οὔτε τι εἶδος.'

The story of the wooden horse.

Τὴν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος· 265
'ναὶ δὴ ταῦτά γε πάντα, γύναι, κατὰ μοῖραν ἔειπες.
ἦδη μὲν πολέων ἐδάην βουλήν τε νόον τε
ἀνδρῶν ἡρώων, πολλήν δ' ἐπελήλυθα γαῖαν·
ἀλλ' οὐ πῶ τοιοῦτον ἐγὼν ἴδον ὀφθαλμοῖσιν
οἷον Ὀδυσσῆος ταλασίφρονος ἔσκε φίλον κῆρ. 270
οἷον καὶ τόδ' ἔρεξε καὶ ἔτλη καρτερὸς ἀνὴρ
Ἴππῳ ἐνὶ ξεστῷ, ἔν' ἐνήμεθα πάντες ἄριστοι
'Αργείων Τρῶεσσι φόνον καὶ κῆρα φέροντες.
ἦλθες ἔπειτα σὺ κεῖσε· κελυσέμεναι δέ σ' ἔμελλε
δαίμων, ὃς Τρῶεσσιν ἐβούλετο κῦδος ὀρέξαι· 275
καὶ τοι Δηϊφობος θεοείκελος ἔσπετ' ἰούσῃ.
τρεῖς δὲ περίστειξας κοῖλον λόχον ἀμφαφώσας,
ἐκ δ' ὀνομακλήδην Δαναῶν ὀνόμαζες ἀρίστους,
πάντων Ἀργείων φωνὴν ἴσκουσ' ἀλόχοισιν.
αὐτὰρ ἐγὼ καὶ Τυδείδης καὶ δῖος Ὀδυσσεὺς 280
ἤμενοι ἐν μέσσοισιν ἀκούσαμεν ὥς ἐβόησας.
νῶϊ μὲν ἀμφοτέρῳ μενεήναμεν ὀρμηθέντε
ἢ ἐξελθέμεναι, ἢ ἔνδοθεν αἶψ' ὑπακούσαι·
ἀλλ' Ὀδυσσεὺς κατέρυκε καὶ ἔσχεθεν ἱμένῳ περ.
[ἔνθ' ἄλλοι μὲν πάντες ἀκὴν ἔσαν νῆες Ἀχαιῶν, 285
Ἄντικλος δὲ σέ γ' οἶος ἀμείψασθαι ἐπέεσσιν
ἤθελεν· ἀλλ' Ὀδυσσεὺς ἐπὶ μάστακα χερσὶ πίεζε
νωλεμέως κρατερῇσι, σάωσε δὲ πάντας Ἀχαιοὺς,
τόφρα δ' ἔχ' ὄφρα σε νόσφιν ἀπήγαγε Παλλὰς Ἀθήνη.]"

Τὸν δ' αὖ Τηλέμαχος πεπινυμένος ἀντίον ἤνδα· 290

4. ΟΔΥΣΣΕΙΑΣ Δ.

‘Ἀτρεΐδῃ Μενέλαε διοτρεφεῖς, ὄρχαμε λαῶν,
 ἄλγιον· οὐ γάρ οἱ τι τά γ’ ἤρκεσε λυγρὸν ὄλεθρον,
 οὐδ’ εἴ οἱ κραδίη γε σιδηρὴ ἐνδοθεν ἦεν.
 ἀλλ’ ἄγετ’ εἰς εὐνὴν τράπεθ’ ἡμέας, ὄφρα καὶ ἦδη
 ὕπνω ὑπο γλυκερῷ ταρπώμεθα κοιμηθέντες.’ 295

‘Ὡς ἔφατ’, Ἀργεῖη δ’ Ἑλένη δμῳῆσι κέλευσε
 δέμνι’ ὑπ’ αἰθούσῃ θέμεναι, καὶ ῥήγεα καλὰ
 πορφύρε’ ἐμβαλέειν, στορέσαι τ’ ἐφύπερθε τάπητας,
 χλαῖνας τ’ ἐνθέμεναι οὔλας καθύπερθεν ἔσασθαι.
 αἱ δ’ ἴσαν ἐκ μεγάροιο δάος μετὰ χερσὶν ἔχουσαι, 300
 δέμνια δὲ στόρεσαν· ἐκ δὲ ξείνους ἄγε κῆρυξ.
 οἱ μὲν ἄρ’ ἐν προδόμῳ δόμου αὐτόθι κοιμήσαντο,
 Τηλέμαχος θ’ ἦρως καὶ Νέστορος ἀγλαὸς υἱός·
 Ἀτρεΐδης δὲ καθεῦθε μυχῷ δόμου ὑψηλοῖο,
 παρ δ’ Ἑλένη τανύπεπλος ἐλέξατο, δῖα γυναικῶν. 305

**Next day Telemachus tells Menelaus his troubles and
 asks for his guidance.**

Ἦμος δ’ ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 ὄρνυτ’ ἄρ’ ἐξ εὐνῇφι βοὴν ἀγαθὸς Μενέλαος
 εἶματα ἐσσάμενος, περὶ δὲ ξίφος ὄξυ θέτ’ ὦμφι,
 ποσσὶ δ’ ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
 βῆ δ’ ἴμεν ἐκ θαλάμοιο θεῷ ἐναλίγκιος ἄντην, 310
 Τηλεμάχῳ δὲ παρῖζεν ἔπος τ’ ἔφατ’ ἔκ τ’ ὀνόμαζε·

‘Τίπτε δέ σε χρεῖω δεῦρ’ ἦγαγε; Τηλέμαχ’ ἦρως,
 ἐς Λακεδαίμονα δῖαν, ἐπ’ εὐρέα νῶτα θαλάσσης;
 δήμιον, ἢ ἴδιον; τόδε μοι νημερτὲς ἐνίσπες.’

Τὸν δ’ αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦ᾽ οὔδα· 315
 ‘Ἀτρεΐδῃ Μενέλαε διοτρεφεῖς, ὄρχαμε λαῶν,
 ἦλυθον, εἴ τινά μοι κληιδόνα πατρός ἐνίσποις.
 ἐσθιέται μοι οἶκος, ὄλωλε δὲ πόνα ἔργα,
 δυσμενέων δ’ ἀνδρῶν πλείους δόμος, οἳ τέ μοι αἰεὶ

4. ΟΔΥΣΣΕΙΑΣ Δ.

μῆλ' ἄδινά σφάξουσιν καὶ εἰλίποδας ἔλικας βοῦς, 320
 μητρὸς ἐμῆς μνηστῆρες ὑπέρβιον ὕβριν ἔχοντες.
 τοῦνεκα νῦν τὰ σὰ γούναθ' ἱκάνομαι, αἶ κ' ἐθέλησθα
 κείνου λυγρὸν ὄλεθρον ἐνισπεῖν, εἴ που ὅπως
 ὀφθαλμοῖσι τεοῖσω, ἣ ἄλλου μῦθον ἄκουσας
 πλαζομένον· περὶ γάρ μιν οἰζυρὸν τέκε μήτηρ. 325
 μηδὲ τί μ' αἰδόμενος μειλίσσεο μηδ' ἐλεαίρων,
 ἀλλ' εὖ μοι κατάλεξον ὅπως ἦντησας ὅπως πῆς.
 λίσσομαι, εἵποτέ τοί τι πατὴρ ἐμὸς, ἐσθλὸς Ὀδυσσεύς,
 ἣ ἔπος ἢ τι ἔργον ὑποστὰς ἐξετέλεσσε
 δῆμψ' ἐνὶ Τρώων, ὅθι πάσχετε πῆματ' Ἀχαιοί· 330
 τῶν νῦν μοι μῆσαι, καὶ μοι νημερτὲς ἐνίσπες.'

Menelaus predicts the destruction of the suitors,

Τὸν δὲ μέγ' ὀχθήσας προσέφη ξανθὸς Μενέλαος·
 'ὦ πόποι, ἣ μάλα δὴ κρατερόφρονος ἀνδρὸς ἐν εὐνῇ
 ἤθελον εὐνηθῆναι ἀνάλκιδες αὐτοὶ ἐόντες.
 ὥς δ' ὀπότε' ἐν ξυλόχῳ ἔλαφος κρατεροῖο λέοντος 335
 νεβροὺς κοιμήσασα νεηγενέας γαλαθηνοὺς
 κιημοὺς ἐξερέησι καὶ ἄγχεα ποιήεντα
 βοσκομένη, ὃ δ' ἔπειτα ἔην εἰσῆλυθεν εὐνὴν,
 ἀμφοτέροισι δὲ τοῖσιν ἀεικέα πότμον ἐφήκεν,
 ὥς Ὀδυσσεὺς κείνοισιν ἀεικέα πότμον ἐφήσει. 340
 αἱ γὰρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,
 τοῖος ἐὼν οἷός ποτ' ἐνκτιμένη ἐνὶ Λέσβῳ
 ἐξ ἔριδος Φιλομηλεῖδῃ ἐπάλαισεν ἀναστὰς,
 καὶ δ' ἔβαλε κρατερῶς, κεχάρουντο δὲ πάντες Ἀχαιοί,
 τοῖος ἐὼν μνηστῆρσιν ὀμιλήσειεν Ὀδυσσεύς· 345
 πάντες κ' ὠκύμοροί τε γενοίατο πικρόγαμοί τε.
 ταῦτα δ' ἃ μ' εἰρωτᾷς καὶ λίσσεαι, οὐκ ἂν ἐγὼ γε
 ἄλλα παρὲξ εἵποιμι παρακλιδὸν, οὐδ' ἀπατήσω·
 ἀλλὰ τὰ μὲν μοι ἔειπε γέρων ἄλιος νημερτῆς,

4. ΟΔΥΣΣΕΙΑΣ Δ.

τῶν οὐδέν τοι ἐγὼ κρύψω ἔπος οὐδ' ἐπικεύσω.

350

And tells the story of his own rescue by Eidothea.

Αἰγύπτῳ μ' ἔτι δεῦρο θεοὶ μεμαῶτα νέεσθαι
ἔσχον, ἐπεὶ οὐ σφιν ἔρεξα τεληέσσας ἑκατόμβας.

[οἱ δ' αἰεὶ βούλοντο θεοὶ μεμνήσθαι ἐφετμέων.]

νῆσος ἔπειτά τις ἔστι πολυκλύστῳ ἐνὶ πόντῳ
Αἰγύπτου προπάροιθε, Φάρον δέ ἐ κικλήσκουσι,
τόσσον ἀνευθ' ὅσσον τε παινημερὴν γλαφυρὴ νηὺς
ἦνυσεν, ἥ λιγύς οὖρος ἐπιπνεύεισιν ὀπισθεν·

355

ἐν δὲ λιμὴν εὖορμος, ὅθεν τ' ἀπὸ νῆας ἕϊσας
ἐς πόντον βάλλουσιν, ἀφυσσάμενοι μέλαν ὕδωρ.

ἔνθα μ' ἔεικοσιν ἡματ' ἔχον θεοὶ, οὐδέ ποτ' οὖροι
πνεύοντες φαίνονθ' ἀλιαέες, οἳ ῥά τε νηῶν

360

πομπῆες γίγνονται ἐπ' εὐρέα νῶτα θαλάσσης.

καὶ νῦ κεν ἦια πάντα κατέφθιτο καὶ μένε' ἀνδρῶν,

εἰ μή τίς με θεῶν ὀλοφύρατο καὶ μ' ἐσάωσε,

Πρωτέος ἰφθίμου θυγάτηρ, ἀλίοιο γέροντος,

365

Εἰδοθέη· τῇ γάρ ῥα μάλιστά γε θυμὸν ὄρινα,

ἥ μ' οἷφ' ἔρρουντι συνήντετο νόσφιν ἑταίρων·

αἰεὶ γὰρ περὶ νῆσον ἀλώμενοι ἰχθυάσκον

γναμπτοῖς ἀγκίστροισιν, ἔτειρε δὲ γαστέρα λιμός.

ἥ δ' ἐμεῦ ἄγχι στᾶσα ἔπος φάτο φώνησέν τε·

370

νηπιός εἰς, ὦ ξεῖνε, λίην τόσον ἠδὲ χαλκίφρων,

ἥ ἐκὼν μεθίεις καὶ τέρπεται ἄλγεα πάσχων ;

ὥς δὴ δῆθ' ἐνὶ νήσῳ ἐρύκεαι, οὐδέ τι τέκμωρ

εὐρέμεναι δύνασαι, μινύθει δέ τοι ἦτορ ἑταίρων.

ὣς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον

375

ἐκ μέν τοι ἐρέω, ἥ τις σύ πέρ ἐσσι θεάων,

ὥς ἐγὼ οὐ τι ἐκὼν κατερύκομαι, ἀλλὰ νυ μέλλω

ἀθανάτους ἀλιτέσθαι, οἳ οὐρανὸν εὐρὺν ἔχουσιν.

ἀλλὰ σύ πέρ μοι εἶπες, θεοὶ δέ τε πάντα ἴσασιν,

4. ΟΔΥΣΣΕΙΑΣ Δ.

ὅς τίς μ' ἀθανάτων πεδάα καὶ ἔδησε κελεύθου, 380
 νόστον θ', ὥς ἐπὶ πόντον ἐλεύσομαι ἰχθυόοντα.
 ὧς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο διὰ θεάων
 τοιγὰρ ἐγώ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.
 πωλείται τις δεῦρο γέρων ἄλιος νημερτῆς,
 ἀθάνατος Πρωτεὺς Αἰγύπτιος, ὅς τε θαλάσσης 385
 πάσης βένθεα οἶδε, Ποσειδάωνος ὑποδμῶς·
 τὸν δέ τ' ἐμόν φασιν πατέρ' ἔμμεναι ἠδὲ τεκέσθαι.
 τόν γ' εἴ πως σὺ δύναιο λοχησάμενος λελαβέσθαι,
 ὅς κέν τοι εἴπησιν ὁδὸν καὶ μέτρα κελεύθου
 νόστον θ', ὥς ἐπὶ πόντον ἐλεύσεαι ἰχθυόοντα. 390
 καὶ δέ κέ τοι εἴπησι, διοτρεφεῖς, αἶ κ' ἐθέλῃσθα,
 ὅττι τοι ἐν μεγάροισι κακόν τ' ἀγαθόν τε τέτυκται,
 οἰχομένοιο σέθεν δολιχὴν ὁδὸν ἀργαλέην τε.
 ὧς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
 αὐτὴ νῦν φράζευ σὺ λόχον θείοιο γέροντος, 395
 μή πῶς με προῖδων ἢ προδαεῖς ἀλέηται·
 ἀργαλέος γάρ τ' ἐστὶ θεὸς βροτῶ ἀνδρὶ δαμῆναι.
 ὧς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο διὰ θεάων
 τοιγὰρ ἐγώ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.
 ἦμος δ' ἠέλιος μέσον οὐρανὸν ἀμφιβεβήκη, 400
 τῆμος ἄρ' ἐξ ἁλὸς εἴσι γέρων ἄλιος νημερτῆς
 πνοιῇ ὑπο Ζεφύροιο, μελαίνῃ φρικὴ καλυφθεῖς,
 ἐκ δ' ἐλθὼν κοιμᾶται ὑπὸ σπέσσι γλαφυροῖσιν·
 ἀμφὶ δέ μιν φῶκαι νέποδες καλῆς ἄλοςσύνδης
 ἀθρόαι εὐδουσιν, πολιτῆς ἁλὸς ἐξαναδῦσαι, 405
 πικρὸν ἀποπνεῖνσαι ἁλὸς πολυβενθέος ὁδμήν.
 ἔνθα σ' ἐγὼν ἀγαγοῦσα ἄμ' ἡοὶ φαινομένηφιν,
 εὐνάσω ἐξείης· σὺ δ' ἐν κρίνασθαι ἐταίρους
 τρεῖς, οἳ τοι παρὰ νηυσὶν ἐυσσέλμοισιν ἄριστοι.
 πάντα δέ τοι ἐρέω ὀλοφώια τοῖο γέροντος. 410
 φώκας μὲν τοι πρῶτον ἀριθμήσει καὶ ἔπεισιν·

4. ΟΔΥΣΣΕΙΑΣ Δ.

αὐτὰρ ἐπὴν πάσας πεμπάσσεται ἡδὲ ἴδηται,
 λέξεται ἐν μέσσησι, νομεὺς ὧς πώεσι μήλων.
 τὸν μὲν ἐπὴν δὴ πρῶτα κατευνηθέντα ἴδῃσθε,
 καὶ τότ' ἔπειθ' ὑμῖν μελέτω κάρτος τε βίη τε, 415
 αὖθι δ' ἔχειν μεμαῶτα καὶ ἐσσύμενόν περ ἀλύξαι.
 πάντα δὲ γιγνόμενος πειρήσεται, ὅσσ' ἐπὶ γαῖαν
 ἔρπετὰ γίνονται καὶ ὕδωρ καὶ θεσπιδαῖς πῦρ·
 ὑμεῖς δ' ἀστεμφέως ἐχέμεν μᾶλλον τε πιέζειν.
 ἀλλ' ὅτε κεν δὴ σ' αὐτὸς ἀνείρηται ἐπέεσσι, 420
 τοῖος ἔων οἶόν κε κατευνηθέντα ἴδῃσθε,
 καὶ τότε δὴ σχέσθαι τε βίης λῦσαι τε γέροντα,
 ἥρως, εἴρεσθαι δὲ θεῶν ὅς τις σε χαλέπτει,
 νόστον θ' ὥς ἐπὶ πόντον ἐλεύσεται ἰχθυόοντα.
 ὧς εἰποῦσ' ὑπὸ πόντον ἐδύσετο κυμαίνοντα. 425
 αὐτὰρ ἐγὼν ἐπὶ νῆας, ὅθ' ἕστασαν ἐν ψαμάθοισιν,
 ἦια· πολλὰ δέ μοι κραδίη πόρφυρε κιόντι.
 αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἡδὲ θάλασσαν,
 δόρπον θ' ὀπλίσάμεσθ', ἐπὶ τ' ἦλυθεν ἀμβροσίῃ νύξ·
 δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης. 430
 ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 καὶ τότε δὴ παρὰ θῖνα θαλάσσης εὐρυνόροιο
 ἦια πολλὰ θεοὺς γουνούμενος· αὐτὰρ ἐταίρους
 τρεῖς ἄγον, οἷσι μάλιστα πεποιθεα παῶσαν ἐπ' ἰθύν.
 Τόφρα δ' ἄρ' ἦ γ' ὑποδῦσα θαλάσσης εὐρέα κόλπον,
 τέσσαρα φωκῶων ἐκ πόντου δέρματ' ἔνεικε· 436
 πάντα δ' ἔσαν νεόδαρτα· δόλον δ' ἐπεμήδετο πατρί.
 εὐνὰς δ' ἐν ψαμάθοισι διαγλάψας ἀλήρῃσιν
 ἦστο μένουσ'· ἡμεῖς δὲ μάλα σχεδὸν ἦλθομεν αὐτῆς·
 ἐξείης δ' εὐνησε, βάλεν δ' ἐπὶ δέρμα ἐκάστω. 440
 ἔνθα κεν αἰνότατος λόχος ἔπλετο· τεῖρε γὰρ αἰνῶς
 φωκῶων ἀλιοτρεφέων ὀλωότατος ὁδμή.
 τίς γάρ κ' εἰναλίῳ παρὰ κήτεϊ κοιμηθεῖη;

4. ΟΔΥΣΣΕΙΑΣ Δ.

ἀλλ' αὐτὴ ἐσάωσε καὶ ἐφράσατο μέγ' ὄνειρα·
 ἀμβροσίην ὑπὸ ῥίνα ἑκάστῳ θῆκε φέρουσα 445
 ἥδ' ὑ μάλ' α πνεύουσιν, ὅλ' εσσε δὲ κήτεος ὀδμήν.
 πᾶσαν δ' ἡόλην μένομεν τετληότι θυμῷ·
 φῶκαι δ' ἐξ ἁλὸς ἦλθον ἀολλέες. αἱ μὲν ἔπειτα
 ἐξῆς εὐνάζοντο παρὰ ῥηγμῖνι θαλάσσης·
 ἔνδιος δ' ὁ γέρων ἦλθ' ἐξ ἁλὸς, εὔρε δὲ φώκας 450
 ζατρεφέας, πύσας δ' ἄρ' ἐπ' ὤχετο, λέκτο δ' ἀριθμόν
 ἐν δ' ἡμέας πρῶτους λέγε κήτεσιν, οὐδέ τι θυμῷ
 ὠίσθη δόλον εἶναι· ἔπειτα δὲ λέκτο καὶ αὐτός.

Capture of Proteus.

ἡμεῖς δὲ ἰάχοντες ἐπεσσύμεθ', ἀμφὶ δὲ χεῖρας
 βάλλομεν· οὐδ' ὁ γέρων δολίης ἐπελήθετο τέχνης, 455
 ἀλλ' ἡ τοι πρῶτιστα λέων γένετ' ἠγυγένης,
 αὐτὰρ ἔπειτα δράκων καὶ πόρδαλις ἥδ' ἐ μέγας σῦς·
 γίγνεται δ' ὑγρὸν ὕδωρ καὶ δένδρεον ὑψιπέτηλον.
 ἡμεῖς δ' ἀστεμφέως ἔχομεν τετληότι θυμῷ.
 ἀλλ' ὅτε δὴ ῥ' ἀνιάζ' ὁ γέρων ὀλοφώϊα εἰδὼς, 460
 καὶ τότε δὴ μ' ἐπέεσσιν ἀνειρόμενος προσέειπε·
 τίς νύ τοι, Ἀτρείος υἱέ, θεῶν συμφράσσατο βουλάς,
 ὄφρα μ' ἔλοις ἀέκοντα λοχησάμενος; τέο σε χρή;
 ὥς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 οἶσθα, γέρον, τί με ταῦτα παρατροπέων ἀγορεύεις; 465
 ὥς δὴ δῆθ' ἐνὶ νήσῳ ἐρύκομαι, οὐδέ τι τέκμωρ
 εὐρέμεναι δύναμαι, μινύθει δέ μοι ἔνδοθεν ἦτορ.
 ἀλλὰ σύ πέρ μοι εἰπὲ, θεοὶ δέ τε πάντα ἴσασιν,
 ὅς τίς μ' ἀθανάτων πεδάα καὶ ἔδησε κελεύθου,
 νόστον θ', ὥς ἐπὶ πόντον ἐλεύσομαι ἰχθυόεντα. 470
 ὥς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·
 ἀλλὰ μάλ' ὤφελλες Δίί τ' ἄλλοισιν τε θεοῖσιν
 ὀέσας ἱερὰ κάλ' ἀναβαινέμεν, ὄφρα τάχιστα

4. ΟΔΥΣΣΕΙΑΣ Δ.

σὴν ἐς πατρίδ' ἴκοιο πλέων ἐπὶ οἶνοπα πόντον.
 οὐ γάρ τοι πρὶν μοῖρα φίλους τ' ἰδέειν καὶ ἰκέσθαι 475
 οἶκον ἐνκτίμενον· καὶ σὴν ἐς πατρίδα γαῖαν,
 πρὶν γ' ὅτ' ἂν Αἰγύπτιοι, διυπετέος ποταμοῖο,
 αὐτὶς ὕδωρ ἔλθῃς ῥέξῃς θ' ἱερὰς ἐκατόμβας
 ἀθανάτοισι θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσι·
 καὶ τότε τοι δώσουσιν ὁδὸν θεοὶ, ἣν σὺ μενοιῶς. 480
 ὥς ἔφατ', αὐτὰρ ἐμοί γε κατεκλάσθη φίλον ἦτορ,
 οὐνεκά μ' αὐτὶς ἄνωγεν ἐπ' ἡεροειδέα πόντον
 Αἰγυπτόνδ' ἰέναι, Δολιχὴν ὁδὸν ἀργαλέην τε.
 ἀλλὰ καὶ ὥς μιν ἔπεσιν ἀμειβόμενος προσέειπον·
 ταῦτα μὲν οὕτω δὴ τελέω, γέρον, ὥς σὺ κελεύεις. 485
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
 ἣ πάντες σὺν νηυσὶν ἀπήμονες ἦλθον Ἀχαιοὶ,
 οἷς Νέστωρ καὶ ἐγὼ λίπομεν Τροίηθεν ἰόντες,
 ἥέ τις ὦλετ' ὀλέθρῳ ἀδευκέϊ ἧς ἐπὶ νηὸς,
 ἥε φίλων ἐν χερσὶν, ἐπεὶ πόλεμον πολύπνευσεν. 490
 ὥς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·

Proteus reveals the fate of the Greek heroes.

Ἀτρεΐδῃ, τί με ταῦτα διείρχει; οὐδέ τί σε χρὴ
 ἰδμεναι, οὐδὲ δαῆναι ἐμὸν νόον· οὐδέ σέ φημι
 δὴν ἄκλαντον ἔσεσθαι, ἐπεὶ κ' εὖ πάντα πύθῃαι.
 πολλοὶ μὲν γὰρ τῶν γε δάμεν, πολλοὶ δὲ λίποντο· 495
 ἀρχοὶ δ' αὖ δύο μούνοι Ἀχαιῶν χαλκοχιτώνων
 ἐν νόστω ἀπόλοντο· μάχῃ δέ τε καὶ σὺ παρήσθα.
 εἷς δ' ἔτι που ζῶς καταρύκεται εὐρέϊ πόντῳ.
 Αἴας μὲν μετὰ νηυσὶ δάμη Δολιχηρέτμοισι.
 Γυρῆσίν μιν πρῶτα Ποσειδάων ἐπέλασσε 500
 πέτρῃσιν μεγάλῃσι, καὶ ἔξεσάωσε θαλάσσης·
 καὶ νῦ κεν ἔκφυγε κῆρα, καὶ ἐχθόμενός περ Ἀθήνῃ,
 εἰ μὴ ὑπερφίαλον ἔπος ἔκβαλε καὶ μέγ' ἀάσθη·

4. ΟΔΥΣΣΕΙΑΣ Δ.

φῆ ῥ' ἄεκητι θεῶν φυγέειν μέγα λαῖτμα θαλάσσης.
 τοῦ δὲ Ποσειδάων μεγάλ' ἔκλυεν αὐδήσαντος· 505
 αὐτίκ' ἔπειτα τρίαينαν ἑλὼν χερσὶ στιβαρῆσιν
 ἤλασε Γυραίην πέτρην, ἀπὸ δ' ἔσχισεν αὐτήν·
 καὶ τὸ μὲν αὐτόθι μέινει, τὸ δὲ τρύφος ἔμπεσε πόντῳ,
 τῷ ῥ' Αἴας τὸ πρῶτον ἐφεζόμενος μέγ' ἀάσθη·
 τὸν δ' ἐφόρει κατὰ πόντον ἀπείρουνα κυμαίνοντα. 510
 [ὥς ὁ μὲν ἔνθ' ἀπόλωλεν, ἐπεὶ πῖεν ἄλμυρὸν ὕδωρ.]
 σὸς δέ που ἔκφυγε κῆρας ἀδελφεὸς ἠδ' ὑπάλυξεν
 ἐν νηυσὶ γλαφυρῇσι· σάωσε δὲ πότνια Ἥρη.
 ἀλλ' ὅτε δὴ τάχ' ἔμελλε Μαλειάων ὄρος αἰπὺ
 ἵζεσθαι, τότε δὴ μιν ἀναρπάξασα θύελλα 515
 πόντον ἐπ' ἰχθυόεντα φέρειν μεγάλα στενάχοντα,
 ἀγροῦ ἐπ' ἐσχατιὴν, ὅθι δῶματα ναῖε Θυέστης
 τὸ πρὶν, ἀτὰρ τότε ἔναιε Θυεστιάδης Αἰγισθος.
 ἀλλ' ὅτε δὴ καὶ κεῖθεν ἐφαίνετο νόστος ἀπήμων,
 ἄψ δὲ θεοὶ οὖρον στρέψαν, καὶ οἴκαδ' ἵκοντο, 520
 ἧ τοι ὁ μὲν χαίρων ἐπεβήσето πατρίδος αἴης,
 καὶ κύνει ἀπτόμενος ἦν πατρίδα· πολλὰ δ' ἀπ' αὐτοῦ
 δάκρυα θερμὰ χέοντ', ἐπεὶ ἀσπασίως ἶδε γαῖαν.
 τὸν δ' ἄρ' ἀπὸ σκοπιῆς εἶδε σκοπὸς, ὃν ῥα καθεῖσεν
 Αἰγισθος δολόμητις ἄγων, ὑπὸ δ' ἔσχετο μισθὸν 525
 χρυσοῦ δοιὰ τάλαντα· φύλασσε δ' ὃ γ' εἰς ἐνιαυτὸν,
 μή ἑ λάθοι παριῶν, μνήσαιτο δὲ θοοῦριδος ἀλκῆς.
 βῆ δ' ἴμεν ἀγγελέων πρὸς δῶματα ποιμένι λαῶν.
 αὐτίκα δ' Αἰγισθος δολίην ἐφράσσατο τέχνην·
 κρινάμενος κατὰ δῆμον ἐείκοσι φῶτας ἀρίστους 530
 εἶσε λόχον, ἐτέρωθι δ' ἀνώγει δαῖτα πένεσθαι.
 αὐτὰρ ὁ βῆ καλέων Ἀγαμέμνονα, ποιμένα λαῶν,
 ἵπποισιν καὶ ὄχεσφιν, ἀεικέα μερμηρίζων.
 τὸν δ' οὐκ εἰδὼτ' ὄλεθρον ἀνήγαγε, καὶ κατέπεφνε
 δειπνίσσας, ὥς τίς τε κατέκτανε βοῦν ἐπὶ φάτῃ. 535

4. ΟΔΥΣΣΕΙΑΣ Δ.

οὔδέ τις Ἀτρεΐδew ἐτάρων λίπεθ' οἳ οἱ ἔποντο,
οὔδέ τις Αἰγίσθου, ἀλλ' ἔκταθεν ἐν μεγάροισιν.
ὥς ἔφατ', αὐτὰρ ἐμοί γε κατεκλάσθη φίλον ἦτορ,
κλαῖον δ' ἐν ψαμάθοισι καθήμενος, οὔδέ νύ μοι κῆρ
ἦθελ' ἔτι ζῶειν καὶ ὄρῶν φάος ἡελίοιο. 540
αὐτὰρ ἐπεὶ κλαίων τε κυλινδόμενός τε κορέσθην,
δὴ τότε με προσέειπε γέρων ἄλιος νημερτής·
μηκέτι, Ἀτρείος υἱέ, πολὺν χρόνον ἀσκελὲς οὔτω
κλαῖ', ἐπεὶ οὐκ ἄνυσίν τινα δῆομεν· ἀλλὰ τάχιστα
πείρα ὅπως κεν δὴ σὴν πατρίδα γαῖαν ἴκηαι. 545
ἦ γάρ μιν ζῶόν γε κιχήσεται, ἥ κεν Ὀρέστης
κτεῖνεν ὑποφθάμενος· σὺ δέ κεν τάφου ἀντιβολήσαιο.
ὥς ἔφατ', αὐτὰρ ἐμοὶ κραδίη καὶ θυμὸς ἀγήνωρ
αὐτὶς ἐνὶ στήθεσσι καὶ ἀχνυμένῃ περ ἰάνθη·
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων. 550
τούτους μὲν δὴ οἶδα· σὺ δὲ τρίτον ἄνδρ' ὀνόμαζε,
ὅς τις ἔτι ζῶὸς κατερύκεται εὐρέι πόντῳ
[ἦδ' ὀφθαλμῶν· ἐθέλω δὲ καὶ ἀχνυμένός περ ἀκοῦσαι].
ὥς ἐφάμην, ὃ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·
υἱὸς Λαέρτew, Ἰθάκῃ ἐνὶ οἰκίᾳ ναίω· 555
τὸν δ' ἴδον ἐν νήσῳ θαλερὸν κατὰ δάκρυ χέοντα,
Νύμφης ἐν μεγάροισι Καλυψοῦς, ἥ μιν ἀνάγκη
ἴσχει· ὃ δ' οὐ δύναται ἦν πατρίδα γαῖαν ἰκέσθαι·
οὐ γάρ οἱ πάρα νῆες ἐπήρετμοι καὶ ἑταῖροι,
οἳ κέν μιν πέμπουσιν ἐπ' εὐρέα νῶτα θαλάσσης. 560
σοὶ δ' οὐ θέσφατόν ἐστι, διοτρεφὲς ὦ Μενέλαε,
Ἄργει ἐν ἵπποβότῳ θανέειν καὶ πότμον ἐπισπεῖν,
ἀλλὰ σ' ἐς Ἡλύσιον πεδῖον καὶ πείρατα γαίης
ἀθάνατοι πέμπουσιν, ὅθι ξανθοὺς Ῥαδάμανθυς,
τῇ περ ῥήϊστη βιοτῇ πέλει ἀνθρώποισιν· 565
οὐ νιφετὸς, οὔτ' ἄρ' χειμῶν πολὺς οὔτε ποτ' ὄμβρος,
ἀλλ' αἰεὶ Ζεφύροιο λιγὺ πνεύοντος ἀήτας

4. ΟΔΥΣΣΕΙΑΣ Δ.

Ὀκεανὸς ἀνίσχιν ἀναψύχειν ἀνθρώπους,
οὔνεκ' ἔχεις Ἑλένην καὶ σφιν γαμβρὸς Διὸς ἔσσι.
ὥς εἰπὼν ὑπὸ πόντον ἐδύσετο κυμαίνοντα. 570

The story of the return of Menelaus.

αὐτὰρ ἐγὼν ἐπὶ νῆας ἅμ' ἀντιθέοις ἐτάροισιν
ἦια, πολλὰ δέ μοι κραδίη πόρφυρε κίοντι.
αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλθομεν ἡδὲ θάλασσαν,
δόρπον θ' ὀπλίσάμεσθ', ἐπὶ τ' ἤλυθεν ἀμβροσίη νύξ·
δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης. 575
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
νῆας μὲν πάμπρωτον ἐρύσσαμεν εἰς ἄλα δῖαν,
ἐν δ' ἱστοὺς τιθέμεσθα καὶ ἱστία νηυσὶν ἐίσῃς·
ἂν δὲ καὶ αὐτοὶ βάντες ἐπὶ κληῖσι καθίζον·
ἐξῆς δ' ἐζόμενοι πολὺν ἄλα τύπτον ἐρετμοῖς. 580
ἄψ δ' εἰς Αἰγύπτιοι, διπετέος ποταμοῖο,
στήσα νέας, καὶ ἔρεξα τεληέσσας ἐκατόμβας,
αὐτὰρ ἐπεὶ κατέπαυσα θεῶν χόλου αἰὲν ἐόντων,
χεῦ' Ἀγαμέμνονι τύμβον, ἔν' ἄσβεστον κλέος εἶη.
ταῦτα τελευτήσας νεόμην, δίδοσαν δέ μοι οὔρου 585
ἀθάνατοι, τοί μ' ὤκα φίλην ἐς πατρίδ' ἐπεμψαν.
ἀλλ' ἄγε νῦν ἐπίμεινον ἐνὶ μεγάροισιν ἐμοῖσιν,
ὄφρα κεν ἐνδεκάτῃ τε δυωδεκάτῃ τε γένηται·
καὶ τότε σ' εὖ πέμψω, δώσω δέ τοι ἀγλαὰ δῶρα
τρεῖς ἵππους καὶ δίφρον ἐύζοον· αὐτὰρ ἔπειτα 590
δώσω καλὸν ἄλειςον, ἵνα σπένδῃσθα θεοῖσιν
ἀθανάτοις, ἐμέθεν μεμνημένος ἥματα πάντα.'

Telemachus is unwilling to stay any longer.

Τὸν δ' οὗ Τηλέμαχος πεπνυμένος ἀντίον ἦῤῥα·
' Ἀτρεΐδῃ, μὴ δὴ με πολὺν χρόνον ἐνθάδ' ἔρυκε.
καὶ γάρ κ' εἰς ἐνιαυτὸν ἐγὼ παρὰ σοί γ' ἀνεχούμην 595

4. ΟΔΥΣΣΕΙΑΣ Δ.

ἥμενος, οὐδέ κέ μ' οἶκον ἔλοι πόθος οὐδὲ τοκήων
 αἰνῶς γὰρ μύθοισιν ἔπεσσί τε σοῖσιν ἀκούων
 τέρπομαι. ἀλλ' ἤδη μοι ἀνιάζουσιν ἑταῖροι
 ἐν Πύλῳ ἠγαθή· σὺ δέ με χρόνον ἐνθάδ' ἐρύκεις.
 δῶρον δ' ὅττι κέ μοι δοίης, κειμήλιον ἔστω· 600
 ἵππους δ' εἰς Ἴθάκην οὐκ ἄξομαι, ἀλλὰ σοὶ αὐτῷ
 ἐνθάδε λείψω ἄγαλμα· σὺ γὰρ πεδίοιο ἀνάσσεις
 εὐρέος, ᾧ ἔνι μὲν λωτὸς πολὺς, ἐν δὲ κύππειρον
 πυροὶ τε ζεῖαί τ' ἦδ' εὐρυφυῆς κρὶ λευκόν.
 ἐν δ' Ἴθάκῃ οὗτ' ἄρ' ὁρόμοι εὐρέες οὔτε τι λειμών· 605
 αἰγίβοτος, καὶ μᾶλλον ἐπήρατος ἵπποβότοιο.
 οὐ γάρ τις νήσων ἱππήλατος οὐδ' εὐλείμων,
 αἷ θ' ἄλλ' κεκλίεται· Ἴθάκῃ δέ τε καὶ περὶ πασέων.
 Ὡς φάτο, μείδῃσεν δὲ βοῇν ἀγαθὸς Μενέλαος,
 χειρὶ τέ μιν κατέρεξε νῆπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν. 610
 Ἀΐματός εἰς ἀγαθοῖο, φίλον τέκος, οἳ' ἀγορεύεις·
 τοιγὰρ ἐγὼ τοι ταῦτα μεταστήσω· δύναμαι γάρ.
 δώρων δ', ὅσος ἐν ἐμῷ οἴκῳ κειμήλια κείται
 δώσω δὲ κάλλιστον καὶ τιμηέστατόν ἐστι.
 δώσω τοι κρητῆρα τετυγμένον· ἀργύρεος δὲ 615
 ἔστιν ἅπας, χρυσῷ δ' ἐπὶ χεῖλεα κεκράανται·
 ἔργον δ' Ἡφαίστοιο· πόρεν δέ ἐ Φαίδιμος ἦρως,
 Σιδονίων βασιλεὺς, ὅθ' ἐὸς δόμος ἀμφεκάλυψε
 κείσέ με νοστήσαντα· τείν δ' ἐθέλω τόδ' ὀπάσσαι.
 Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον, 620
 [δαιτυμόνες δ' ἐς δώματ' ἴσαν θεῖον βασιλῆος.
 οἱ δ' ἦγον μὲν μῆλα, φέρον δ' εὐήνορα οἶνον·
 σῆτον δέ σφ' ἄλοχοι καλλικρήδεμνοι ἔπεμπον.
 ὥς οἱ μὲν περὶ δεῖπνον ἐνὶ μεγάροισι πένοντο],

The scene changes to the palace of Odysseus.

μνηστήρες δὲ πάροιθεν Ὀδυσσεύς μεγάροιο 625

4. ΟΔΥΣΣΕΙΑΣ Δ.

δίσκοισιν τέρποντο καὶ αἰγανέησιν ἰέντες,
 ἐν τυκτῷ δαπέδῳ, ὅθι περ πάρος, ὕβριν ἔχοντες.
 Ἀντίνοος δὲ καθήστο καὶ Εὐρύμαχος θεοειδής,
 ἄρχοι μνηστήρων, ἀρετῇ δ' ἔσαν ἔξοχ' ἄριστοι.
 τοῖς δ' υἱὸς Φρονόιο Νοήμων ἐγγύθεν ἑλθὼν 630
 Ἀντίνοον μύθοισιν ἀνειρόμενος προσέειπεν·

The departure of Telemachus is announced to the
 suitors.

'Ἀντίνο', ἡ ρά τι ἴδμεν ἐνὶ φρεσὶν, ἥε καὶ οὐκί,
 ὅππότε Τηλέμαχος νεῖτ' ἐκ Πύλου ἡμαθόεντος ;
 νῆά μοι οἶχετ' ἄγων· ἐμὲ δὲ χρεὼ γίγνεται αὐτῆς
 Ἥλιδ' ἐς εὐρύχορον διαβήμεναι, ἔνθα μοι ἵπποι 635
 δῶδεκα θήλειαι, ὑπὸ δ' ἡμίονοι ταλαεργοὶ
 ἀδμηῆτες· τῶν κέν τιν' ἐλασσάμενος δαμασάμην.'

Ὡς ἔφαθ', οἱ δ' ἀνὰ θυμὸν ἐθάμβεον· οὐ γὰρ ἔφαντο
 ἐς Πύλον οἶχεσθαι Νηληϊον, ἀλλὰ πού αὐτοῦ
 ἀγρῶν ἢ μήλοισι παρέμμεναι, ἥε συβώτῃ. 640

Τὸν δ' αὖτ' Ἀντίνοος προσέφη, Εὐπείθεος υἱός·
 'νημερτές μοι ἔνισπε, πότ' ὥχετο καὶ τίνες αὐτῷ
 κοῦροι ἔποντ' ; Ἰθάκης ἐξαίρετοι, ἡ ἐοὶ αὐτοῦ
 θῆγές τε δμῶές τε ; δύναϊτό κε καὶ τὸ τελέσσαι.
 καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὅφρ' εὖ εἰδῶ, 645
 ἢ σε βίῃ ἀέκουτος ἀπηύρα νῆα μέλαιναν,
 ἢ ἐκῶν οἱ δῶκας, ἐπεὶ προσπτύξατο μύθῳ.'

Τὸν δ' υἱὸς Φρονόιο Νοήμων ἀντίον ἤρδα·
 'αὐτὸς ἐκῶν οἱ δῶκα· τί κεν ῥέξειε καὶ ἄλλος,
 ὅππότε ἀνὴρ τοιοῦτος ἔχων μελεδήματα θυμῷ 650
 αἰτίλῃ ; χαλεπὸν κεν ἀνήνασθαι δόσιν εἶη.
 κοῦροι δ' οἱ κατὰ δῆμον ἀριστεύουσιν μεθ' ἡμέας,
 οἳ οἱ ἔποντ'· ἐν δ' ἀρχὸν ἐγὼ βαίνοντ' ἐνόησα
 Μέντορα, ἥε θεὸν, τῷ δ' αὐτῷ πάντα ἐώκει.
 ἀλλὰ τὸ θαυμάζω· ἴδον ἐνθάδε Μέντορα δῖον 655

4. ΟΔΥΣΣΕΙΑΣ Δ.

χθιζὸν ὑπηοῖον. τότε δ' ἔμβη νηὶ Πύλουνδε.'

ἌΩς ἄρα φωνήσας ἀπέβη πρὸς δώματα πατρὸς,
τοῖσιν δ' ἀμφοτέροισιν ἀγάσσατο θυμὸς ἀγῆνωρ.
μνηστῆρας δ' ἄμυδις κάθισαν καὶ παῦσαν ἀέθλων.
τοῖσιν δ' Ἀντίνοος μετέφη, Εὐπείθεος υἱὸς 660
[ἀχυνόμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι
πίμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι εἴκτην']

Antinous plots his destruction.

ἌΩ πόποι, ἧ μέγα ἔργον ὑπερφιάλως ἐτελέσθη
Τηλεμάχῳ ὁδὸς ἦδε· φάμεν δέ οἱ οὐ τελέεσθαι.
ἐκ τοσσῶνδ' ἀέκητι νέος παῖς οἴχεται αὐτῶς, 665
νῆα ἔρυσσάμενος, κρίνας τ' ἀνὰ δῆμον ἀρίστους.
ἄρξει καὶ προτέρῳ κακὸν ἔμμεναι· ἀλλὰ οἱ αὐτῷ
Ζεὺς ὀλέσειε βίην, πρὶν ἡμῖν πῆμα φυτεῦσαι.
ἀλλ' ἄγ' ἐμοὶ δότε νῆα θοὴν καὶ εἴκοσ' ἑταίρους,
ὄφρα μιν αὐτὸν λόντα λοχῆσομαι ἠδὲ φυλάξω 670
ἐν πορθμῷ Ἰθάκης τε Σάμοιό τε παιπαλοέσσης,
ὥς ἂν ἐπισμυγερῶς ναυτίλεται εἵνεκα πατρός.'

ἌΩς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνεον ἠδ' ἐκέλευον·
αὐτίκ' ἔπειτ' ἀνστάντες ἔβαν δόμον εἰς Ὀδυσῆος.

Medon informs Penelope,

Οὐδ' ἄρα Πηνελόπεια πολὺν χρόνον ἦεν ἄπυστος 675
μῦθων, οὓς μνηστῆρες ἐνὶ φρεσὶ βυσσοδόμενον·
κῆρυξ γάρ οἱ ἔειπε Μέδων, ὃς ἐπεύθετο βουλὰς
αὐλῆς ἐκτὸς ἐών· οἱ δ' ἐνδοθι μῆτιν ὕφαινον.
βῆ δ' ἱμεν ἀγγελέων διὰ δώματα Πηνελοπέιρ'
τὸν δὲ κατ' οὐδοῦ βάντα προσηύδα Πηνελόπεια· 680

Ἄ Κῆρυξ, τίπτε δέ σε πρόεσαν μνηστῆρες ἀγανόι;
ἧ εἰπέμεναι δμῳῇσιν Ὀδυσσῆος θείοιο
ἔργων παύσασθαι, σφίσι δ' αὐτοῖς δαῖτα πένεσθαι;
μὴ μνηστεύσαντες μῆδ' ἄλλοθ' ὁμιλήσαντες

4. ΟΔΥΣΣΕΙΑΣ Δ.

ὕστατα καὶ πύματα νῦν ἐνθάδε δειπνήσειαν. 685
 οἳ θάμ' ἀγειρόμενοι βίοτον κατακείρετε πολλόν,
 κτῆσιν Τηλεμάχοιο δαΐφρονος· οὐδέ τι πατρῶν
 ὑμετέρων τὸ πρόσθεν ἀκούετε, παῖδες ἔοντες,
 οἷος Ὀδυσσεὺς ἔσκε μεθ' ὑμετέροισι τοκεῦσιν, 690
 οὔτε τινὰ ῥέξας ἐξάλσιον οὔτε τι εἰπὼν
 ἐν δῆμῳ· ἦ τ' ἐστὶ δίκη θείων βασιλῆων·
 ἄλλον κ' ἐχθαίρησι βροτῶν, ἄλλον κε φιλοίῃ.
 κεῖνος δ' οὐ ποτε πάμπαν ἀτάσθαλον ἄνδρα ἐώργει.
 ἀλλ' ὁ μὲν ὑμέτερος θυμὸς καὶ ἀεικέα ἔργα 695
 φαίνεται, οὐδέ τίς ἐστι χάρις μετόπισθ' εὐεργέων.
 Τὴν δ' αὖτε προσέειπε Μένδων, πεπνυμένα εἰδώς,
 ' αἶ γὰρ δὴ, βασιλεια, τόδε πλεῖστον κακὸν εἶη. •
 ἀλλὰ πολὺν μείζον τε καὶ ἀργαλεώτερον ἄλλο
 μνηστῆρες φράζονται, δὲ μὴ τελέσειε Κρονίων·
 Τηλέμαχον μεμάασι κατακτάμεν ὀξείῃ χαλκῷ 700
 οἴκαδε νισσόμενον· ὁ δ' ἔβη μετὰ πατρὸς ἀκουήν
 ἐς Πύλον ἡγαθήην ἥδ' ἐς Λακεδαίμονα διάν.'

who is brokenhearted at the news.

Ὡς φάτο, τῆς δ' αὐτοῦ λύτο γούνατα καὶ φίλον ἦτορ,
 δὴν δέ μιν ἀμφασίῃ ἐπέων λάβε· τὼ δέ οἱ ὅσσε
 δακρυόφι πλησθεν, θαλερὴ δέ οἱ ἔσχετο φωνή. 705
 ὁψὲ δὲ δὴ μιν ἔπεσιν ἀμειβομένη προσέειπε·
 ' Κῆρυξ, τίπτε δέ μοι παῖς οἴχεται; οὐδέ τί μιν χρεὼν
 νηῶν ὠκυπόρων ἐπιβαινέμεν, αἶ θ' ἄλδος ἵπποι
 ἀνδράσι γίγνονται, περόωσι δὲ πουλὺν ἐφ' ὕγρην.
 ἦ ἴνα μῆδ' ὄνομ' αὐτοῦ ἐν ἀνθρώποισι λίπηται; 710
 Τὴν δ' ἡμείβετ' ἔπειτα Μένδων πεπνυμένα εἰδώς·
 ' οὐκ οἶδ' ἦ τίς μιν θεὸς ὥρορεν ἦε καὶ αὐτοῦ
 θυμὸς ἐφωρμήθη ἴμεν ἐς Πύλον, ὅφρα πύθηται
 πατρὸς ἐοῦ ἢ νόστον, ἦ ὅν τινα πότμον ἐπέσπεν.'
 Ὡς ἄρα φωνήσας ἀπέβη κατὰ δῶμ' Ὀδυσῆος. 715

4. ΟΔΥΣΣΕΙΑΣ Δ.

τὴν δ' ἄχος ἀμφεχύθη θυμοφθόρον, οὐδ' ἄρ' ἔτ' ἔτλη
 δίφρῳ ἐφέζεσθαι πολλῶν κατὰ οἶκον ἐόντων,
 ἀλλ' ἄρ' ἐπ' οὐδοῦ ἴζε πολυκμήτου θαλάμοιο
 οἴκτρ' ὀλοφυρομένη· περὶ δὲ δμῳαὶ μινύριζον
 πᾶσαι, ὅσαι κατὰ δώματ' ἔσαν νέαι ἢ δὲ παλαιαί. 720
 τῆς δ' ἀδινὸν γοῶσα μετηγύδα Πηνελόπεια·

‘Κλυτε, φίλαι· περὶ γάρ μοι Ὀλύμπιος ἄλγε' ἔδωκεν
 ἐκ πασέων, ὅσαι μοι ὁμοῦ τράφεν ἢδ' ἐγένοντο,
 ἦ πρὶν μὲν πόσιν ἐσθλὸν ἀπώλεσα θυμολέοντα,
 παντοίης ἀρετῆσι κεκασμένον ἐν Δαναοῖσιν, 725
 [ἐσθλὸν, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἄργος.]
 νῦν αὖ παιδ' ἀγαπητὸν ἀνερείψαντο θύελλαι
 ἀκλέα ἐκ μεγάρων, οὐδ' ὀρμηθέντος ἄκουσα.
 σχέτλιαί, οὐδ' ὑμεῖς περ ἐνὶ φρεσὶ θέσθε ἐκάστη
 ἐκ λεχέων μ' ἀνεγείραι, ἐπιστάμεναι σάφα θυμῷ, 730
 ὅππότε κείνος ἔβη κοίλην ἐπὶ νῆα μέλαιναν.
 εἰ γὰρ ἐγὼ πυθόμην ταύτην ὁδὸν ὀρμαίνοντα,
 τῷ κε μάλ' ἢ κεν ἔμεινε, καὶ ἐσσύμενός περ ὁδοῖο,
 ἢ κέ με τεθυηῖαν ἐνὶ μεγάροισιν ἔλειπεν.
 ἀλλὰ τις ὀτρηνῶς Δολίον καλέσειε γέροντα, 735
 δμῷ ἐμὸν ὃν μοι ἔδωκε πατὴρ ἔτι δεῦρο κιούσῃ,
 καὶ μοι κῆπον ἔχει πολυδένδρεον, ὅφρα τάχιστα
 Λαέρτη τάδε πάντα παρεζόμενος καταλέξῃ,
 εἰ δὴ πού τινα κείνος ἐνὶ φρεσὶ μῆτιν ὑφήνας
 ἐξελθὼν λαοῖσιν ὁδύρεται, οἳ μεμάασιν 740
 ὃν καὶ Ὀδυσσῆος φθίσει γόνον ἀντιθέοιο.’

At Eurycleia's advice, she prays for help to Athena.

Τὴν δ' αὖτε προσέειπε φίλη τροφὸς Εὐρύκλεια·
 ‘νύμφα φίλη, σὺ μὲν ἄρ με κατάκτανε νηλεί χαλκῷ,
 ἦ ἕα ἐν μεγάρῳ· μῦθον δέ τοι οὐκ ἐπικεύσω·
 ἦδε' ἐγὼ τάδε πάντα, πόρον δέ οἱ ὅσσ' ἐκέλευε, 745

4. ΟΔΥΣΣΕΙΑΣ Δ.

σίτον καὶ μέθυ ἡδύ· ἐμεῦ δ' ἔλετο μέγαν ὄρκον
 μὴ πρὶν σοὶ ἑρέειν, πρὶν δωδεκάτην γε γενέσθαι
 ἢ σ' αὐτὴν ποθέσαι καὶ ἀφορμηθέντος ἀκοῦσαι,
 ὥς ἂν μὴ κλαίουσα κατὰ χροῖα καλὸν ἰάπτῃς.
 ἀλλ' ὕδρηναμένη, καθαρὰ χροῖ ἐΐμαθ' ἔλοῦσα, 750
 εἰς ὑπερῷ' ἀναβάσα σὺν ἀμφιπόλοισι γυναιξὶν
 εὐχε' Ἀθηναίῃ κούρῃ Διὸς αἰγιόχοιο·
 ἢ γὰρ κέν μιν ἔπειτα καὶ ἐκ θανάτοιο σαώσαι.
 μῆδ' ἐγέροντα κάκον κεκακωμένον· οὐ γὰρ οἶω
 πάγχυ θεοῖς μακάρεσσι γονὴν Ἀρκεισιάδαο 755
 ἐχθέσθ', ἀλλ' ἔτι πού τις ἐπέσσεται ὅς κεν ἔχῃσι
 δώματά θ' ὑψερεφέα καὶ ἀπόπροθι πίνοντας ἀγρούς·
 ὧς φάτο, τῆς δ' εὐνησε γόον, σχέθε δ' ὅσσε γόοιο.
 ἢ δ' ὕδρηναμένη, καθαρὰ χροῖ ἐΐμαθ' ἔλοῦσα,
 εἰς ὑπερῷ' ἀνέβαινε σὺν ἀμφιπόλοισι γυναιξὶν, 760
 ἐν δ' ἔθετ' οὐλοχύτας κανέφ, ἡρᾶτο δ' Ἀθήνῃ·
 'Κλυθὶ μέν, αἰγιόχοιο Διὸς τέκος, ἀτρυτῶν,
 εἴ ποτέ τοι πολύμητις ἐνὶ μεγάροισιν Ὀδυσσεὺς
 ἦ βοὸς ἦ οἶος κατὰ πλῖνα μηρί' ἔκηε,
 τῶν νῦν μοι μνῆσαι, καί μοι φίλον νῆα σάωσον, 765
 μνηστῆρας δ' ἀπάλαλκε κακῶς ὑπερηνορέοντας·
 ὧς εἰποῦσ' ὀλόλυξε, θεὰ δέ οἱ ἔκλυεν ἀρῆς.
 μνηστῆρες δ' ὁμάδησαν ἀνὰ μέγαρά σκιοέοντα·
 ὦδε δέ τις εἶπεςκε νέων ὑπερηνορεόντων·
 'Ἡ μάλα δὴ γάμον ἄμμι πολυμνήστη βασιλεία 770
 ἀρτύνει, οὐδέ τι οἶδεν ὃ οἱ φόνος νῆι τέτυκται·
 ὧς ἄρα τις εἶπεςκε, τὰ δ' οὐκ ἴσαν ὥς ἐτέτυκτο.
 τοῖσι δ' Ἀντίνοος ἀγορήσατο καὶ μετέειπε·
 'Δαιμόνιοι, μύθους μὲν ὑπερφιάλους ἀλέασθε
 πάντας ὁμῶς, μή πού τις ἐπαγγέλῃσι καὶ εἴσω. 775
 ἀλλ' ἄγε σιγῇ τοῖον ἀναστάντες τελέωμεν
 μῦθον, ὃ δὴ καὶ πᾶσι ἐνὶ φρεσὶν ἤραρεν ἡμῖν.'

4. ΟΔΥΣΣΕΙΑΣ Δ.

The ambush laid to await Telemachus.

ᾠς εἰπὼν ἐκρίνατ' ἐείκοσι φῶτας ἀρίστους,
 βὰν δ' ἰέναι ἐπὶ νῆα θοὴν καὶ θίνα θαλάσσης.
 νῆα μὲν οὖν πᾶμπρωτον ἄλδς βένθοσδε ἔρυσσαν, 780
 ἐν δ' ἰστόν τε τίθεντο καὶ ἰστία νηὶ μελαίνῃ,
 ἡρτύναντο δ' ἔρετμὰ τροποῖς ἐν δερματίνοισι
 [πάντα κατὰ μοῖραν· ἀνά θ' ἰστία λευκὰ πέτασσαν·]
 τεύχεα δέ σφ' ἥνεικαν ὑπέρθυμοι θεράποντες.
 ὑψοῦ δ' ἐν νοτίῳ τήν γ' ὥρμισαν, ἐκ δ' ἔβαν αὐτοί· 785
 ἐνθα δὲ δόρπον ἔλοντο, μένον δ' ἐπὶ ἔσπερον ἐλθεῖν.

Ἥ δ' ὑπερῶϊ αὐθι περίφρων Πηνελόπεια
 κεῖτ' ἄρ' ἄσιτος, ἄπαστος ἐδητύος ἡδὲ ποτήτος,
 ὀρμαίνουσ' ἢ οἱ θάνατον φύγοι υἱὸς ἀμύμων,
 ἢ ὃ γ' ὑπὸ μνηστῆρσιν ὑπερφιάλοισι δαμείη. 790
 ὅσσα δὲ μερμήριξε λέων ἀνδρῶν ἐν ὀμίλῳ
 δέϊσας, ὁππότε μιν δόλιον περὶ κύκλον ἄγωσι,
 τόσσα μιν ὀρμαίνουσιν ἐπήλυθε νήδυμος ὕπνος·
 εὔδε δ' ἀνακλιθείσα, λύθεν δέ οἱ ἄψα πάντα.

Athena cheers Penelope by sending a dream.

Ἐνθ' αὖτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη· 795
 εἰδῶλον ποίησε, δέμας δ' ἦικτο γυναικί,
 Ἴφθίμῃ, κόρῃ μεγαλήτορος Ἰκαρίοιο,
 τὴν Εὐμηλος ὄπυιε, Φερῆς ἐνὶ οἰκίᾳ ναίων.
 πέμπε δέ μιν πρὸς δώματ' Ὀδυσσῆος θείοιο,
 εἴως Πηνελόπειαν ὄδυρομένην, γοώωσαν, 800
 παύσειε κλαυθμοῖο γόοιό τε δακρυόεντος.
 ἐς θάλαμον δ' εἰσῆλθε παρὰ κληίδος ἱμάντα,
 στῇ δ' ἄρ' ὑπὲρ κεφαλῆς, καὶ μιν πρὸς μῦθον ἔειπεν·
 Ἐϋδεις, Πηνελόπεια, φίλον τετιμημένη ἦτορ;
 οὐ μὲν σ' οὐδὲ ἑῷσι θεοὶ ῥεῖα ζῶντες 805

4. ΟΔΥΣΣΕΙΑΣ Δ.

κλαίειν οὐδ' ἀκάχησθαι, ἐπεὶ ῥ' ἔτι νόστιμός ἐστι
σὸς παῖς· σὺ μὲν γάρ τι θεοῖς ἀλιτῆμενός ἐστι.'

Τὴν δ' ἡμείβετ' ἔπειτα περίφρων Πηνελόπεια,
ἥδ' ὃν μάλα κνώσσοις· ἐν ὄνειρείῃσι πύλῃσιν·

· Τίπτε, κασιγνήτη, δεῦρ' ἤλυθες; οὐ τι πάρος γε 815
πωλείαι, ἐπεὶ μάλα πολλὸν ἀπόπροθι δώματα ναίεις·

καὶ με κέλειαι παύσασθαι διζύος ἡδ' ὀδυνάων
πολλέων, αἶ μ' ἐρέθουσι κατὰ φρένα καὶ κατὰ θυμόν, *
ἢ πρὶν μὲν πόσιν ἐσθλὸν ἀπώλεσα θυμολέοντα,

παντοίῃς ἀρετῇσι κεκασμένον ἐν Δαναοῖσιν, 815
[ἐσθλὸν, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἀργος.]

νῦν αὖ παῖς ἀγαπητὸς ἔβη κοίλης ἐπὶ νηὸς,
νῆπιος, οὔτε πόνων εὖ εἰδὼς οὔτ' ἀγοράων.

· τοῦ δὴ ἐγὼ καὶ μᾶλλον οὔδ' ὄρομαι ἢ περ ἐκείνου.

τοῦ δ' ἀμφιτρομέω καὶ δεῖδια μή τι πάθῃσιν, 820

ἢ ὃ γε τῶν ἐνὶ δήμῳ, ἔν' οἴχεται, ἢ ἐνὶ πόντῳ·

δυσμενεές γὰρ πολλοὶ ἐπ' αὐτῷ μηχανώωνται,
ἰέμενοι κτεῖναι, πρὶν πατρίδα γαῖαν ἰκέσθαι.'

Τὴν δ' ἀπαμειβόμενον προσέφη εἰδωλὸν ἀμαυρόν·

· θάρσει, μηδὲ τι πάγχυ μετὰ φρεσὶ δείδιθι λίην· 825

τοίῃ γάρ οἱ πομπὸς ἄμ' ἔρχεται, ἦν τε καὶ ἄλλοι

ἄνδρες ἡρήσαντο παρεστάμεναι, δύναται γὰρ,

Παλλὰς Ἀθηναίῃ· σὲ δ' ὀδυρομένην ἔλεαίρει·

ἢ νῦν με προέηκε τεῖν τάδε μυθήσασθαι.'

Τὴν δ' αὖτε προσέειπε περίφρων Πηνελόπεια· 830

· εἰ μὲν δὴ θεός ἐσσι, θεοῖό τε ἔκλυες αὐδῆς,

εἰ δ' ἄγε μοι καὶ κείνον ὀξὺρὸν κατάλεξον,

ἢ που ἔτι ζῶει καὶ ὄρᾳ φάος ἡελίοιο,

ἢ ἤδη τέθνηκε καὶ εἰν Ἀΐδαο δόμοισι.'

Τὴν δ' ἀπαμειβόμενον προσέφη εἰδωλὸν ἀμαυρόν· 835

· οὐ μὲν τοι κείνόν γε διηνεκέως ἀγορεύσω,

ζῶει ὃ γ', ἢ τέθνηκε· κακὸν δ' ἀνεμώλια βάζειν.'

4. ΟΔΥΣΣΕΙΑΣ Δ.

Ὡς εἰπὸν σταθμοῖο παρὰ κληίδα λιάσθη
 ἐς πνοιὰς ἀνέμων· ἡ δ' ἐξ ὕπνου ἀνόρουσε
 κούρη Ἰκαρίοιο· φίλον δέ οἱ ἦτορ ἰάνθη,
 ὥς οἱ ἐναργὲς ὄνειρον ἐπέσσυτο νυκτὸς ἀμολγῶ.

840

The ship is stationed to intercept Telemachus.

Μνηστῆρες δ' ἀναβάντες ἐπέπλεον ὕγρὰ κέλευθα,
 Τηλεμάχῳ φόνον αἰπὺν ἐνὶ φρεσὶν ὀρμαίνοντες.
 ἔστι δέ τις νῆσος μέσση ἀλλ' πετρήεσσα,
 μεσσηγὺς Ἰθάκης τε Σάμοιό τε παιπαλοέσσης,
 Ἄστερις, οὐ μεγάλη· λιμένες δ' ἐνὶ ναύλοχοι αὐτῇ
 ἀμφιδυμοὶ· τῇ τὸν γε μένον λοχόωντες Ἀχαιοί.

845

ΟΔΥΣΣΕΙΑΣ Ε.

Ὀδυσσέως σχεδία.

Athena in Olympus complains of the hard fate of
Odysseus.

Ἡὼς δ' ἐκ λεχέων παρ' ἀγανοῦ Τιθωνοῖο
ᾤρνυθ', ἵν' ἀθανάτοισι φόως φέροι ἡδὲ βροτοῖσιν·
οἱ δὲ θεοὶ θῶκόνδε καθίζανον, ἐν δ' ἄρα τοῖσι
Ζεὺς ὑψιβρεμέτης, οὗ τε κράτος ἐστὶ μέγιστον.
τοῖσι δ' Ἀθηναίη λέγε κήδεα πόλλ' Ὀδυσῆος 5
μνησαμένη· μέλε γάρ οἱ ἐὼν ἐν δώμασι νύμφης·
 'Ζεῦ πάτερ ἡδ' ἄλλοι μάκαρες θεοὶ αἰὲν εἴοντες,
μή τις ἔτι πρόφρων ἀγανὸς καὶ ἥπιος ἔστω
σκηπτουῆχος βασιλεὺς, μηδὲ φρεσὶν αἶσιμα εἰδώς·
ἀλλ' αἰεὶ χαλεπὸς τ' εἴη καὶ αἴσυλα ῥέζοι, 10
ὥς οὗ τις μέμνηται Ὀδυσσῆος θείοιο
λαῶν, οἷσιν ἄνασσε, πατὴρ δ' ὥς ἥπιος ἦεν.
ἀλλ' ὁ μὲν ἐν νήσῳ κεῖται κρατέρ' ἄλγεα πάσχων,
νύμφης ἐν μεγάροισι Καλυψοῦς, ἥ μιν ἀνάγκη
ἴσχει· ὁ δ' οὐ δύναται ἦν πατρίδα γαῖαν ἰκέσθαι· 15
οὐ γάρ οἱ πάρα νῆες ἐπήρετμοι καὶ ἑταῖροι,
οἳ κέν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης.
νῦν αὖ παιδ' ἀγαπητὸν ἀποκτεῖναι μεμῶασιν
οἴκαδε νισσόμενον· ὁ δ' ἔβη μετὰ πατρὸς ἀκουήν
εἰς Πύλον ἡγαθέην ἡδ' εἰς Λακεδαίμονα δῖαν.' 20

5. ΟΔΥΣΣΕΙΑΣ Ε.

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 'τέκνον ἔμῳν, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων·
 οὐ γὰρ δὴ τοῦτον μὲν ἐβούλευσας νόον αὐτῇ,
 ὥς ἡ τοι κείνους Ὀδυσσεὺς ἀποτίσεται ἐλθών·
 Τηλέμαχον δὲ σὺν πέμψον ἐπισταμένως, δύνασαι γὰρ, 25
 ὥς κε μάλ' ἀσκηθῆς ἦν πατρίδα γαίαν ἱκται,
 μνηστῆρες δ' ἐν νηὶ παλιμπετέες ἀπονέωνται.'

Zeus despatches Hermes to Calypso's isle.

Ἦ ῥα, καὶ Ἑρμείαν, υἱὸν φίλον, ἀντίον ἦῤῥα·
 'Ἑρμεία· σὺ γὰρ αὖτε τά τ' ἄλλα περ ἄγγελός ἐσσι·
 νύμφῃ ἐνπλοκάμῳ εἰπεῖν νημερτέα βουλὴν, 30
 νόστον Ὀδυσσῆος ταλασίφρονος, ὥς κε νήηται
 οὔτε θεῶν πομπῇ οὔτε θνητῶν ἀνθρώπων·
 ἀλλ' ὃ γ' ἐπὶ σχεδίστῳ πολυδέσμου πῆματα πάσχω
 ἡματὶ κ' εἰκοστῷ Σχερίην ἐρίβωλον ἴκοιτο,
 Φαίηκων ἐς γαίαν, οἱ ἀγχίθεοι γεγάασιν, 35
 οἳ κέν μιν περὶ κῆρι θεὸν ὥς τιμήσουσι,
 πέμψουσιν δ' ἐν νηὶ φίλῃν ἐς πατρίδα γαίαν,
 χαλκόν τε χρυσόν τε ἅλῃς ἐσθῆτά τε δόντες,
 πόλλ', ὅσ' ἂν οὐδέ ποτε Τροίης ἐξήρατ' Ὀδυσσεὺς,
 εἴ περ ἀπήμων ἦλθε, λαχὼν ἀπὸ ληΐδος αἴσαν. 40
 ὥς γάρ οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν καὶ ἰκέσθαι
 οἶκον ἐς ὑψόροφον καὶ ἔην ἐς πατρίδα γαίαν.'

ἌΩς ἔφατ', οὐδ' ἀπίθησε διάκτορος ἀργειφόντης.
 αὐτίκ' ἔπειθ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα,
 ἀμβρόσια, χρύσεια, τὰ μιν φέρον ἡμὲν ἐφ' ὕγρην 45
 ἠδ' ἐπ' ἀπίρονα γαίαν ἅμα πνοιῆς ἀνέμοιο.
 εἶλετο δὲ ῥάβδον, τῇ τ' ἀνδρῶν ὄμματα θέλγει
 ὦν ἐθέλει, τοὺς δ' αὖτε καὶ ὑπνώοντας ἐγείρει.
 τὴν μετὰ χερσὶν ἔχων πέτετο κρατὺς ἀργειφόντης.
 Πιερίην δ' ἐπιβὰς ἐξ αἰθέρος ἔμπεσε πόντῳ· 50

5. ΟΔΥΣΣΕΙΑΣ Ε.

σεύατ' ἔπειτ' ἐπὶ κῶμα λάρῳ ὄρνιθι ζοικῶς,
 ὅς τε κατὰ δεινούς κόλπους ἄλός ἀτρυγέτοιο
 ἰχθῦς ἀγρώσσω πυκινὰ πτερὰ δέυεται ἄλμῃ·
 τῷ ἱκελος πολέεσσιν ὀχήσατο κύμασιν Ἑρμῆς.
 ἀλλ' ὅτε δὴ τὴν νῆσον ἀφίκετο τηλόθ' ἐοῦσαν, 55
 ἔνθ' ἐκ πόντου βὰς ἰοειδέος ἡπειρόνδε
 ἦεν, ὄφρα μέγα σπέος ἵκετο, τῷ ἐνὶ νύμφῃ
 ναῖεν ἐνπλόκαμος· τὴν δ' ἐνδοθι τέτμεν ἐοῦσαν.
 πῦρ μὲν ἐπ' ἐσχαρόφιν μέγα καίετο, τηλόθι δ' ὕδμῃ
 κέδρου τ' εὐκεάτοιο θύου τ' ἀνὰ νῆσον ὁδῶδει 60
 δαιομένων· ἡ δ' ἐνδον ἀοιδιάουσ' ὅπῃ καλῇ,
 ἱστὸν ἐποικομένη χρυσεῖῃ κερκίδ' ὕφαινευ.
 ὕλῃ δὲ σπέος ἀμφὶ πεφύκει τηλεθώσα,
 κλήθρη τ' αἰγείρος τε καὶ εὐώδης κυπάρισσος.
 ἔνθα δὲ τ' ὄρνιθες ταινσίπτεροι εὐνάζοντο, 65
 σκῶπές τ' ἱρηκές τε τανύγλωσσοί τε κορῶναι
 εἰνάλιναι, τῇσιν τε θαλάσσια ἔργα μέμνηεν.
 ἡ δ' αὐτοῦ τετάνυστο περὶ σπείους γλαφυροῖο
 ἡμερὶς ἡβώωσα, τεθήλει δὲ σταφυλῆσι·
 κρῆναι δ' ἐξείης πίσυρες ῥέον ὕδατι λευκῷ, 70
 πλησίαι ἀλλήλων τετραμμέναι ἄλλυδις ἄλλη.
 ἀμφὶ δὲ λειμῶνες μαλακοὶ ἴου ἡδὲ σελίνου
 θήλεον· ἔνθα κ' ἔπειτα καὶ ἀθάνατός περ ἐπελθὼν
 θήσαιοτο ἰδὼν καὶ τερφθείῃ φρεσὶν ᾗσιν.
 ἔνθα στὰς θειῖτο διάκτορος ἀργειφόντης. 75
 αὐτὰρ ἐπεὶ δὴ πάντα ἐψὶ θήησατο θυμῷ,
 αὐτίκ' ἄρ' εἰς εὐρὺν σπέος ἤλυθεν· οὐδέ μιν ἄντην
 ἡγνοίησεν ἰδοῦσα Καλυψὼ, διὰ θεάων,
 οὐ γάρ τ' ἀγνώτες θεοὶ ἀλλήλοισι πέλονται
 ἀθάνατοι, οὐδ' εἴ τις ἀπόπροθι δώματα ναίει. 80
 οὐδ' ἄρ' Ὀδυσσῆα μεγαλήτορα ἐνδον ἔτετμεν,
 ἀλλ' ὃ γ' ἐπ' ἀκτῆς κλαῖε καθήμενος, ἔνθα πάρος περ.

5. ΟΔΥΣΣΕΙΑΣ Ε.

δάκρυσι καὶ στοναχῇσι καὶ ἄλγεσι θυμὸν ἐρέχθων
[πόντον ἐπ' ἀτρύγετον δερκέσκετο δάκρυα λείβων].
Ἑρμείαν δ' ἐρέεινε Καλυψῶ, δῖα θεάων, 85
ἐν θρόνῳ ἰδρύσασα φαεινῶ, σιγαλούεντι·

Ἵτίπτε μοι, Ἑρμεία χρυσόρραπι, εἰλήλουθας
αἰδοῖός τε φίλος τε; πάρος γε μὲν οὐ τι θαμίζεις.
αὐδα ὅτι φρονέεις· τελέσαι δέ με θυμὸς ἄνωγεν,
εἰ δύναμαι τελέσαι γε καὶ εἰ τετελεσμένον ἐστίν. 90
[ἀλλ' ἔπειο προτέρω, ἵνα τοι παρ ξείνια θείω.]·

ἽΩς ἄρα φωνήσασα θεὰ παρέθηκε τράπεζαν
ἀμβροσῆς πλησασα, κέρασσε δὲ νέκταρ ἐρυθρόν.
αὐτὰρ ὁ πῖνε καὶ ἦσθε διάκτορος ἀργειφόντης.
αὐτὰρ ἐπεὶ δείπνησε καὶ ἦραρε θυμὸν ἐδωδῇ, 95
καὶ τότε δή μιν ἔπεσσιν ἀμειβόμενος προσέειπεν·

He bids her to release Odysseus.

Ἐἰρωτᾷς μ' ἐλθόντα θεὰ θεόν· αὐτὰρ ἐγώ τοι
νυμερτέως τὸν μῦθον ἐνισπῆσω· κέλει γάρ.
Ζεὺς ἐμέ γ' ἠνώγει δεῦρ' ἐλθέμεν οὐκ ἐθέλοντα·
τίς δ' ἂν ἐκὼν τοσσούνδε διαδράμοι ἀλμυρὸν ὕδωρ 100
ἄσπετον; οὐδέ τις ἄγχι βροτῶν πόλις, οἷ τε θεοῖσιν
ιερὰ τε ῥέζουσι καὶ ἐξαίτους ἐκατόμβας.
ἀλλὰ μάλ' οὐ πως ἔστι Διὸς νόον αἰγιόχοιο
οὔτε παρεξελθεῖν ἄλλον θεὸν οὔθ' ἀλιῶσαι.
φησί τοι ἄνδρα παρῆναι οἰζυρώτατον ἄλλων, 105
τῶν ἀνδρῶν οἳ ἄστνυ πέρι Πριάμοιο μάχοντο
εἰνάετες, δεκάτῃ δὲ πόλιν πέρσαντες ἔβησαν
οἴκαδ'· ἀτὰρ ἐν νόστῳ Ἀθηναίην ἀλίτουντο,
ἧ σφιν ἐπῶρσ' ἀνεμὸν τε κακὸν καὶ κύματα μακρά.
[ἐνθ' ἄλλοι μὲν πάντες ἀπέφθιθεν ἐσθλοὶ ἑταῖροι, 110
τὸν δ' ἄρα δεῦρ' ἀνεμὸς τε φέρων καὶ κύμα πέλασσε.]
τὸν νῦν σ' ἠνώγει ἀποπεμπέμεν ὅττι τάχιστα·

5. ΟΔΥΣΣΕΙΑΣ Ε.

οὐ γάρ οἱ τῇδ' αἶσα φίλων ἀπονόσφιν ὀλέσθαι,
 ἀλλ' ἔτι οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν καὶ ἰκέσθαι
 οἶκον ἐς ὑψόροφον καὶ ἐῆν ἐς πατρίδα γαῖαν.' 115

ἌΩς φάτο, ῥίγησεν δὲ Καλυψώ, δῖα θεάων,
 καὶ μιν φωιήσας ἔπεα πτερόεντα προσηύδα·

Reluctantly the goddess consents.

Ἰσμέτιοι ἐστε, θεοὶ, ζηλήμονες ἔξοχον ἄλλων,
 οἳ τε θεαῖς ἀγάσθε παρ' ἀνδράσιν εὐνάζεσθαι
 ἀμφαδίην, ἣν τίς τε φίλον ποιήσεται ἀκοίτην. 120
 ὥς μὲν ὅτ' Ὀδυσσεύς ἔλετο ῥοδοδάκτυλος Ἥως,
 τόφρα οἱ ἠγάσθε θεοὶ ῥεῖα ζῶντες,
 ἕως μιν ἐν Ὀρτυγίῃ χρυσόθρονος Ἄρτεμις ἀγνή·
 οἷς ἀγανοῖς βελέεσσιν ἐποιχομένη κατέπεφνεν.
 ὥς δ' ὅπότε Ἰασίωνι εὐπλόκαμος Δημήτηρ, 125
 ᾧ θυμῷ εἷξασα, μίγη φιλότῃ καὶ εὐνῇ
 νειῶ ἐνι τριπόλῳ· οὐδὲ δὴν ἦεν ἄπυστος
 Ζεὺς, ὅς μιν κατέπεφνε βαλὼν ἀργῇτι κεραυνῷ.
 ὥς δ' αὖ νῦν μοι ἀγάσθε, θεοὶ, βροτὸν ἄνδρα παρεῖναι.
 τὸν μὲν ἐγὼ ἐσάωσα περὶ τρόπιος βεβαῶτα 130
 οἶον, ἐπεὶ οἱ νῆα θοὴν ἀργῇτι κεραυνῷ
 Ζεὺς ἔλσας ἐκέασσε μέσῳ ἐνὶ οἴνοπι πόντῳ.
 [ἐνθ' ἄλλοι μὲν πάντες ἀπέφθιθεν ἐσθλοὶ ἑταῖροι,
 τὸν δ' ἄρα δεῦρ' ἀνεμός τε φέρων καὶ κύμα πέλασσε.]
 τὸν μὲν ἐγὼ φίλεόν τε καὶ ἔτρεφον, ἡδὲ ἔφασκον 135
 θήσειν ἀθάνατον καὶ ἀγήρων ἥματα πάντα.
 ἀλλ' ἐπεὶ οὐ πῶς ἔστι Διὸς νόον αἰγιόχοιο
 οὔτε παρεξελθεῖν ἄλλον θεὸν οὔθ' ἀλιῶσαι,
 ἐρρέτω, εἴ μιν κείνος ἐποτρύνει καὶ ἀνώγει,
 πόντον ἐπ' ἀτρύγετον. πέμψω δέ μιν οὐ πῇ ἐγὼ γε· 140
 οὐ γάρ μοι πάρα νῆες ἐπήρετμοι καὶ ἑταῖροι,

5. ΟΔΥΣΣΕΙΑΣ Ε.

οἷ κέν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης.
αὐτὰρ οἱ πρόφρων ὑποθήσομαι, οὐδ' ἐπικεύσω,
ὥς κε μάλ' ἀσκηθῆς ἦν πατρίδα γαῖαν ἱκῆται.'

Τὴν δ' αὖτε προσέειπε διάκτορος ἀργειφόντης' 145
'οὐτῶ νῦν ἀπόπεμπε, Διὸς δ' ἐποπίζεο μῆνιν,
μή πῶς τοι μετόπισθε κοτεσσάμενος χαλεπήνη.'

ᾧ Ως ἄρα φωνήσας ἀπέβη κρατὺς ἀργειφόντης'

Calypso informs Odysseus, and bids him build a boat,

ἣ δ' ἐπ' Ὀδυσσῆα μεγαλήτορα πότνια νύμφη
ἦι, ἐπεὶ δὴ Ζηνὸς ἐπέκλυεν ἀγγελιάων. 150

τὸν δ' ἄρ' ἐπ' ἀκτῆς εὔρε καθήμενον· οὐδέ ποτ' ὄσσε
δακρυόφιν τέρσουτο, κατείβετο δὲ γλυκὺς αἰὼν
νόστον ὀδυρομένῳ, ἐπεὶ οὐκέτι ἦνδανε νύμφη.

ἀλλ' ἦ τοι νύκτας μὲν ἰαύεσκεν καὶ ἀνάγκη
ἐν σπέσσι γλαφυροῖσι παρ' οὐκ ἐθέλων ἐθελούσῃ' 155

ἤματα δ' ἐν πέτρῃσι καὶ ἡιόνεσσι καθίζων
[δάκρυσι καὶ στοναχῇσι καὶ ἄλγεσι θυμὸν ἐρέχθων]
πόντον ἐπ' ἀτρύγετον δερκέσκετο δάκρυα λείβων.

ἀγχού δ' ἰσταμένη προσεφώνεε διὰ θεάων'

'Κάμμορε, μή μοι ἔτ' ἐνθάδ' ὀδύρεο, μηδέ τοι αἰὼν 160
φθινέτω· ἤδη γάρ σε μάλα πρόφρασσ' ἀποπέμψω.

ἀλλ' ἄγε δούρατα μακρὰ ταμὼν ἁρμόζεο χαλκῷ
εὐρεῖαν σχεδίστην· ἀτὰρ ἱκρία πῆξαι ἐπ' αὐτῆς
ὑψοῦ, ὥς σε φέρησι νῆπ' ἡεροειδέα πόντον.
αὐτὰρ ἐγὼ σῖτον καὶ ὕδωρ καὶ οἶνον ἐρυθρὸν 165

ἐνθήσω μενοεικέ', ᾧ κέν τοι λιμὸν ἐρύκοι,
εἵματά τ' ἀμφιέσω, πέμψω δέ τοι οὔρον ὄπισθεν,
ὥς κε μάλ' ἀσκηθῆς σὴν πατρίδα γαῖαν ἱκῆται,

αἱ κε θεοὶ γ' ἐθέλωσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν,
οἳ μιν φέρτεροί εἰσι νοῆσαί τε κρήναί τε.' 170

5. ΟΔΥΣΣΕΙΑΣ Ε.

ἌΩς φάτο, ῥίγησεν δὲ πολύτλας δῖος Ὀδυσσεύς,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

‘Ἄλλο τι δὴ σὺν, θεὰ, τόδε μήδεαι οὐδέ τι πομπήν,
ἧ με κέλεαι σχεδὴν περάαν μέγα λαῖτμα θαλάσσης,
δεινὸν τ’ ἀργαλέον τε· τὸ δ’ οὐδ’ ἐπὶ νῆες εἶσαι 175
ὠκύποροι περόωσιν, ἀγαλλόμεναι Διὸς σῶφρ.

οὐδ’ ἂν ἐγὼν ἀέκητι σέθεν σχεδὴς ἐπιβαίην,
εἰ μή μοι τλαίης γε, θεὰ, μέγαν ὄρκον ὁμόσσαι
μή τί μοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.’

ἌΩς φάτο, μείδῃσεν δὲ Καλυψῶ, δῖα θεάων, 180
χειρὶ τέ μιν κατέρεξεν ἔπος τ’ ἔφατ’ ἔκ τ’ ὀνόμαζεν·

‘Ἦ δὴ ἀλιτρός γ’ ἐσσί καὶ οὐκ ἀποφώλια εἰδῶς,
οἷον δὴ τὸν μῦθον ἐπεφράσθης ἀγορεύσαι.

ἴστω νῦν τόδε γαῖα καὶ οὐρανὸς εὐρύς ὑπερθε
καὶ τὸ κατειβόμενον Στυγὸς ὕδωρ, ὅς τε μέγιστος 185
ὄρκος δεινότατός τε πέλει μακάρεσσι θεοῖσι,
μή τί σοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.

ἀλλὰ τὰ μὲν νοέω καὶ φράσσομαι, ἄσπ’ ἂν ἐμοί περ
αὐτῇ μηδοίμην, ὅτε με χρεῖω τύσον ἴκοι·
καὶ γὰρ ἐμοὶ νόος ἐστὶν ἐναΐσιμος, οὐδέ μοι αὐτῇ 190
θυμὸς ἐνὶ στήθεσσι σιδήρεος, ἀλλ’ ἐλεήμων.’

ἌΩς ἄρα φωνήσας ἠγήσατο δῖα θεάων
καρπαλίμως· ὃ δ’ ἔπειτα μετ’ ἶχνια βαῖνε θεοῖο.
Ἴζον δὲ σπείους γλαφυρὸν θεὸς ἠδὲ καὶ ἀνὴρ,
καὶ ῥ’ ὃ μὲν ἔνθα καθέζετ’ ἐπὶ θρόνου ἔνθεν ἀνέστη 195

Ἑρμείας, νύμφη δ’ ἐτίθει πάρα πᾶσαν ἐδωδὴν,
ἔσθειν καὶ πίνειν, οἷα βροτοὶ ἄνδρες ἔδουσιν·
αὐτῇ δ’ ἀντίον ἴξεν Ὀδυσσεύς, θείοιο,

τῇ δὲ παρ’ ἀμβροσίην δμῳαὶ καὶ νέκταρ ἔθηκαν.
οἱ δ’ ἐπ’ ὀνείαθ’ ἐτοῖμα προκείμενα χεῖρας ἱαλλον. 200
αὐτὰρ ἐπεὶ τάρπησαν ἐδητύος ἠδὲ ποτήτος,
τοῖς ἄρα μύθων ἦρχε Καλυψῶ, δῖα θεάων·

5. ΟΔΥΣΣΕΙΑΣ Ε.

though she would fain keep him with her.

‘Διογενὲς Λαερτιάδῃ, πολυμήχαν’ Ὀδυσσεῦ,
οὔτω δὴ οἰκόνδε φίλην ἐς πατρίδα γαῖαν
αὐτίκα νῦν ἐθέλεις ἵεναι; σὺ δὲ χαῖρε καὶ ἔμπης. 205
εἴ γε μὲν εἰδείης σῆσι φρεσὶν ὅσσα τοι αἶσα
κῆδ’ ἀναπλήσai, πρὶν πατρίδα γαῖαν ἰκέσθαι,
ἐνθάδε κ’ αὔθι μένων παρ’ ἐμοὶ τόδε δῶμα φυλάσσοις
ἀθάνατός τ’ εἴης, ἱμερόμενός περ ἰδέσθαι
σὴν ἄλοχον, τῆς αἰὲν ἐέλδαι ἡματα πάντα. 210
οὐ μὲν θην κείνης γε χερσίων εὖχομαι εἶναι,
οὐ δέμας, οὐδὲ φῦν, ἐπεὶ οὐ πως οὐδὲ ζοικε
θνητὰς ἀθανάτησι δέμας καὶ εἶδος ἐρίζειν.’

Τὴν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
‘πότνα θεὰ, μή μοι τόδε χῶεο· οἶδα καὶ αὐτὸς 215
πάντα μάλ’, οὔνεκα σεῖο περίφρων Πηνελόπεια
εἶδος ἀκιδνοτέρῃ μέγεθός τ’ εἰσάντα ἰδέσθαι·
ἡ μὲν γὰρ βροτός ἐστι, σὺ δ’ ἀθάνατος καὶ ἀγήρω.
ἀλλὰ καὶ ὧς ἐθέλω καὶ ἐέλδομαι ἡματα πάντα
οἴκαδέ τ’ ἐλθέμεναι καὶ νύστιμον ἡμαρ ἰδέσθαι. 220
εἰ δ’ αὖ τις ῥαίησι θεῶν ἐνὶ οἴνοπι πόντῳ,
τλήσομαι ἐν στήθεσσιν ἔχων ταλαπενθέα θυμόν·
ἦδη γὰρ μάλα πόλλ’ ἔπαθον καὶ πόλλ’ ἐμόγησα
κύμασι καὶ πολέμῳ· μετὰ καὶ τόδε τοῖσι γενέσθω.’

‘Ὡς ἔφατ’, ἥελιος δ’ ἄρ’ ἔδν καὶ ἐπὶ κνέφας ἦλθεν· 225
ἐλθόντες δ’ ἄρα τῷ γε μυχῶ σπείους γλαφυροῖο
τερπέσθην φιλότῃτι, παρ’ ἀλλήλοισι μένοντες.

The boat-building.

Ἦμος δ’ ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,
αὐτίχ’ ὁ μὲν χλαῖνάν τε χιτῶνά τε ἔννυτ’ Ὀδυσσεὺς,
αὐτὴ δ’ ἀργύφειον φᾶρος μέγα ἔννυτο νύμφη, 230

5. ΟΔΥΣΣΕΙΑΣ Ε.

λεπτόν καὶ χαρίεν, περὶ δὲ ζώνην βάλετ' ἱξυὶ
 καλὴν χρυσεῖην· κεφαλῇ δ' ἐφύπερθε καλύπτρην·
 καὶ τότε Ὀδυσσῆι μεγαλήτορι μῆδετο πομπήν.
 δῶκέν οἱ πέλεκυν μέγαν, ἄρμενον ἐν παλάμῃσι,
 χάλκεον, ἀμφοτέρωθεν ἀκαχμένον· αὐτὰρ ἐν αὐτῷ 235
 στείλειον περικαλλὲς ἐλάινον, εὖ ἐναρηρόσ·
 δῶκε δ' ἔπειτα σκέπαρνον ἐύξοον· ἦρχε δ' ὁδοῖο
 νήσου ἐπ' ἐσχατιῆς, ὅθι δένδρεα μακρὰ πεφύκει,
 κλήθρη τ' αἰγιερός τ', ἐλάτῃ τ' ἦν οὐρανομήκης,
 αὔα πάλαι, περίκῃλα, τά οἱ πλώοιεν ἐλαφρῶς. 240
 αὐτὰρ ἐπεὶ δὴ δεῖξ' ὅθι δένδρεα μακρὰ πεφύκει,
 ἡ μὲν ἔβη πρὸς δῶμα Καλυψῶ, δῖα θεάων,
 αὐτὰρ ὁ τάμνετο δοῦρα· θεῶς δέ οἱ ἦντο ἔργον.
 εἴκοσι δ' ἔκβαλε πάντα, πελέκκησεν δ' ἄρα χαλκῷ,
 ξέσσε δ' ἐπισταμένως καὶ ἐπὶ στάθμην ἴθυνεν. 245
 τόφρα δ' ἔνεικε τέρετρα Καλυψῶ, δῖα θεάων·
 τέτρηνεν δ' ἄρα πάντα καὶ ἤρμοσεν ἀλλήλοισι,
 γόμφοισιν δ' ἄρα τήν γε καὶ ἁρμονίῃσιν ἄρασεν.
 ὅσσον τίς τ' ἔδαφος νηὸς τορνώσεται ἀνὴρ
 φορτίδος εὐρείης, εὖ εἰδὼς τεκτοσυνάων, 250
 τόσσον ἔπ' εὐρείαν σχεδὴν ποιήσατ' Ὀδυσσεύς.
 ἱκρία δὲ στήσας, ἀραρῶν θαμέσι σταμίνεσσι,
 ποίει· ἀτὰρ μακρῇσιν ἐπηγκενίδεσσι τελεύτα.
 ἐν δ' ἱστὸν ποίει καὶ ἐπὶ κριον ἄρμενον αὐτῷ·
 πρὸς δ' ἄρα πηδάλιον ποιήσατο, ὅφρ' ἰθύνοι. 255
 φράξε δέ μιν ῥίπεσσι διαμπερὲς οἰσύνῃσι
 κύματος εἰλαρ ἔμεν· πολλὴν δ' ἐπεχέυατο ὕλην.
 τόφρα δὲ φάρε' ἔνεικε Καλυψῶ, δῖα θεάων,
 ἱστία ποιήσασθαι· ὁ δ' εὖ τεχνήσατο καὶ τά.
 ἐν δ' ὑπέρας τε κάλους τε πόδας τ' ἐνέδησεν ἐν αὐτῇ, 260
 μοχλοῖσιν δ' ἄρα τήν γε κατεΐρυσεν εἰς ἅλα δῖαν.

5. ΟΔΥΣΣΕΙΑΣ Ε.

Odysseus starts from Ogygia.

Τέτρατον ἦμαρ ἔην, καὶ τῷ τετέλεστο ἅπαντα·
 τῷ δ' ἄρα πέμπτῳ πέμπ' ἀπὸ νήσου διὰ Καλυψῶ,
 εἵματα τ' ἀμφιέσασα θυώδεα καὶ λούσασα.
 ἐν δέ οἱ ἄσκον ἔθηκε θεὰ μέλανος οἴνοιο 265
 τὸν ἕτερον, ἕτερον δ' ὕδατος μέγαν, ἐν δὲ καὶ ἦα
 κωρύκῃ· ἐν δέ οἱ ὄψα τίθει μενοεικέα πολλά·
 οὖρον δὲ προέηκεν ἀπήμονά τε λιαρὸν τε.
 γηθόσυννος δ' οὖρῳ πέτασ' ἱστίᾳ διὸς Ὀδυσσεύς.
 αὐτὰρ ὁ πηδαλίῳ ἰθύνετο τεχνηέντως 270
 ἥμενος· οὐδέ οἱ ὕπνος ἐπὶ βλεφάροισιν ἔπιπτε
 Πληιάδας τ' ἐσορῶντι καὶ ὀψὲ δύοντα Βοώτην
 Ἄρκτον θ', ἣν καὶ ἄμαξαν ἐπὶ κλησιν καλέουσιν,
 ἥ τ' αὐτοῦ στρέφεται καὶ τ' Ὠρίωνα δοκεύει,
 οἷη δ' ἄμμορός ἐστι λοετρῶν Ὠκεανοῖο· 275
 τὴν γὰρ δὴ μιν ἄνωγε Καλυψῶ, διὰ θεάων,
 ποντοπορευέμεναι ἐπ' ἀριστερὰ χειρὸς ἔχοντα.
 ἐπτα δὲ καὶ δέκα μὲν πλέεν ἥματα ποντοπορεύων,
 ὀκτωκαιδεκάτῃ δ' ἐφάνη ὄρεα σκιόεντα
 γαίης Φαιήκων, ὅθι τ' ἀγχιστον πλέεν αὐτῷ· 280
 εἶσατο δ' ὥς ὅτε ῥινὸν ἐν ἡεροειδέι πόντῳ.

Poseidon sees him, raises a storm and wrecks him.

Τὸν δ' ἐξ Αἰθιοπῶν ἀνίων κρείων ἐνοσίχθων
 τηλόθεν ἐκ Σολύμων ὀρέων ἶδεν· εἶσατο γάρ οἱ
 πόντον ἐπιπλῶων· ὁ δ' ἐχώσατο κηρόθι μᾶλλον,
 κινήσας δὲ κάρη προτὶ ὄν μυθήσατο θυμόν· 285
 ὦ πόποι, ἦ μάλα δὴ μετεβούλευσαν θεοὶ ἄλλως
 ἀμφ' Ὀδυσῆι ξμεῖο μετ' Αἰθιοπέσσιιν ἐόντος,
 καὶ δὴ Φαιήκων γαίης σχεδὸν, ἔνθα οἱ αἶσα
 ἐκφυγέειν μέγα πείραρ οἰζύος, ἣ μιν ἰκάνει·
 ἀλλ' ἔτι μὲν μὴν φημι ἄδην ἐλάαν κακότητος· 290

5. ΟΔΥΣΣΕΙΑΣ Ε.

ἄΩς εἰπὼν σὺνάγειν νεφέλας, ἐτάραξε δὲ πόντον
 χερσὶ τρίαῖναν ἑλών· πάσας δ' ὀρόθυνεν ἀέλλας
 παντοίων ἀνέμων, σὺν δὲ νεφέεσσι κάλυψε
 γαῖαν ὁμοῦ καὶ πόντον· ὀρώρει δ' οὐρανόθεν νύξ.
 σὺν δ' Εὐρώς τε Νότος τ' ἔπεσε Ζέφυρός τε δυσαῆς 295
 καὶ Βορέης αἰθρηγενέτης, μέγα κῦμα κυλίνδων.
 καὶ τότε Ὀδυσσεύς λυτο γούνατα καὶ φίλον ἦτορ,
 ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·

ἜΩ μοι ἐγὼ δειλὸς, τί νύ μοι μήκιστα γένηται ;
 δεῖδω μὴ δὴ πάντα θεὰ νημερτέα εἶπεν, 300
 ἢ μ' ἔφατ' ἐν πόντῳ, πρὶν πατρίδα γαῖαν ἰκέσθαι,
 ἄλγε' ἀναπλήσειν· τὰ δὲ δὴ νῦν πάντα τελεῖται,
 οἷοισιν νεφέεσσι περιστέφει οὐρανὸν εὐρὺν
 Ζεὺς, ἐτάραξε δὲ πόντον, ἐπισπέρχουσι δ' ἄελλαι
 παντοίων ἀνέμων. νῦν μοι σὼς αἰπὺς ὄλεθρος. 305
 τρισμάκαρες Δαναοὶ καὶ τετράκις, οἳ τότε ὄλοντο
 Τροίῃ ἐν εὐρείῃ, χάριν Ἀτρεΐδῃσι φέροντες.
 ὥς δὴ ἐγὼ γ' ὄφελον θανέειν καὶ πότμον ἐπισπεῖν
 ἡματι τῷ ὅτε μοι πλείστοι χαλκήρεα δοῦρα
 Τρῶες ἐπέρριψαν περὶ Πηλείωνι θανόντι. 310
 τῷ κ' ἔλαχον κτερέων, καὶ μεν κλέος ἦγον Ἀχαιοί·
 νῦν δέ με λευγαλέῳ θανάτῳ εἴμαρτο ἀλῶναι·

ἄΩς ἄρα μιν εἰπόντ' ἔλασεν μέγα κῦμα κατ' ἄκρης,
 δεινὸν ἐπεσσύμενον, περὶ δὲ σχεδίῃν ἐλέλιξε.
 τῆλε δ' ἀπὸ σχεδῆς αὐτὸς πέσσε, πηδάλιον δὲ 315
 ἐκ χειρῶν προέηκε· μέσον δέ οἱ ἴστον ἔαξε
 δεινὴ μισγομένων ἀνέμων ἐλθοῦσα θύελλα,
 τηλοῦ δὲ σπεῖρον καὶ ἐπὶ κριον ἔμπεσε πόντῳ.
 τὸν δ' ἄρ' ὑπόβρυχα θῆκε πολὺν χρόνον, οὐδ' ἐδυνάσθη
 αἶψα μάλ' ἀνσχεθέειν μέγαν ὑπὸ κύματος ὀρμῆς· 320
 εἵματα γάρ ῥ' ἐβάρυνε, τὰ οἱ πόρε διὰ Καλυνψώ.
 ὁψὲ δὲ δὴ ῥ' ἀνέδν, στόματος δ' ἐξέπτυσεν ἄλμην

5. ΟΔΥΣΣΕΙΑΣ Ε.

πικρὴν, ἣ οἱ πολλὰ ἀπὸ κρατὸς κελάρυζεν.
 ἀλλ' οὐδ' ὥς σχεδὴς ἐπελήθετο, τειρόμενός περ,
 ἀλλὰ μεθορμηθεὶς ἐνὶ κύμασιν ἐλλάβετ' αὐτῆς, 325
 ἐν μέσση δὲ καθίζε τέλος θανάτου ἀλεείνων.
 τὴν δ' ἐφόρει μέγα κῦμα κατὰ ῥόον ἔνθα καὶ ἔνθα.
 ὥς δ' ὅτ' ὀπωρινὸς Βορέης φορέησιν ἀκάνθας
 ἅμ πεδίον, πυκινὰ δὲ πρὸς ἀλλήλησιν ἔχονται,
 ὥς τὴν ἅμ πέλαγος ἄνεμοι φέρον ἔνθα καὶ ἔνθα· 330
 ἄλλοτε μὲν τε Νότος Βορρῇ προβάλεσκε φέρεσθαι,
 ἄλλοτε δ' αὐτ' Εὖρος Ζεφύρῳ εἵξασκε διώκειν.

*Leucothea pities him, and gives him her wimple for a
 life-buoy.*

Τὸν δὲ ἶδεν Κάδμου θυγάτηρ, καλλίσφυρος Ἰνώ,
 Λευκοθέη, ἣ πρὶν μὲν ἦν βροτὸς αὐδήεσσα,
 νῦν δ' ἁλὸς ἐν πελάγεσσι θεῶν ἐξ ἔμμορε τιμῆς. 335
 ἦ ῥ' Ὀδυσσῇ ἐλέησεν ἀλώμενον, ἄλγε' ἔχοντα·
 [αἰθυλή δ' εἰκυῖα ποτῇ ἀνεδύετο λίμνης,]
 ἰξε δ' ἐπὶ σχεδὴς πολυδέσμου εἶπέ τε μῦθον·
 'Κάμμορε, τίπτε τοι ὦδε Ποσειδάων ἐνοσίχθων
 ὠδύσας' ἐκπάγλως, ὅτι τοι κακὰ πολλὰ φυτεύει; 340
 οὐ μὲν δὴ σε καταφθίσει, μάλα περ μενεαίνων.
 ἀλλὰ μάλ' ὦδ' ἔρξαι, δοκέεις δέ μοι οὐκ ἀπινύσσειν·
 εἴματα ταῦτ' ἀποδὺς σχεδὴν ἀνέμοισι φέρεσθαι
 κάλλιπ', ἀτὰρ χεῖρεσσι νέων ἐπιμαίεο νόστον
 γαίης Φαιήκων, ὅθι τοι μοῖρ' ἐστὶν ἀλύξαι. 345
 τῇ δὲ, τόδε κρήδεμνον ὑπὸ στέρνοιο τάνυσσαι
 ἄμβροτον· οὐδέ τί τοι παθέειν δέος οὐδ' ἀπολέσθαι.
 αὐτὰρ ἐπὴν χεῖρεσσιν ἐφάψαι ἠπείροιο,
 ἄψ ἀπολυσάμενος βαλέειν εἰς οἶνοπα πόντον
 πολλὸν ἀπ' ἠπείρου, αὐτὸς δ' ἀπονόσφι τραπέσθαι.' 350
 'Ὡς ἄρα φωνήσασα θεὰ κρήδεμνον ἔδωκεν,

5. ΟΔΥΣΣΕΙΑΣ Ε.

αὐτὴ δ' ἄψ ἔς πόντον ἐδύσετο κυμαίνοντα
 αἰθυλή εἰκυῖα· μέλαν δέ ἐ κῦμα κάλυψεν.
 αὐτὰρ ὁ μερμήριξε πολύτλας δῖος Ὀδυσσεὺς,
 ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν· 355

‘ὦ μοι ἐγὼ, μή τίς μοι ὑφαίνησιν δόλον αὔτε
 ἀθανάτων, ὃ τέ με σχεδὴς ἀποβῆναι ἀνώγει.
 ἀλλὰ μάλ' οὐ πω πείσομ', ἐπεὶ ἐκὰς ὀφθαλμοῖσι
 γαῖαν ἐγὼν ἰδόμην, ὅθι μοι φάτο φύξιμον εἶναι.
 ἀλλὰ μάλ' ὦδ' ἔρξω, δοκέει δέ μοι εἶναι ἄριστον· 360
 ὅφρ' ἂν μὲν κεν δούρατ' ἐν ἁρμονίησιν ἁρήρη,
 τόφρ' αὐτοῦ μενέω καὶ τλήσομαι ἄλγεα πάσχων·
 αὐτὰρ ἐπὴν δὴ μοι σχεδὴν διὰ κῦμα τινάξῃ,
 νήξομ', ἐπεὶ οὐ μὲν τι πάρα προνοῆσαι ἄμεινον.’

Εἶτος ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν, 365
 ὥρσε δ' ἐπὶ μέγα κῦμα Ποσειδάων ἐνοσίχθων,
 δεινόν τ' ἀργαλέον τε, κατηρεφές, ἤλασε δ' αὐτόν.
 ὥς δ' ἄνεμος ζαῆς ἠέων θημῶνα τινάξῃ
 καρφαλέων, τὰ μὲν ἄρ τε διεσκέδασ' ἄλλυδις ἄλλῃ,
 ὥς τῆς δούρατα μακρὰ διεσκέδασ'. αὐτὰρ Ὀδυσσεὺς 370
 ἄμφ' ἐνὶ δούρατι βαῖνε, κέληθ' ὥς ἵππον ἐλαύνων,
 εἴματα δ' ἐξαπέδυνε, τά οἱ πόρε δῖα Καλυψώ.
 αὐτίκα δὲ κρήδεμνον ὑπὸ στέρνοιο τάνυσσεν,
 αὐτὸς δὲ πρηνὴς ἀλὶ κάππεσε, χεῖρε πετάσσας,
 νηχόμεναι μεμαῶς· ἴδε δὲ κρείων ἐνοσίχθων, 375
 κινήσας δὲ κάρη προτὶ ὃν μυθήσατο θυμόν·

‘Οὕτω νῦν κακὰ πολλὰ παθὼν ἀλώω κατὰ πόντον,
 εἰς ὃ κεν ἀνθρώποισι διοτρεφέεσσι μιγῆης·
 ἀλλ' οὐδ' ὥς σε ἔολπα ὀνόσσεσθαι κακότητος.’

ἌΩς ἄρα φωνήσας ἵμασεν καλλιτρίχας ἵππους, 380
 ἵκετο δ' εἰς Αἰγὰς, ὅθι οἱ κλυτὰ δώματ' ἔασιν.

5. ΟΔΥΣΣΕΙΑΣ Ε.

Athena stills the storm.

Αὐτὰρ Ἀθηναίη, κούρη Διὸς, ἅλλ' ἐνόησεν
 ἦ τοι τῶν ἄλλων ἀνέμων κατέδησε κελεύθους,
 παύσασθαι δ' ἐκέλευσε καὶ εὐνηθῆναι ἅπαντας·
 ὦρσε δ' ἐπὶ κραιπνὸν Βορέην, πρὸ δὲ κύματ' ἔαζεν, 385
 ἕως ὃ γε Φαιήκεσσι φιληρέτμοισι μιγείη
 διογενίης Ὀδυσσεὺς, θάνατον καὶ Κῆρας ἀλύξας.

Odysseus sights land, but finds the coast too dangerous,

Ἔνθα δὺν νύκτας δύο τ' ἡματα κύματι πηγῷ
 πλάζετο, πολλὰ δέ οἱ κραδίη προτιόσσετ' ὄλεθρον.
 ἀλλ' ὅτε δὴ τρίτον ἡμαρ ἐνπλόκαμος τέλεσ' Ἦώς, 390
 καὶ τότε ἔπειτ' ἀνεμος μὲν ἐπαύσατο ἡδὲ γαλήνη
 ἐπλετο νηνεμίη, ὃ δ' ἄρα σχεδὸν εἴσιδε γαῖαν
 ὄξυμμάλα προῖδων, μεγάλου ὑπὸ κύματος ἀρθείς.
 ὥς δ' ὅτ' ἂν ἀσπᾶσιος βίωτος παίδεσσι φανήη
 πατρός, δς ἐν νούσῳ κῆται κρατέρ' ἄλγεα πάσχων, 395
 δηρὸν τηκόμενος, στυγερός δέ οἱ ἔχραε δαίμων,
 ἀσπᾶσιον δ' ἄρα τὸν γε θεοὶ κακότητος ἔλυσαν,
 ὧς Ὀδυσῆ' ἀσπαστὸν εἴεσατο γαῖα καὶ ὕλη,
 νῆχε δ' ἐπειγόμενος ποσὶν ἡπείρου ἐπιβῆναι.
 ἀλλ' ὅτε τόσσον ἀπῆν ὅσσον τε γέγωνε βοήσας, 400
 καὶ δὴ δοῦπον ἄκουσε ποτὶ σπιλάδεσσι θαλάσσης·
 ῥόχθει γὰρ μέγα κῦμα ποτὶ ξερὸν ἡπείριοιο
 δεινὸν ἐρευγόμενον, εἴλυτο δὲ πάνθ' ἀλὸς ἄχνη·
 οὐ γὰρ ἔσαν λιμένες νηῶν ὄχοι, οὐδ' ἐπιωγαί,
 ἀλλ' ἀκταὶ προβλήτες ἔσαν σπιλάδες τε πάγοι τε· 405
 καὶ τότε Ὀδυσσῆος λύτο γούνατα καὶ φίλον ἦτορ,
 ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·
 ὦ μοι, ἐπεὶ δὴ γαῖαν ἀελπεία δῶκεν ἰδέσθαι

5. ΟΔΥΣΣΕΙΑΣ Ε.

Ζεὺς, καὶ δὴ τότε λαῖτμα διατμήξας ἐτέλεσσα,
 ἔκβασις οὐ πη φαίνεθ' ἄλως πολιοῖο θύραζε· 410
 ἔκτοσθεν μὲν γὰρ πάγοι ὀξέες, ἀμφὶ δὲ κῦμα
 βέβρυχεν ρόθιον, λισσὴ δ' ἀναδέδρομε πέτρη,
 ἀγχιβαθὴς δὲ θάλασσα, καὶ οὐ πως ἔστι πόδεσσι
 στήμεναι ἀμφοτέροισι καὶ ἐκφυγέειν κακότητα·
 μὴ πῶς μ' ἐκβαίνοντα βάλῃ λίθακι ποτὶ πέτρη 415
 κῦμα μέγ' ἀρπάξαν· μελέῃ δέ μοι ἔσσεται ὁρμή.
 εἰ δέ κ' ἔτι προτέρω παρανήξομαι, ἦν που ἐφεύρω
 ἡϊόνας τε παραπλήγας λιμένας τε θαλάσσης,
 δεῖδω μὴ μ' ἐξαυτίς ἀναρπάξασα θύελλα
 πόντον ἐπ' ἰχθυόεντα φέρῃ βαρέα στενάχοντα, 420
 ἢ τί μοι καὶ κῆτος ἐπισσεύῃ μέγα δαίμων
 ἐξ ἄλως, οἷά τε πολλὰ τρέφει κλυτὸς Ἀμφιτρίτῃ·
 οἶδα γὰρ ὥς μοι ὁδῶδυσται κλυτὸς ἐννοσίγαιος.'

Εἶτος ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
 τόφρα δέ μιν μέγα κῦμα φέρε τρηχεῖαν ἐπ' ἀκτίν. 425
 ἔνθα κ' ἀπὸ ῥινούς δρῦφθη, σὺν δ' ὅστέ' ἀράχθη,
 εἰ μὴ ἐπὶ φρεσὶ θῆκε θεὰ γλαυκῶπις Ἀθήνη·
 ἀμφοτέρησι δὲ χερσὶν ἐπεσσύμενος λάβε πέτρης,
 τῆς ἔχετο στενάχων, εἰως μέγα κῦμα παρῆλθε.
 καὶ τὸ μὲν ὥς ὑπάλυξε, παλιρρόθιον δέ μιν αὖτις 430
 πλήξεν ἐπεσσύμενον, τηλοῦ δέ μιν ἔμβαλε πόντῳ.
 ὥς δ' ὅτε πουλύποδος θαλάμης ἐξελκομένοιο
 πρὸς κοτυληδονόφιν πυκιναὶ λάιγγες ἔχονται,
 ὥς τοῦ πρὸς πέτρησι θρασειάων ἀπὸ χειρῶν
 ῥινοὶ ἀπέδρυφθεν· τὸν δὲ μέγα κῦμα κάλυψεν. 435
 ἔνθα κε δὴ δύστηνος ὑπὲρ μόρον ὦλετ' Ὀδυσσεύς,
 εἰ μὴ ἐπιφροσύνην δῶκε γλαυκῶπις Ἀθήνη.
 κύματος ἐξαναδὺς, τὰ τ' ἐρεύγεται ἡπειρόνδε,
 νῆχε παρῆξ, ἐς γαῖαν ὀρώμενος, εἴ που ἐφεύροι
 ἡϊόνας τε παραπλήγας λιμένας τε θαλάσσης. 440

5. ΟΔΥΣΣΕΙΑΣ Ε.

... till he swims up the mouth of the river,

ἀλλ' ὅτε δὴ ποταμοῖο κατὰ στόμα καλλιρόοιο
ἶξε νέων, τῇ δὴ οἱ εἰσάτο χῶρος ἄριστος,
λεῖος πετράων, καὶ ἐπὶ σκέπας ἦν ἀνέμοιο.
ἔγνω δὲ προρέοντα καὶ εὗξατο ὄν κατὰ θυμόν·

‘Κλυθι, ἄναξ, ὅτις ἐσσί· πολύλλιστον δέ σ' ἰκάνω,
φεύγων ἐκ πόντοιο Ποσειδάωνος ἐνιπᾶς. 446

αἰδοῖος μὲν τ' ἐστὶ καὶ ἀθανάτοισι θεοῖσιν
ἀνδρῶν ὅς τις ἴκηται ἀλώμενος, ὥς καὶ ἐγὼ νῦν
σὸν τε ῥόον· σά τε γούναθ' ἰκάνω πολλὰ μογήσας.
ἀλλ' ἐλέαιρε, ἄναξ· ἱκέτης δέ τοι εὐχομαι εἶναι.’ 450

‘Ὡς φάθ', ὁ δ' αὐτίκα παῦσεν ἐὼν ῥόον, ἔσχε δὲ κύμα,
πρόσθε δὲ οἱ ποίησε γαλήνην, τὸν δ' ἐσάσων
ἐς ποταμοῦ προχοάς· ὁ δ' ἄρ' ἄμφω γούνατ' ἔκαμψε
χειράς τε στιβαράς· ἀλλ' γὰρ δέδμητο φίλον κῆρ.

ῥῶδε δὲ χροά πάντα, θάλασσα δὲ κήκιε πολλή 455
ἂν στόμα τε ῥῖνός θ'. ὁ δ' ἄρ' ἄπνευστος καὶ ἄνανδος
κεῖτ' ὀλιγηπελέων, κάματος δέ μιν αἰνὸς ἴκανε.

ἀλλ' ὅτε δὴ ῥ' ἄμπνυτο καὶ ἐς φρένα θυμὸς ἀγέρθη,
καὶ τότε δὴ κρήδεμνον ἀπὸ ἔο λῦσε θεοῖο.
καὶ τὸ μὲν ἐς ποταμὸν ἀλιμυρήεντα μεθῆκεν, 460

ἂψ δ' ἔφερεν μέγα κύμα κατὰ ῥόον, αἶψα δ' ἄρ' Ἰνώ
δέξατο χερσὶ φίλησιν· ὁ δ' ἐκ ποταμοῖο λιασθεὶς
σχοίνῳ ὑπεκκλίνθη, κύσε δὲ ζεῖδωρον ἄρουραν
ὀχθήσας δ' ἄρα εἶπε πρὸς ὄν μεγαλήτορα θυμόν·

‘ὦ μοι ἐγὼ, τί πάθω; τί νύ μοι μήκιστα γένηται;
εἰ μὲν κ' ἐν ποταμῷ δυσκηδέα νύκτα φυλάσσω, 466

μή μ' ἄμυδις στίβη τε κακὴ καὶ θῆλυς ἔερση
ἐξ ὀλιγηπελὲος δαμάσῃ κεκαφηότα θυμόν·
αὔρη δ' ἐκ ποταμοῦ ψυχρὴ πνέει ἡῶθι πρό.

εἰ δέ κεν ἐς κλιτὺν ἀναβᾶς καὶ δάσκιον ὕλην 470

5. ΟΔΥΣΣΕΙΑΣ Ε.

θάμνοις ἐν πυκινούσι καταδράθω, εἴ με μεθήρη,
 οἶγος καὶ κάματος, γλυκερὸς δέ μοι ὕπνος ἐπέλθῃ,
 δεῖδω μὴ θήρεσσιν ἔλωρ καὶ κύρμα γένωμαι.'

where he lands; and makes a bed of leaves under a
 thicket.

ὦς ἄρα οἱ φρονέοντι δοάσσατο κέρδιον εἶναι·
 βῆ ῥ' ἵμεν εἰς ὕλην· τὴν δὲ σχεδὸν ὕδατος εὔρεν 475
 ἐν περιφαινομένῳ· δοιοὺς δ' ἄρ' ὑπήλυθε θάμνους,
 ἐξ ὁμόθεν πεφυῶτας· ὁ μὲν φυλῆς, ὁ δ' ἐλαίης.
 τοὺς μὲν ἄρ' οὗτ' ἀνέμων διάη μένος ὑγρὸν ἀέντων,
 οὔτε ποτ' ἡέλιος φαέθων ἀκτῖσιν ἔβαλλεν,
 οὗτ' ὄμβρος περάασκε διαμπερές· ὥς ἄρα πυκνοὶ 480
 ἀλλήλοισιν ἔφυν ἐπαμοιβαδῖς· οὓς ὑπ' Ὀδυσσεὺς
 δύσετ'. ἄφαρ δ' εὐνὴν ἐπαμήσατο χερσὶ φίλησιν
 εὐρεῖαν· φύλλων γὰρ ἔην χύσις ἥλιθα πολλή,
 ὅσσον τ' ἡὲ δύω ἡὲ τρεῖς ἄνδρας ἔρυσθαι
 ὦρῃ χειμερὶν, εἰ καὶ μάλα περ χαλεπαῖνοι. 485
 τὴν μὲν ἰδὼν γήθησε πολύτλας δῖος Ὀδυσσεὺς,
 ἐν δ' ἄρα μέσση λέκτο, χύσιν δ' ἐπεχεύατο φύλλων.
 ὥς δ' ὅτε τις δαλὸν σποδιῇ ἐνέκρυσε μελαίνῃ
 ἀγροῦ ἐπ' ἐσχατιῇς, ᾧ μὴ πάρα γείτονες ἄλλοι,
 σπέρμα πυρὸς σώζων, ἵνα μὴ ποθεν ἄλλοθεν αἴῃ, 490
 ὥς Ὀδυσσεὺς φύλλοισι καλύψατο· τῷ δ' ἄρ' Ἀθήνη
 ὕπνιον ἐπ' ὄμμασι χεῦ', ἵνα μιν παύσειε τάχιστα
 δυσπονέος καμάτοιο, φίλα βλέφαρ' ἀμφικαλύψας.

ΟΔΥΣΣΕΙΑΣ Ζ.

Ὀδυσσέως ἄφιξις εἰς Φαίακας.

Athena appears in a dream to Nausicaa.

*Ὡς ὁ μὲν ἔνθα καθεῦδε πολύτλας διὸς Ὀδυσσεὺς
ὑπνῷ καὶ καμάτῳ ἄρημένος· αὐτὰρ Ἀθήνη
βῆ ῥ' ἐς Φαιήκων ἀνδρῶν δῆμόν τε πόλιν τε,
οἳ πρὶν μὲν ποτ' ἔναιον ἐν εὐρυχόρῳ Ὑπερείῃ,
ἀγχοῦ Κυκλώπων, ἀνδρῶν ὑπερηνορέοντων, 5
οἳ σφεας σινέσκοντο, βίῃφι δὲ φέρτεροι ἦσαν.
ἔνθεν ἀναστήσας ἄγε Νausίθοος θεοειδῆς,
εἶσεν δὲ Σχερίῃ, ἐκὰς ἀνδρῶν ἀλφειστάων,
ἀμφὶ δὲ τείχος ἔλασσε πόλει, καὶ ἐδείματο οἴκους,
καὶ νηοὺς ποίησε θεῶν, καὶ ἐδάσσατ' ἀρούρας. 10
ἀλλ' ὁ μὲν ἤδη κηρὶ δαμείς Ἀἰδόςδε βεβήκει,
'Αλκίνοος δὲ τότε ἦρχε, θεῶν ἀπο μήδεα εἰδώς.
τοῦ μὲν ἔβη πρὸς δῶμα θεὰ γλαυκῶπις Ἀθήνη,
νόστον Ὀδυσσῆι μεγαλήτορι μητιόωσα.
βῆ δ' ἱμεν ἐς θάλαμον πολυδαίδαλον, ᾧ ἔνι κούρη 15
κοιμᾶτ' ἀθανάτησι φυὴν καὶ εἶδος ὁμοίη,
Νausικᾶα, θυγάτηρ μεγαλήτορος Ἀλκινόοιο,
πὰρ δὲ δύο ἄμφίπολοι, χαρίτων ἀπο κάλλος ἔχουσai,
σταθμοῖν ἐκάτερθε· θύραι δ' ἐπέκειντο φαειναί.
ἡ δ' ἀνέμου ὥς πνοιῇ ἐπέσσυτο δέμνια κούρης, 20
στῇ δ' ἄρ' ὑπὲρ κεφαλῆς, καὶ μιν πρὸς μῦθον ἔειπεν,

6. , ΟΔΥΣΣΕΙΑΣ Ζ.

εἰδομένη κούρη ναυσικλειτοῖο Δύμαντος,
ἥ οἱ ὀμηλική μὲν ἔην, κεχάριστο δὲ θυμῷ.
τῇ μιν ἔεισαμένη προσέφη γλαυκῶπις Ἀθήνη·

‘Ναυσικία, τί νύ σ’ ὦδε μεθήμονα γείνατο μήτηρ; 25
εἶματα μὲν τοι κεῖται ἀκηδέα σιγαλόεντα,
σοὶ δὲ γάμος σχεδὸν ἔστιν, ἵνα χρή καλὰ μὲν αὐτὴν
ἐννυσθαι, τὰ δὲ τοῖσι παρασχεῖν οἳ κέ σ’ ἄγωνται.
ἐκ γάρ τοι τούτων φάτις ἀνθρώπους ἀναβαίνει
ἐσθλῇ, χαίρουσιν δὲ πατὴρ καὶ πότνια μήτηρ. 30
ἀλλ’ ἴομεν πλυνέουσαι ἅμ’ ἡοῖ φαινομένηφι·
καὶ τοι ἐγὼ συνέριθος ἅμ’ ἔψομαι, ὅφρα τάχιστα
ἐντύνεαι, ἐπεὶ οὐ τοι ἔτι δὴν παρθένος ἔσσεαι·
ἤδη γάρ σε μνῶνται ἀριστῆες κατὰ δῆμον
πάντων Φαιήκων, ὅθι τοι γένος ἐστὶ καὶ αὐτῇ. 35
ἀλλ’ ἄγ’ ἐπότηρνον πατέρα κλυτὸν ἡῶθι πρὸ
ἡμιόνους καὶ ἄμαξαν ἐφοπλίσαι, ἥ κεν ἄγῃσι
ζῶστρά τε καὶ πέπλους καὶ ῥήγεα σιγαλόεντα.
καὶ δὲ σοὶ ὦδ’ αὐτῇ πολὺν κάλλιον ἢ ἐπύδεσσιν
ἔρχεσθαι· πολλὸν γὰρ ἀπὸ πλυνοῖ εἰσι πόλῃος.’ 40

Ἡ μὲν ἄρ’ ὥς εἰποῦσ’ ἀπέβη γλαυκῶπις Ἀθήνη
Οὔλυμπόνδ’, ὅθι φασὶ θεῶν ἔδος ἀσφαλὲς αἰεὶ
ἔμμεναι· οὐτ’ ἀνέμοισι τινάσσεται οὔτε ποτ’ ὄμβρῳ
δεύεται οὔτε χιῶν ἐπιπίλνεται, ἀλλὰ μάλ’ αἶθρη
πέπτται ἀνέφελος, λευκὴ δ’ ἐπιδέδρομεν αἴγλη· 45
τῷ ἔνι τέρπονται μάκαρες θεοὶ ἥματα πάντα.
ἔνθ’ ἀπέβη γλαυκῶπις, ἐπεὶ διεπέφραδε κούρη.

Nausicaa gets leave from her father and starts for the washing-tanks.

Αὐτίκα δ’ Ἡὼς ἦλθεν ἐύθρονος, ἥ μιν ἔγειρε
Ναυσικάαν εὐπεπλον· ἄφαρ δ’ ἀπεθαύμασ’ ὄνειρον,
βῆ δ’ ἴμεναι κατὰ δώμαθ’, ἵν’ ἀγγείλειε τοκεῦσι, 50

6. ΟΔΥΣΣΕΙΑΣ Ζ.

πατρὶ φίλῳ καὶ μητρὶ· κιχήσατο δ' ἔνδον ἑόντας.
 ἡ μὲν ἐπ' ἐσχάρῃ ἦστο σὺν ἀμφιπόλοισι γυναιξίν,
 ἡλάκατα στρωφῶσ' ἀλιπόρφυρα· τῷ δὲ θύραζε
 ἔρχομένῳ ξύμβλητο μετὰ κλειτοὺς βασιλῆας
 ἔς βουλήν, ἵνα μιν κάλεον Φαίηκες ἀγανοί. 55
 ἡ δὲ μάλ' ἄγχι στᾶσα φίλον πατέρα προσέειπε·
 ' Πάππα φίλ', οὐκ ἂν δὴ μοι ἐφοπλίσσειας ἀπήνην
 ὑψηλὴν εὐκυκλον, ἵνα κλυτὰ εἴματ' ἄγωμαι
 ἐς ποταμὸν πλυνέουσα, τά μοι ῥερυπωμένα κείται·
 καὶ δὲ σοὶ αὐτῷ ἔοικε μετὰ πρῶτοισιν ἑόντα 60
 βουλὰς βουλευεῖν καθαρὰ χροὶ εἴματ' ἔχοντα.
 πέντε δέ τοι φίλοι νῆες ἐνὶ μεγάροις γεγάασιν,
 οἱ δὴ ὀπνύοντες, τρεῖς δ' ἡίθεοι θαλέθοντες·
 οἱ δ' αἰεὶ ἐθέλουσι νεόπλυτα εἴματ' ἔχοντες
 ἐς χορὸν ἔρχεσθαι· τὰ δ' ἐμῇ φρενὶ πάντα μέμηλεν.' 65
 ὣς ἔφατ'· αἶδετο γὰρ θαλερὸν γάμον ἐξονομῆναι
 πατρὶ φίλῳ· ὁ δὲ πάντα νόει καὶ ἀμείβετο μύθῳ·
 ' Οὐτε τοι ἡμιόνων φθονέω, τέκος, οὔτε τευ ἄλλου.
 ἔρχε· ἀτάρ τοι δμῶες ἐφοπλίσσουσιν ἀπήνην
 ὑψηλὴν εὐκυκλον, ὑπερτερὴν ἀραρυῖαν.' 70
 ὣς εἰπὼν δμῶεσσιν ἐκέκλετο, τοὶ δ' ἐπίθοντο.
 οἱ μὲν ἄρ' ἐκτὸς ἄμαξαν ἐύτροχον ἡμιονεῖην
 ὦπλεον, ἡμιόνους θ' ὕπαγον ζευξάν θ' ὑπ' ἀπήνην·
 κούρη δ' ἐκ θαλάμοιο φέρειν ἐσθήτα φαιειήν.
 καὶ τὴν μὲν κατέθηκεν ἐνξέστῳ ἐπ' ἀπήνην, 75
 μήτηρ δ' ἐν κίστῃ ἐτίθει μενοεικέ' ἐδωδὴν
 παντοίην, ἐν δ' ὄψα τίθει, ἐν δ' οἶνον ἔχευεν
 ἀσκῶ ἐν αἰγείῳ· κούρη δ' ἐπεβήσετ' ἀπήνης.
 δῶκεν δὲ χρυσῆν ἐν ληκύθῳ ἰγρὸν ἔλαιον,
 εἴως χυτλώσαιτο σὺν ἀμφιπόλοισι γυναιξίν. 80
 ἡ δ' ἔλαβεν μᾶστιγα καὶ ἡνία σιγαλόεντα,
 μᾶστιξεν δ' ἐλάαν· καναχὴ δ' ἦν ἡμιόνουιν·

6. ΟΔΥΣΣΕΙΑΣ Ζ.

αἱ δ' ἄμοιον τανύοντο, φέρον δ' ἐσθῆτα καὶ αὐτὴν,
οὐκ οἴην, ἅμα τῇ γε καὶ ἀμφίπολοι κίον ἄλλαι.

The washing of the linen and the ball-play.

Αἶ δ' ὅτε δὴ ποταμοῖο ῥόον περικαλλέ' ἴκοντο, 85.
 ἔνθ' ἢ τοι πλυνοὶ ἦσαν ἐπηετανοὶ, πολὺ δ' ὕδωρ
 καλὸν ὑπεκπρορέει μάλα περ ῥυπόωντα καθήραι,
 ἔνθ' αἶ γ' ἡμιόνοὺς μὲν ὑπεκπροέλυσαν ἀπήνης.
 καὶ τὰς μὲν σεῦαν ποταμὸν πάρα δινήεντα
 τρώγειν ἄγρωστιν μελιηδέα· ταὶ δ' ἀπ' ἀπήνης 90
 εἴματα χερσὶν ἔλουντο καὶ ἐσφόρεον μελαν ὕδωρ,
 στείβον δ' ἐν βόθροισι θοῶς ἔριδα προφέρουσαι.
 αὐτὰρ ἐπεὶ πλυνάν τε κάθηράν τε ῥύπα πάντα,
 ἐξείης πέτασαν παρὰ θιν' ἁλὸς, ἦχι μάλιστα
 λάιγγας ποτὶ χέρσον ἀποπλύνεσκε θάλασσα. 95
 αἱ δὲ λοεσσάμεναι καὶ χρισάμεναι λίπ' ἐλαίῳ
 δεῖπνον ἔπειθ' εἶλουντο παρ' ὄχθησιν ποταμοῖο,
 εἴματα δ' ἡελίοιο μένον τερσήμεναι αὐγῇ.
 αὐτὰρ ἐπεὶ σίτου τάρφθεν δμωαὶ τε καὶ αὐτῇ,
 σφαίρῃ ταὶ δ' ἄρ' ἔπαιζον, ἀπὸ κρήδεμνα βαλοῦσαι· 100
 τῇσι δὲ Ναυσικαὰ λευκώλενος ἦρχετο μολπῆς.
 οἷη δ' Ἄρτεμις εἴσι κατ' οὖρεος ἰοχέαιρα,
 ἦ κατὰ Τηϋῡγετον περιμήκετον ἦ Ἐρύμανθον,
 τερπομένη κάπροισι καὶ ὠκείης ἐλάφοισι·
 τῇ δὲ θ' ἅμα νύμφαι, κοῦραι Διὸς αἰγιόχοιο, 105
 ἄγρονόμοι παίζουσι· γέγηθε δέ τε φρένα Λητῶ·
 πασάων δ' ὑπὲρ ἧ γε κάρη ἔχει ἠδὲ μέτωπα,
 ρεῖά τ' ἀριγνώτη πέλεται, καλαὶ δέ τε πᾶσαι·
 ὥς ἢ γ' ἀμφιπόλοισι μετέπρεπε παρθένος ἀδμύης.

Odysseus wakes at the cry of the maidens.

'Αλλ' ὅτε δὴ ἄρ' ἔμελλε πάλιν οἰκόνδε νέεσθαι 110

6. ΟΔΥΣΣΕΙΑΣ Ζ.

ζεύξας' ἡμιόνους πτύξασά τε εἵματα καλά,
 ξυθ' αὐτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη,
 ὥς Ὀδυσσεὺς ἔγροϊτο, ἴδοι τ' εὐώπιδα κούρην,
 ἣ οἱ Φαιήκων ἀνδρῶν πόλιν ἡγήσαιο.
 σφαῖραν ἔπειτ' ἔρριψε μετ' ἀμφίπολον βασίλεια· 115
 ἀμφιπόλου μὲν ἄμαρτε, βαθείῃ δ' ἔμβαλε δῖνῃ,
 αἰ δ' ἐπὶ μακρὸν ἄυσαν. ὁ δ' ἔγρετο δῖος Ὀδυσσεὺς,
 ἐζόμενος δ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν·
 'ὦ μοι ἐγὼ, τέων αὐτε βροτῶν ἐς γαῖαν ἰκάνω ;
 ἦ ῥ' οἷ γ' ὕβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι, 120
 ἦε φιλόξεينوι, καὶ σφιν νόος ἐστὶ θεουδής ;
 ὥς τέ με κουράων ἀμφήλυθε θῆλυς αὐτῇ,
 νυμφάων, αἱ ἔχουσ' ὀρέων αἰπεινὰ κάρηνα
 καὶ πηγὰς ποταμῶν καὶ πίσσα ποιήεντα.
 ἦ νύ που ἀνθρώπων εἰμὶ σχεδὸν αὐδηέντων ; 125
 ἀλλ' ἄγ', ἐγὼν αὐτὸς πειρήσομαι ἥδὲ ἰδωμαι.'
 ἌΩς εἰπὼν θάμνων ὑπεδύσετο δῖος Ὀδυσσεὺς,
 ἐκ πυκινῆς δ' ὕλης πτόρθον κλάσε χειρὶ παχείῃ
 φύλλων, ὥς ῥύσαιτο περὶ χροῦ μήδεα φωτός.
 βῆ δ' ἵμεν ὥς τε λέων ὀρεσίτροφος, ἀλκὶ πεποισῶς, 130
 ὅς τ' εἶσ' ὕόμενος καὶ ἀήμενος, ἐν δέ οἱ ὄσσε
 δαίεται· αὐτὰρ ὁ βουσὶ μετέρχεται ἦ ὕλεσιν
 ἠὲ μετ' ἀγροτέρας ἐλάφους· κέλεται δέ ἐ γαστήρ
 μῆλων πειρήσοντα καὶ ἐς πυκινὸν δόμον ἐλθεῖν·
 ὥς Ὀδυσσεὺς κούρησιν ἐυπλοκάμοισιν ἔμελλε 135
 μίξεσθαι, γυμνός περ ἐών· χρεῖώ γάρ ἴκανε.
 σμερδαλέος δ' αὐτῇσι φάνη κεκακωμένος ἄλμῃ,
 τρέσσαν δ' ἄλλυδις ἄλλῃ ἐπ' ἡιόνας προὔχουσας·
 οἷη δ' Ἀλκινόου θυγάτηρ μένε· τῇ γὰρ Ἀθήνη
 θάρσος ἐνὶ φρεσὶ θῆκε καὶ ἐκ δέος εἴλετο γούων. 140
 στῆ δ' ἄντα σχομένη· ὁ δὲ μερμήριξεν Ὀδυσσεὺς,
 ἦ γούων λίσσοιτο λαβὼν εὐώπιδα κούρην,

6. ΟΔΥΣΣΕΙΑΣ Ζ.

ἢ αὐτως ἐπέεσσιν ἀποσταδὰ μελιχίοισι
 λίσσοιτ', εἰ δείξειε πόλιν καὶ εἴματα δοίη.
 ὥς ἄρα οἱ φρονέοντι δοάσασατο κέρδιον εἶναι, 145
 λίσσεσθαι ἐπέεσσιν ἀποσταδὰ μελιχίοισι,
 μὴ οἱ γοῦνα λαβόντι χολώσαιτο φρένα κούρη.
 αὐτίκα μελίσχιον καὶ κερδαλέον φάτο μῦθον·

and comes forward and addresses Nausicaa.

‘Γουνουμαί σε, ἄνασσα· θεός νύ τις, ἢ βροτός ἐσσι;
 εἰ μὲν τις θεός ἐσσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν, 150
 Ἄρτεμιδί σε ἐγὼ γε, Διὸς κούρη μεγάλοιο,
 εἰδός τε μέγεθός τε φυήν τ’ ἄγχιστα εἴσκω·
 εἰ δέ τίς ἐσσι βροτῶν, τοὶ ἐπὶ χθονὶ ναιετάουσι,
 τρισμάκαρες μὲν σοί γε πατήρ καὶ πότνια μήτηρ,
 τρισμάκαρες δὲ κασίγνητοι· μάλα πού σφισι θυμὸς 155
 αἰὲν ἐυφροσύνησιν λαίνεται εἵνεκα σεῖο,
 λευσσόντων τοιόνδε θάλος χορὸν εἰσοιχνεῦσαι.
 κεῖνος δ’ αὖ περὶ κῆρι μακάρτατος ἔξοχον ἄλλων,
 ὅς κέ σ’ ἐέδνοισι βρίσας οἰκόνδ’ ἀγάγεται.
 οὐ γάρ πω τοιοῦτον ἴδον βροτὸν ὀφθαλμοῖσιν, 160
 οὐτ’ ἄνδρ’ οὔτε γυναῖκα· σέβας μ’ ἔχει εἰσορόωντα.
 Δήλω δὴ ποτε τοῖον Ἀπόλλωνος παρὰ βωμῷ
 φοίνικος νέον ἔρνος ἀνερχόμενον ἐνόησα·
 ἦλθον γὰρ καὶ κεῖσε, πολλὺς δέ μοι ἔσπετο λαὸς
 τὴν ὁδὸν ἣ δὴ ἔμελλεν ἐμοὶ κακὰ κήδε’ ἔσεσθαι. 165
 ὥς δ’ αὐτως καὶ κεῖνο ἰδὼν ἐτεθήπεα θυμῷ
 δὴν, ἐπεὶ οὐ πω τοῖον ἀνήλυθεν ἐκ δόρυ γαίης,
 ὥς σέ, γύναι, ἄγαμαί τε τέθηπά τε δεῖδιδά τ’ αἰνῶς
 γούνων ἄψασθαι· χαλεπὸν δέ με πένθος ἰκάνει.
 χθιζὸς ἔεικοστῷ φύγῃν ἡματι οἶνοπα πόντον· 170
 τόφρα δέ μ’ αἰεὶ κῦμ’ ἐφόρει κραιπναὶ τε θύελλαι
 νήσου ἀπ’ Ὠλυγίης· νῦν δ’ ἐνθάδε κάββαλε δαίμων,

6. ΟΔΥΣΣΕΙΑΣ Ζ.

ὄφρα τί που καὶ τῇδε πάθω κακόν· οὐ γὰρ δῶ
 παύσεσθ', ἀλλ' ἔτι πολλὰ θεοὶ τελέουσι πάροιθεν.
 ἀλλὰ, ἄνασσ', ἐλέαιρε· σὲ γὰρ κακὰ πολλὰ μογήσας 175
 ἐς πρώτην ἰκόμην, τῶν δ' ἄλλων οὐ τινα οἶδα
 ἀνθρώπων, οἳ τήνδε πόλιν καὶ γαῖαν ἔχουσιν.
 ἄστυ δέ μοι δεῖξον, δὸς δὲ ῥάκος ἀμφιβαλέσθαι,
 εἴ τί που εἶλυμα σπείρων ἔχες ἐνθάδ' ἰούσα.
 σοὶ δὲ θεοὶ τόσα δοῖεν ὅσα φρεσὶ σῇσι μενουῖαι, 180
 ἄνδρα τε καὶ οἶκον καὶ ὁμοφροσύνην ὀπάσειαν
 ἐσθλὴν· οὐ μὲν γὰρ τοῦ γε κρεῖσσον καὶ ἄρειον,
 ἢ ὅθ' ὁμοφρονέοντε νοήμασιν οἶκον ἔχῃτον
 ἀνὴρ ἠδὲ γυνή· πόλλ' ἄλγεα δυσμενέεσσι,
 χάρματα δ' εὐμενέτῃσι· μάλιστα δέ τ' ἔκλυον αὐτοί.' 185

She answers him kindly and supplies his wants.

Τὸν δ' αὖ Ναυσικάα λευκώλενος ἀντίον ἤῥδα·
 ' ξεῖν', ἐπεὶ οὔτε κακῷ οὔτ' ἄφρονι φωτὶ ἔοικας,
 Ζεὺς δ' αὐτὸς νέμει ὄλβον Ὀλύμπιος ἀνθρώποισιν,
 ἐσθλοῖς ἠδὲ κακοῖσιν, ὅπως ἐθέλῃσιν, ἐκάστω·
 καὶ που σοὶ τάδ' ἔδωκε, σὲ δὲ χρὴ τεγλάμεν ἔμπησ. 190
 νῦν δ', ἐπεὶ ἡμετέρην τε πόλιν καὶ γαῖαν ἰκάνεις,
 οὔτ' οὖν ἐσθήτος δευήσεται οὔτε τευ ἄλλου,
 ὣν ἐπέοιχ' ἰκέτην ταλαπείριον ἀντιάσαντα.
 ἄστυ δέ τοι δεῖξω, ἐρέω δέ τοι οὖνομα λαῶν.
 Φαίηκες μὲν τήνδε πόλιν καὶ γαῖαν ἔχουσιν, 195
 εἰμὶ δ' ἐγὼ θυγάτηρ μεγαλήτορος Ἀλκινόοιο,
 τοῦ δ' ἐκ Φαιήκων ἔχεται κάρτος τε βίη τε.'
 Ἥ ῥα, καὶ ἀμφιπόλοισιν ἐνπλοκάμοισι κέλευσε·
 ' στήτέ μοι, ἀμφίπολοι· πόσε φεύγετε φῶτα ἰδοῦσαι;
 ἢ μή πού τινα δυσμενέων φάσθ' ἔμμεναι ἀνδρῶν; 200
 οὐκ ἔσθ' οὗτος ἀνὴρ διερὸς βροτὸς, οὐδὲ γένηται,
 ὅς κεν Φαιήκων ἀνδρῶν ἐς γαῖαν ἵκηται

6. ΟΔΥΣΣΕΙΑΣ Ζ.

δηιοτῆτα φέρων· μάλα γὰρ φίλοι ἀθανάτοισιν.
 οἰκέομεν δ' ἀπάνευθε πολυκλύστῳ ἐνὶ πόντῳ,
 ἔσχατοι, οὐδέ τις ἄμμι βροτῶν ἐπιμίσγεται ἄλλος. 205
 ἀλλ' ὅδε τις δύστηνος ἀλώμενος ἐνθάδ' ἰκάνει,
 τὸν νῦν χρῆ κομέειν· πρὸς γὰρ Διὸς εἰσιν ἅπαντες
 ξεῖνοί τε πτωχοί τε, δόσις δ' ὀλίγη τε φίλη τε.
 ἀλλὰ δότ', ἀμφίπολοι, ξείνῳ βρώσιν τε πόσιν τε,
 λούσατέ τ' ἐν ποταμῷ, ὅθ' ἐπὶ σκέπας ἔστ' ἀνέμοιο.' 210

ὦς ἔφαθ', αἱ δ' ἔσταν τε καὶ ἀλλήλησι κέλευσαν,
 καδ δ' ἄρ' Ὀδυσσῇ εἶσαν ἐπὶ σκέπας, ὥς ἐκέλευσε
 Ναυσικαά, θυγάτηρ μεγαλήτορος Ἀλκινόοιο·
 παρ δ' ἄρα οἱ φᾶρός τε χιτῶνά τε εἵματ' ἔθηκαν,
 δῶκαν δὲ χρυσῇ ἐν ληκύθῳ ὕγρον ἔλαιον, 215
 ἥνωγον δ' ἄρα μιν λούσθαι ποταμοῖο ῥοῇσι.
 δῆ ῥα τότε ἀμφιπόλοισι μετηῦδα διὸς Ὀδυσσεύς·

'Ἀμφίπολοι, στήθ' οὕτω ἀπόπροθεν, ὅφρ' ἐγὼ αὐτὸς
 ἄλμην ὥμοισιν ἀπολούσομαι, ἀμφὶ δ' ἐλαίῳ
 χρύσομαι· ἡ γὰρ δηρὸν ἀπὸ χροὸς ἔστιν ἀλοιφή. 220
 ἄντην δ' οὐκ ἂν ἐγὼ γε λοέσσομαι· αἰδέομαι γὰρ
 γυμνοῦσθαι κούρησιν ἐνπλοκάμοισι μετελθών.'

ὦς ἔφαθ', αἱ δ' ἀπάνευθεν ἴσαν, εἶπον δ' ἄρα κούρη.
 αὐτὰρ ὁ ἐκ ποταμοῦ χροά νίξετο διὸς Ὀδυσσεύς
 ἄλμην, ἣ οἱ νῶτα καὶ εὐρέας ἄμπεχεν ὥμους· 225
 ἐκ κεφαλῆς δ' ἔσμηχεν ἄλὸς χνόον ἀτρυγέτοιο.
 αὐτὰρ ἐπειδὴ πάντα λοέσσατο καὶ λίπ' ἄλειψεν,
 ἀμφὶ δὲ εἵματα ἔσσαθ' ἃ οἱ πόρε παρθένος ἀδμῆς,
 τὸν μὲν Ἀθηναίη θῆκεν, Διὸς ἐκγεγαυία,
 μείζονά τ' εἰσιδέειν καὶ πάσσονα, καδ δὲ κάρητος 230
 οὔλας ἦκε κόμας, ὑακινθίνῳ ἄνθει ὁμοίας.
 ὥς δ' ὅτε τις χρυσὸν περιχεύεται ἀργύρῳ ἀνὴρ
 ἴδρις, ὃν Ἡφαιστος δέδαεν καὶ Παλλὰς Ἀθήνη
 τέχνην παντοίην, χαρίεντα δὲ ἔργα τελεείει,

6. ΟΔΥΣΣΕΙΑΣ Ζ.

ὥς ἄρα τῷ κατέχευε χάριν κεφαλῇ τε καὶ ὤμοις. 235

ἔζετ' ἔπειτ' ἀπάνευθε κιὼν ἐπὶ θίνα θαλάσσης,
κάλλει καὶ χάρισι στίλβων· θηεῖτο δὲ κούρη.
δὴ ῥα τότε ἀμφιπόλοισιν ἐνπλοκάμοισι μετηῦδα·

‘Κλυτέ μεν, ἀμφίπολοι λευκώλενοι, ὄφρα τι εἴπω.
οὐ πάντων ἀέκητι θεῶν, οἳ Ὀλυμπον ἔχουσι, 240

Φαιήκεσσ' ὅδ' ἀνὴρ ἐπιμίσγεται ἀντιθέοισι·
πρόσθεν μὲν γὰρ δὴ μοι ἀεικέλιος δέατ' εἶναι,
νῦν δὲ θεοῖσιν ἔοικε, τοῖ οὐρανὸν εὐρὺν ἔχουσιν.
αἱ γὰρ ἐμοὶ τοιόσδε πόσις κεκλημένος εἴη
ἐνθάδε ναιετάων, καὶ οἱ ἄδοι αὐτόθι μέμνουν. 245

ἀλλὰ δότ', ἀμφίπολοι, ξείνῳ βρῶσίν τε πόσιν τε.’

‘Ὡς ἔφαθ', αἱ δ' ἄρα τῆς μάλα μὲν κλύον ἠδ' ἐπίθοντο,
παρ δ' ἄρ' Ὀδυσσῇ ἔθεσαν βρῶσίν τε πόσιν τε.
ἦ τοι ὁ πῖνε καὶ ἦσθε πολύτλας διὸς Ὀδυσσεὺς
ἄρπαλέως· δηρὸν γὰρ ἐδητύος ἦεν ἄπαστος. 250

Αὐτὰρ Ναυσικάα λευκώλενος ἄλλ' ἐνόησεν·
εἴματ' ἄρα πτύξασα τίθει καλῆς ἐπ' ἀπήνης,
ξεῦξεν δ' ἡμιόνους κρατερώνυχας, ἃν δ' ἔβη αὐτή.
ῶτρυνεν δ' Ὀδυσῆα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·

Nausicaa brings Odysseus with her, but bids him enter the city alone.

‘Ὅρσεο δὴ νῦν, ξεῖνε, πόλινδ' ἵμεν, ὄφρα σε πέμψω
πατρὸς ἐμοῦ πρὸς δῶμα δαΐφρονος, ἔνθα σέ φημι 256
πάντων Φαιήκων εἰδησέμεν ὅσσοι ἄριστοι.

ἀλλὰ μάλ' ὧδ' ἔρδειν· δοκέεις δέ μοι οὐκ ἀπινύσσειν·
ὄφρ' ἂν μὲν κ' ἀγροὺς ἴομεν καὶ ἔργ' ἀνθρώπων,
τόφρα σὺν ἀμφιπόλοισι μεθ' ἡμιόνους καὶ ἄμαξαν 260
καρπαλίμως ἔρχεσθαι· ἐγὼ δ' ὁδὸν ἡγεμονεύσω.
αὐτὰρ ἐπὴν πόλιος ἐπιβείομεν ἦν πέρι πύργος
ὑψηλὸς, καλὸς δὲ λιμὴν ἐκάτερθε πόληος,

6. ΟΔΥΣΣΕΙΑΣ Ζ.

λεπτή δ' εἰσίσθη· νῆες δ' ὁδὸν ἀμφιέλισσαι
 εἰρύαται· πᾶσιν γὰρ ἐπίστιόν ἐστιν ἑκάστῳ. 265
 ἔνθα δέ τέ σφ' ἀγορῇ, καλὸν Ποσιδηῖον ἀμφίς,
 ῥυτοῖσιν λάεσσι κατωρυχέεσσ' ἀραρυῖα.
 ἔνθα δὲ νηῶν ὄπλα μελαινάων ἀλέγουσι,
 πείσματα καὶ σπεῖρα, καὶ ἀποξύνουσιν ἑρετμά.
 οὐ γὰρ Φαιήκεσσι μέλει βιὸς οὐδὲ φαρέτρη, 270
 ἀλλ' ἵστοι καὶ ἑρετμὰ νεῶν καὶ νῆες εἴσαι,
 ῥῆσιν ἀγαλλόμενοι πολὴν περώωσι θάλασσαν,
 τῶν ἀλεείνω φῆμιν ἀδευκέα, μή τις ὀπίσσω
 μωμεύῃ· μάλα δ' εἰσὶν ὑπερφίαλοι κατὰ δῆμον·
 καὶ νῦ τις ὧδ' εἶπησι κακώτερος ἀντιβολήσας· 275
 ' τίς δ' ὅδε Ναυσικάα ἔπεται καλὸς τε μέγας τε
 ξεῖνος; ποῦ δέ μιν εὔρε; πόσις νῦ οἱ ἔσσεται αὐτῇ.
 ἦ τινά που πλαγχθέντα κομίσσατο ἧς ἀπὸ νηὸς
 ἀνδρῶν τηλεδαπῶν, ἐπεὶ οὐ τινες ἐγγύθεν εἰσὶν·
 ἦ τίς οἱ εὐξαμένη πολυάρητος θεὸς ἦλθεν 280
 οὐρανόθεν καταβὰς, ἔξει δέ μιν ἡματα πάντα.
 βέλτερον, εἰ καὶ τή περ ἐποικομένη πόσιν εὔρεν
 ἄλλοθεν· ἦ γὰρ τοῦσδε γ' ἀτιμάζει κατὰ δῆμον
 Φαίηκας, τοὶ μιν μνῶνται πολέες τε καὶ ἐσθλοί·
 ὥς ἐρέουσιν, ἔμοι δέ κ' ὀνειδέα ταῦτα γένοιτο. 285
 καὶ δ' ἄλλη νεμεσῶ, ἦ τις τοιαῦτά γε ῥέζοι,
 ἦ τ' ἀέκητι φίλων πατρὸς καὶ μητρὸς ἐόντων
 ἀνδράσι μίσσηται πρὶν γ' ἀμφάδιον γάμον ἐλθεῖν.
 ξεῖνε, σὺ δ' ὧδ' ἐμέθεν ξυνίει ἔπος, ὄφρα τάχιστα
 πομπῆς καὶ νόστοιο τύχης παρὰ πατρὸς ἐμοῖο. 290
 δῆεις ἀγλαὸν ἄλσος Ἀθήνης ἄγχι κελεύθου
 αἰγείρων· ἐν δὲ κρήνῃ νάει, ἀμφὶ δὲ λειμών.
 ἔνθα δὲ πατρὸς ἐμοῦ τέμενος τεθαλυῖα τ' ἀλωή,
 τόσσον ἀπὸ πτόλιος ὅσσον τε γέγωνε βοήσας·
 ἔνθα καθεζόμενος μεῖναι χρόνον, εἰς ὃ κεν ἡμεῖς 295

6. ΟΔΥΣΣΕΙΑΣ Ζ.

ἄστυδε ἔλθωμεν καὶ ἰκώμεθα δώματα πατρός.
 αὐτὰρ ἐπὴν ἡμέας ἔλπη ποτὶ δώματ' ἀφῖχθαι,
 καὶ τότε Φαιήκων ἔμεν ἐς πόλιν ἠδ' ἐρέεσθαι
 δώματα πατρὸς ἐμοῦ μεγαλήτορος Ἀλκινόοιο.
 ρεῖα δ' ἀρίγνωτ' ἐστὶ καὶ ἂν πάις ἡγήσαιτο 300
 νήπιος· οὐ μὲν γάρ τι ἐοικότα τοῖσι τέτυκται
 δώματα Φαιήκων, οἷος δόμος Ἀλκινόοιο
 ἦρωος. ἀλλ' ὅπότε ἂν σε δόμοι κεκύθωσι καὶ αὐλῇ,
 ὦκα μάλα μεγάραιο διελθέμεν, ὅφρ' ἂν ἵκηαι
 μητέρ' ἐμήν ἢ δ' ἦσται ἐπ' ἐσχάρῃ ἐν πυρὸς ἀνγῇ, 305
 ἡλάκατα στρωφῶσ' ἀλιπόρφυρα, θαῦμα ἰδέσθαι,
 κίονι κεκλιμένη· δμῳαὶ δέ οἱ εἴατ' ὅπισθεν.
 ἐνθα δὲ πατρὸς ἐμοῖο θρόνος ποτικέκλιται αὐτῇ,
 τῷ δ' γε οἶνοποτάζει ἐφήμενος ἀθάνατος ὥς.
 τὸν παραμειψάμενος μητρὸς ποτὶ γούνασι χεῖρας 310
 βάλλειν ἡμετέρης, ἵνα νόστιμον ἡμαρ ἴδῃαι
 χαίρων καρπαλίμως, εἰ καὶ μάλα τηλόθεν ἐσσί.
 [εἴ κέν τοι κεύη γε φίλα φρονέησ' ἐνὶ θυμῷ,
 ἐλπωρή τοι ἔπειτα φίλους τ' ἰδέειν καὶ ἰκῆσθαι
 οἶκον ἐυκτίμενον καὶ σὴν ἐς πατρίδα γαῖαν.]' 315

When they reach the city, Odysseus stops in the grove
 of Athena.

Ὡς ἄρα φωνήσας ἵμασεν· μᾶστιγι φαεινῇ
 ἡμιόνους· αἱ δ' ὦκα λίπον ποταμοῖο ῥέεθρα.
 αἱ δ' εὖ μὲν τρώχων, εὖ δὲ πλίσσονται πόδεσσιν.
 ἢ δὲ μάλ' ἡνιόχευεν, ὅπως ἄμ' ἐπόλατο πεζοὶ
 ἀμφίπολοί τ' Ὀδυσσεύς τε· νόφ δ' ἐπέβαλλεν ἱμάσθλην.
 δύσετό τ' ἡέλιος, καὶ τοὶ κλυτὸν ἄλσος ἵκουτο 321
 ἱρὸν Ἀθηναίης, ἵν' ἄρ' ἔξετο δῖος Ὀδυσσεύς.
 αὐτίκ' ἔπειτ' ἠρᾶτο Διὸς κούρῃ μεγάλῳ·

'Κλυθί μεν, αἰγίοχοιο Διὸς τέκος, ἀτρυτώνη·

6. ΟΔΥΣΣΕΙΑΣ Ζ.

νῦν δὴ πέρ μεν ἄκουσον, ἐπεὶ πάρος οὐ ποτ' ἄκουσας 325
ῥαιομένον, ὅτε μ' ἔρῃαι κλυτὸς ἐννοσίγαιος.

δός μ' ἐς Φαίηκας φίλον ἐλθεῖν ἢ δ' ἐλεεινόν.'

ἽΩς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη·

αὐτῷ δ' οὐ πω φαίνεται ἐναντίη· αἶδετο γάρ ῥα

πατροκασίγνητον· ὃ δ' ἐπιζαφελῶς μενέαινε 330

ἀντιθέψ' Ὀδυσῇι πάρος ἦν γαῖαν ἰκέσθαι.

ΟΔΥΣΣΕΙΑΣ Η.

᾽Οδυσσέως εἵσοδος πρὸς Ἀλκίονυν.

Nausicaa reaches her home.

ὣς ὁ μὲν ἔνθ' ἡρᾶτο πολύτλας δῖος Ὀδυσσεὺς,
κούρην δὲ προτὶ ἄστν φέρειν μένος ἡμιόνουιν.
ἥ δ' ὅτε δὴ οὖ πατρὸς ἀγακλυτὰ δώμαθ' ἴκανε,
στῆσεν ἄρ' ἐν προθύροισι, κασίγνητοι δέ μιν ἀμφὶς
ἵσταντ' ἀθανάτοισ ἐναλγίκοι, οἳ ῥ' ὑπ' ἀπήνης 5
ἡμιόνους ἔλνουν ἐσθῆτά τε ἔσφερων εἴσω.
αὐτῇ δ' ἐς θάλαμον ἐδν ἦιε· δαῖε δέ οἱ πῦρ
γρηὺς Ἀπειράϊη, θαλαμηπόλος Εὐρυνμέδουσα,
τὴν ποτ' Ἀπείρηθεν νέες ἤγαγον ἀμφιέλισσαι·
Ἀλκινόφ δ' αὐτὴν γέρας ἔξελον, οὐνεκα πᾶσι 10
Φαιήκεσσιν ἄνασσε, θεοῦ δ' ὧς δῆμος ἄκουεν·
ἥ τρέφε Νausικάαν λευκώλενον ἐν μεγάροισιν.
ἥ οἱ πῦρ ἀνέκαιε καὶ εἴσω δόρπον ἐκόσμει.

Odysseus is met by Athena in the form of a young girl.

Καὶ τότε Ὀδυσσεὺς ὦρτο πόλιωδ' ἵμεν· αὐτὰρ Ἀθήνη
πολλὴν ἡέρα χεῦε φίλα φρονέουσ' Ὀδυσσῆι, 15
μή τις Φαιήκων μεγαθύμων ἀντιβολήσας
κερτομέοι τ' ἐπέεσσι καὶ ἐξερέοιθ' ὅτις εἴη.
ἀλλ' ὅτε δὴ ἄρ' ἔμελλε πόλιν δύσεσθαι ἐραννῆν,
ἔνθα οἱ ἀντεβόλησε θεὰ γλαυκῶπις Ἀθήνη

7. ΟΔΥΣΣΕΙΑΣ Η.

παρθενικῇ εἰκυῖα νεήνιδι, κάλπιν ἐχούσῃ. 20
στῇ δὲ πρόσθ' αὐτοῦ· ὁ δ' ἀνείρετο διὸς Ὀδυσσεύς·

‘ὦ τέκος, οὐκ ἂν μοι δόμον ἀνέρος ἡγήσαιο
Ἀλκινόου, ὃς τοῖσδε μετ' ἀνθρώποισιν ἀνάσσει·
καὶ γὰρ ἐγὼ ξείνος ταλαπείριος ἐνθάδ' ἱκάνω
τηλόθεν ἐξ ἀπίης γαίης· τῷ οὗ τινα οἶδα 25
ἀνθρώπων, οἳ τήνδε πόλιν καὶ ἔργα νέμονται.’

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
‘τοιγὰρ ἐγὼ τοι, ξεῖνε πάτερ, δόμον ὃν με κελεύεις
δείξω, ἐπεὶ μοι πατὴρ ἀμύμονος ἐγγύθι ναίει.
ἀλλ' ἴθι σιγῇ τοῖον, ἐγὼ δ' ὁδὸν ἡγεμονεύσω· 30
μηδέ τιw ἀνθρώπων προτιόσσεο μηδ' ἐρέεινε.
οὐ γὰρ ξείνους οἶδε μάλ' ἀνθρώπους ἀνέχονται,
οὐδ' ἀγαπαζόμενοι φιλέουσ' ὅς κ' ἄλλοθεν ἔλθῃ.
νηυσὶ θοῇσιν τοί γε πεποιθότες ὠκείῃσι
λαῖτμα μέγ' ἐκπερόωσιν, ἐπεὶ σφισι δῶκ' ἐνοσίχθων· 35
τῶν νέες ὠκείαι ὥσῃ πτερὸν ἢ νύημα.’

‘ὦς ἄρα φωνήσας ἡγήσατο Παλλὰς Ἀθήνη
καρπαλίμως· ὁ δ' ἔπειτα μετ' ἵχνια βαίνει θεοῖο.
τὸν δ' ἄρα Φαίηκες ναυσικλυτοὶ οὐκ ἐνόησαν
ἐρχόμενον κατὰ ἄστν διὰ σφέας· οὐ γὰρ Ἀθήνη 40
εἶα ἐνπλόκαμος, δευὴ θεὸς, ἢ ῥά οἱ ἀχλὺν
θεσπεσίην κατέχευε φίλα φρονέουσ' ἐνὶ θυμῷ.
θαύμαζεν δ' Ὀδυσσεὺς λιμένας καὶ νῆας εἰσας
αὐτῶν θ' ἡρώων ἀγορὰς καὶ τείχεα μακρὰ
ὑψηλὰ, σκολόπεσσιν ἀρηρότα, θαῦμα ἰδέσθαι. 45
ἀλλ' ὅτε δὴ βασιλῆος ἀγακλυτὰ δώμαθ' ἴκοντο,
τοῖσι δὲ μύθων ἦρχε θεὰ γλαυκῶπις Ἀθήνη·

She directs him to the house of Alcinous.

‘Οὗτος δὴ τοι, ξεῖνε πάτερ, δόμος, ὃν με κελεύεις
πεφραδέμεν· δῆεις δὲ διοτρεφέας βασιλῆας,

7. ΟΔΥΣΣΕΙΑΣ Η.

δαίτην δαιτυμένους· σὺ δ' ἔσω κίε μηδέ τι θυμῷ 50
 τάρβει· θαρσαλέος γὰρ ἀνὴρ ἐν πᾶσιν ἀμείνων
 ἔργοισιν τελέθει, εἰ καὶ ποθεν ἄλλοθεν ἔλθοι.
 δέσποιναν μὲν πρῶτα κιχήσσαι ἐν μεγάροισιν·
 Ἀρήτη δ' ὄνομ' ἐστὶν ἐπώνυμον, ἐκ δὲ τοκῆων 55
 τῶν αὐτῶν οἳ περ τέκον Ἀλκίνοον βασιλῆα.
 Ναυσίθοον μὲν πρῶτα Ποσειδάων ἐνοσίχθων
 γείνατο καὶ Περίβοια, γυναικῶν εἶδος ἀρίστη,
 ὀπλοτάτη θυγάτηρ μεγαλήτορος Εὐρυμέδοντος,
 ὅς ποθ' ὑπερθύμοισι Γιγάντεσσιν βασιλευεν.
 ἀλλ' ὁ μὲν ὤλεσε λαὸν ἀτάσθαλον, ὤλετο δ' αὐτὸς, 60
 τῇ δὲ Ποσειδάων ἐμίγη, καὶ ἐγείνατο παῖδα
 Ναυσίθοον μεγάρθυμον, ὅς ἐν Φαίηξιν ἀνασσε·
 Ναυσίθοος δ' ἔτεκεν Ῥηξήνορά τ' Ἀλκινόον τε.
 τὸν μὲν ἄκουρον ἐόντα βάλ' ἀργυρότοξος Ἀπόλλων
 νυμφίον ἐν μεγάρῳ, μίαν οἴην παῖδα λιπόντα 65
 Ἀρήτην· τὴν δ' Ἀλκίνοος ποιήσατ' ἄκοιτιν,
 καὶ μιν ἔτισ' ὥς οὐ τις ἐπὶ χθονὶ τίεται ἄλλη,
 ὅσσαι νῦν γε γυναῖκες ὑπ' ἀνδράσιν οἶκον ἔχουσιν.
 ὥς κείνη περὶ κῆρι τετίμηταί τε καὶ ἔστιν
 ἔκ τε φίλων παίδων ἔκ τ' αὐτοῦ Ἀλκινόοιο 70
 καὶ λαῶν, οἳ μὲν ῥα θεὸν ὥς εἰσορόωντες
 δειδέχεται μύθοισιν, ὅτε στείχῃσ' ἀνὰ ἄστυ.
 οὐ μὲν γάρ τι νόου γε καὶ αὐτῇ δεύεγαι ἐσθλοῦ·
 οἴσιν τ' εὖ φρονέησι καὶ ἀνδράσι νείκεα λύει.
 εἰ κέν τοι κείνη γε φίλα φρονέησ' ἐνὶ θυμῷ, 75
 ἐλπωρή τοι ἔπειτα φίλους τ' ἰδέειν καὶ ἱκέσθαι
 οἶκον ἐς ὑψόροφον καὶ σὴν ἐς πατρίδα γαῖαν.

Description of the palace and gardens of Alcinoüs.

Ὡς ἄρα φωνήσας ἀπέβη γλαυκῶπις Ἀθήνη
 πόντον ἐπ' ἀτρύγετον, λίπε δὲ Σχερίην ἐρατεινὴν,

7. ΟΔΥΣΣΕΙΑΣ Η.

ἴκετο δ' ἐς Μαραθῶνα καὶ εὐρύαγνιαν Ἀθήνην, 80
 δύνε δ' Ἐρεχθίδος πυκινὸν δόμον. αὐτὰρ Ὀδυσσεὺς
 Ἀλκινόου πρὸς δῶματ' ἵε κλυτὰ· πολλὰ δέ οἱ κῆρ
 ὥρμαιν' ἱσταμένῳ, πρὶν χάλκεον οὐδὸν ἰκέσθαι.
 ὥς τε γὰρ ἡελίου αἶγλη πέλεν ἡὲ σελήνης
 δῶμα κάθ' ὑψερεφές μεγαλήτορος Ἀλκινόοιο. 85
 χάλκεοι μὲν γὰρ τοῖχοι ἐληλάδατ' ἔνθα καὶ ἔνθα,
 ἐς μυχὸν ἐξ οὐδοῦ, περὶ δὲ θριγκὸς κυάνοιο·
 χρύσειαι δὲ θύραι πυκινὸν δόμον ἐντὸς ἔεργον·
 σταθμοὶ δ' ἀργύρεοι ἐν χαλκῇ ἔστασαν οὐδῶ,
 ἀργύρεον δ' ἐφ' ὑπερθύριον, χρυσή δὲ κορώνη. 90
 χρύσειοι δ' ἐκάτερθε καὶ ἀργύρεοι κύνες ἦσαν,
 οἷς Ἥφαιστος ἔτευξεν ἰδυίησι πραπίδεσσι
 δῶμα φυλασσέμεναι μεγαλήτορος Ἀλκινόοιο,
 ἀθανάτους ὄντας καὶ ἀγήρως ἡματα πάντα.
 ἐν δὲ θρόνοι περὶ τοῖχον ἐρηρέδατ' ἔνθα καὶ ἔνθα, 95
 ἐς μυχὸν ἐξ οὐδοῖο διαμπερές, ἔνθ' ἐνὶ πέπλοι
 λεπτοὶ ἐύννητοι βεβλήατο, ἔργα γυναικῶν.
 ἔνθα δὲ Φαιήκων ἡγήτορες ἐδριόωντο
 πίνοντες καὶ ἔδοντες· ἐπηετανὸν γὰρ ἔχεσκον.
 χρύσειοι δ' ἄρα κούροι ἐνδμήτων ἐπὶ βωμῶν 100
 ἔστασαν αἰθομένας δαΐδας μετὰ χερσὶν ἔχοντες,
 φαίνοντες νύκτας κατὰ δῶματα δαιτυμόνεσσι.
 πεντήκοντα δέ οἱ δμῳαὶ κατὰ δῶμα γυναῖκες
 αἱ μὲν ἀλετρεύουσι μύλης ἔπι μῆλοπα καρπὸν,
 αἱ δ' ἱστοὺς ὑφόωσι καὶ ἡλάκατα στρωφῶσιν 105
 ἡμεναι, οἷά τε φύλλα μακεδνῆς αἰγείροιο·
 καιροσέων δ' ὀθονέων ἀπολείβεται ὑγρὸν ἔλαιον.
 ὅσσον Φαίηκες περὶ πάντων ἴδριες ἀνδρῶν
 νῆα θοὴν ἐνὶ πόντῳ ἐλαυνέμεν, ὥς δὲ γυναῖκες
 ἱστῶν τεχνήσσαι· περὶ γάρ σφισι δῶκεν Ἀθήνη 110
 ἔργα τ' ἐπίστασθαι περικαλλέα καὶ φρένας ἔσθλας.

7. ΟΔΥΣΣΕΙΑΣ Η.

ἔκτοσθεν δ' αὐλῆς μέγας ὄρχατος ἄγχι θυράων
 τετράγνος· περὶ δ' ἔρκος ἐλήλαται ἀμφοτέρωθεν.
 ἔνθα δὲ δένδρεα μακρὰ πεφύκασι τηλεθώοντα,
 ὄγχναι καὶ ροιαί καὶ μηλέαι ἀγλαόκαρποι 115
 συκέαι τε γλυκεραί καὶ ἐλαῖαι τηλεθώουσαι.
 τάων οὐ ποτε καρπὸς ἀπόλλυται οὐδ' ἀπολείπει
 χείματος οὐδὲ θέρευς, ἐπετήσιος· ἀλλὰ μάλ' αἰεὶ
 Ζεφυρίῃ πνείονσα τὰ μὲν φύει, ἄλλα δὲ πέσσει.
 ὄγχνῃ ἐπ' ὄγχνῃ γηράσκει, μῆλον δ' ἐπὶ μήλῳ, 120
 αὐτὰρ ἐπὶ σταφυλῇ σταφυλῇ, σῦκον δ' ἐπὶ σύκῳ.
 ἔνθα δὲ οἱ πολύκαρπος ἀλωῇ ἐρρίζωται,
 τῆς ἕτερον μὲν θειλόπεδον λευρῷ ἐνὶ χώρῳ
 τέρσεται ἡελίῳ, ἐτέρας δ' ἄρα τε τρυγώσιν,
 ἄλλας δὲ τραπέουσι· πάροιθε δέ τ' ὄμφακές εἰσιν 125
 ἄνθος ἀφιεῖσαι, ἕτεραι δ' ὑποπερκάζουσιν.
 ἔνθα δὲ κοσμηταὶ πρασιαὶ παρὰ νεάτοιν ὄρχον
 παντοῖαι πεφύασιν, ἐπηετανὸν γανώουσαι·
 ἐν δὲ δύω κρῆναι ἡ μὲν τ' ἀνὰ κῆπον ἅπαντα
 σκίδνεται, ἡ δ' ἐτέρωθεν ὑπ' αὐλῆς οὐδὸν ἴησι 130
 πρὸς δόμον ὑψηλὸν, ὅθεν ὑδρεύοντο πολῖται.
 τοῖ' ἄρ' ἐν Ἀλκινόοιο θεῶν ἔσαν ἀγλαὰ δῶρα.

Odysseus appears in the midst and supplicates Arete.

Ἔνθα στὰς θηεῖτο πολύτλας δῖος Ὀδυσσεύς.
 αὐτὰρ ἐπειδὴ πάντα ἐφ' ἐθήσατο θυμῷ,
 καρπαλίμως ὑπὲρ οὐδὸν ἐβήσετο δώματος εἴσω. 135
 εὔρε δὲ Φαιήκων ἡγήτορας ἠδὲ μέδοντας
 σπένδοντας δεπάεσσιν ἐυσκόπῳ ἀργειφόντῃ,
 φῖ πυμάτῳ σπένδεσκον, ὅτε μνησαίατο κοίτου.
 αὐτὰρ ὁ βῆ διὰ δῶμα πολύτλας δῖος Ὀδυσσεύς,
 πολλὴν ἡέρ' ἔχων, ἣν οἱ περικέχεν Ἀθήνη, 140
 ὄφρ' ἔκετ' Ἀρήτην τε καὶ Ἀλκίνοον βασιλῆα.

7. ΟΔΥΣΣΕΙΑΣ Η.

ἀμφὶ δ' ἄρ' Ἀρήτης βάλε γούνασι χεῖρας Ὀδυσσεὺς,
καὶ τότε δὴ ῥ' αὐτοῖο πάλιν χύτο θέσφατος ἀήρ.
οἱ δ' ἄνεψ' ἐγένοντο δόμον κάτα φῶτα ἰδόντες,
θαύμαζον δ' ὀρόωντες· ὁ δὲ λιτάνευεν Ὀδυσσεύς· 145

Ἰ' Ἀρήτη, θύγατερ Ῥηξήνορος ἀντιθέοιο,
σὸν τε πόσιω σά τε γούναθ' ἰκάνω πολλὰ μογήσας,
τούσδε τε δαιτυμόνας, τοῖσιν θεοὶ ὄλβια δοῖεν
ζῶμεναι, καὶ παισὶν ἐπιτρέψειεν ἕκαστος
κτῆματ' ἐνὶ μεγάροισι γέρας θ' ὃ τι δῆμος ἔδωκεν. 150
αὐτὰρ ἐμοὶ πομπὴν ὀτρύνετε πατρίδ' ἰκέσθαι
θάσσον, ἐπεὶ δὴ δηθὰ φίλων ἄπο πῆματα πάσχω.'

ἌΩς εἰπὼν κατ' ἄρ' ἔζετ' ἐπ' ἐσχάρῃ ἐν κονίῃσι
πὰρ πυρί· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
ὁψὲ δὲ δὴ μετέειπε γέρων ἥρως Ἑχένης, 155
ὃς δὴ Φαιήκων ἀνδρῶν προγενέστερος ἦεν
καὶ μύθοισι κέκαστο, παλαιὰ τε πολλὰ τε εἰδώς·
ὃ σφιν ἐυφρονέων ἀγορήσατο καὶ μετέειπεν·

Ἰ' Ἀλκίνο', οὐ μὲν τοι τόδε κάλλιον οὐδὲ ἔοικε,
ξεῖνον μὲν χαμαὶ ἥσθαι ἐπ' ἐσχάρῃ ἐν κονίῃσιν· 160
οἷδε δὲ σὸν μῦθον ποτιδέγμενοι ἰσχανόωνται.
ἀλλ' ἄγε δὴ ξεῖνον μὲν ἐπὶ θρόνου ἀργυροῆλου
εἶσον ἀναστήσας, σὺ δὲ κηρύκεσσι κέλευσον
οἶνον ἐπικρῆσαι, ἵνα καὶ Διὶ τερπικεραύνῃ
σπείσομεν, ὅς θ' ἰκέτησιν ἅμ' αἰδοίοισιν ὀπηδεῖ· 165
δόρπον δὲ ξείνῳ ταμίῃ δότω ἐνδον ἐόντων.'

**Alcinous raises him from the hearth and sets food
before him,**

Αὐτὰρ ἐπεὶ τό γ' ἄκουσ' ἱερὸν μένος Ἀλκινόοιο,
χειρὸς ἑλὼν Ὀδυσῆα δαΐφρονα ποικιλομήτην
ῶρσεν ἀπ' ἐσχαρόφιν καὶ ἐπὶ θρόνον εἶσε φαεινοῦ,
νῖον ἀναστήσας ἀγαπήνορα Λαοδάμαντα, 170

7. ΟΔΥΣΣΕΙΑΣ Η.

ὅς οἱ πλησίον ἴζε, μάλιστα δέ μιν φιλέεσκε.
 χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα
 καλῇ χρυσεῖῃ, ὑπὲρ ἀργυρέοιο λέβητος,
 νύψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.
 σῖτον δ' αἰδοίῃ ταμὶν παρέθηκε φέρουσα, 175
 εἶδατα πόλλ' ἐπιθεῖσα, χαρίζομένη παρεόντων.
 αὐτὰρ ὁ πῖνε καὶ ἦσθε πολύτλας διὸς Ὀδυσσεύς·
 καὶ τότε κήρυκα προσέφη μένος Ἀλκινόοιο·

‘ Πουτόνοε, κρητῆρα κερασσάμενος μέθῃ νείμῃ
 πᾶσιν ἀνὰ μέγαρον, ἵνα καὶ Διὶ τερπικεραύνῃ 180
 σπείσομεν, ὅς θ' ἰκέτησιν ἅμ' αἰδοίοισιν ὀπηδεῖ.’

ᾧ φάτο, Πουτόνοος δὲ μελίφρονα οἶνον ἐκίρνα,
 νώμῃσεν δ' ἄρα πᾶσιν ἐπαρξάμενος δεπάεσσιν.
 αὐτὰρ ἐπεὶ σπείσαν τ' ἐπιὸν θ' ὅσον ἤθελε θυμὸς,
 τοῖσιν δ' Ἀλκίνοος ἀγορήσατο καὶ μετέειπε. 185

promising on the morrow to see about his convoy home.

‘ Κέκλυτε, Φαιήκων ἡγήτορες ἠδὲ μέδοντες,
 ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
 νῦν μὲν δαισάμενοι κατακείμετε οἴκαδ' ἰόντες·
 ἠῶθεν δὲ γέροντας ἐπὶ πλέονας καλέσαντες 190
 ξεῖνον ἐνὶ μεγάροις ξεινίσσομεν ἠδὲ θεοῖσιν
 ῥέξομεν ἱερὰ καλὰ, ἔπειτα δὲ καὶ περὶ πομπῆς
 μνησόμεθ', ὥς χ' ὁ ξεῖνος ἀνενθε πόνου καὶ ἀνῆς
 πομπῇ ὑφ' ἡμετέρῃ ἦν πατρίδα γαῖαν ἵκηται
 χαίρων καρπαλίμως, εἰ καὶ μάλα τηλόθεν ἐστὶ,
 μῆδέ τι μεσσηγύς γε κακὸν καὶ πῆμα πάθῃσι 195
 πρὶν γε τὸν ἧς γαίης ἐπιβήμεναι· ἔνθα δ' ἔπειτα
 πείσεται ἄσσα οἱ αἶσα κατὰ κλῶθές τε βαρεῖαι
 γεινομένῃς νήσαντο λίνῳ, ὅτε μιν τέκε μήτηρ.
 εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθεν,
 ἄλλο τι δὴ τόδ' ἔπειτα θεοὶ περιμηχανώονται. 200

7. ΟΔΥΣΣΕΙΑΣ Η.

αἰεὶ γὰρ τὸ πάρος γέ θεοὶ φαίνονται ἐναργεῖς
 ἡμῖν, εὖτ' ἔρδωμεν ἀγακλειτὰς ἐκατόμβας,
 δαίνυνται τε παρ' ἅμμι καθήμενοι ἔνθα περ ἡμεῖς.
 εἰ δ' ἄρα τις καὶ μῦνος ἰὼν ξύμβληται ὁδότης,
 οὐ τι κατακρύπτουσιν, ἐπεὶ σφισιν ἐγγύθεν εἰμὲν, 205
 ὥς περ Κύκλωπές τε καὶ ἄγρια φύλα Γιγάντων.'

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 'Ἀλκίνο', ἄλλο τί μοι μελέτω φρεσίν· οὐ γὰρ ἐγὼ γε
 ἀθανάτοισιν ἔοικα, τοὶ οὐρανὸν εὐρὺν ἔχουσιν,
 οὐ δέμας οὐδὲ φνὴν, ἀλλὰ θνητοῖσι βροτοῖσιν· 210
 οὓς τινας ὑμεῖς ἴστε μάλιστ' ὀχέοντας διζῦν
 ἀνθρώπων, τοῖσιν κεν ἐν ἄλγεσιν ἰσωσαίμην.
 καὶ δ' ἔτι κεν καὶ μᾶλλον ἐγὼ κακὰ μυθησαίμην,
 ὅσσα γε δὴ ξύμπαντα θεῶν ἰότητι μόγησα.
 ἀλλ' ἐμὲ μὲν δορπῆσαι ἑάσατε κηδόμενόν περ· 215
 οὐ γάρ τι στυγερῇ ἐπὶ γαστέρι κύντερον ἄλλο
 ἔπλετο, ἢ τ' ἐκέλευσεν ἔο μνησασθαι ἀνάγκη
 καὶ μάλα τειρόμενον καὶ ἐνὶ φρεσὶ πένθος ἔχοντα,
 ὥς καὶ ἐγὼ πένθος μὲν ἔχω φρεσὶν, ἢ δὲ μάλ' αἰεὶ
 ἐσθόμεναι κέλεται καὶ πινέμεν, ἔκ δέ με πάντων 220
 ληθάνει ὅσο' ἔπαθον, καὶ ἐνιπλήσασθαι ἀνώγει.
 ὑμεῖς δ' ὀτρύνεσθαι ἅμ' ἡοῖ φαινομένηφιν,
 ὥς κ' ἐμὲ τὸν δύστηνον ἐμῆς ἐπιβήσετε πάτρης,
 καὶ περ πολλὰ παθόντα· ἰδόντα με καὶ λίποι αἰὼν
 κτῆσιν ἐμῇν, δμῳάς τε καὶ ὑψερεφές μέγα δῶμα.' 225

Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνεον ἡδ' ἐκέλευον
 πεμπέμεναι τὸν ξείνων, ἐπεὶ κατὰ μοῖραν ἔειπεν.
 αὐτὰρ ἐπεὶ σπεῖσάν τ' ἐπιὸν θ' ὅσον ἤθελε θυμός,
 οἱ μὲν κακκέκοντες ἔβαν οἰκόνδε ἕκαστος,
 αὐτὰρ ὁ ἐν μεγάρῳ ὑπελείπετο δῖος Ὀδυσσεύς, 230
 παρ δέ οἱ Ἀρήτη τε καὶ Ἀλκίνοος θεοειδὴς
 ἦσθην· ἀμφίπολοι δ' ἀπεκόσμεον ἔντεα δαιτός.

7. ΟΔΥΣΣΕΙΑΣ Η.

τοῖσιν δ' Ἀρήτη λευκώλενος ἤρχετο μύθων·
 ἔγνω γὰρ φᾶρός τε χιτῶνά τε εἵματ' ἰδοῦσα
 καλὰ, τὰ ῥ' αὐτῇ τεύξε σὺν ἀμφιπόλοισι γυναιξί· 235
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

Odysseus tells how he had come to Scheria.

Ἐεῖνε, τὸ μὲν σε πρῶτον ἐγὼν εἰρήσομαι αὐτῇ·
 τίς πόθεν εἰς ἀνδρῶν; τίς τοι τάδε εἵματ' ἔδωκεν;
 οὐ δὴ φῆς ἐπὶ πόντον ἀλώμενος ἐνθάδ' ἰκέσθαι;
 Τὴν δ' ἀπαμειβόμενος πρῶτέφη πολύμητις Ὀδυσσεύς·
 ἄργαλέον, βασιλεια, διηνεκέως ἀγορευσαί 241
 κήδε', ἐπεὶ μοι πολλὰ δόσαν θεοὶ οὐρανίωνες·
 τοῦτο δέ τοι ἐρέω ὃ μ' ἀνείρεαι ἡδὲ μεταλλᾷς.
 Ὀγυγίη τις νῆσος ἀπόπροθεν εἰν ἂλ' κείται,
 ἔνθα μὲν Ἀτλαντος θυγάτηρ, δολόεσσα Καλυψώ, 245
 ναίει ἐνπλόκαμος, δεινὴ θεός· οὐδέ τις αὐτῇ
 μίσγεται οὔτε θεῶν οὔτε θνητῶν ἀνθρώπων.
 ἀλλ' ἐμὲ τὸν δύστηνον ἐφέστιον ἤγαγε δαίμων
 οἶον, ἐπεὶ μοι νῆα θοὴν ἀργῇτι κεραυνῷ
 Ζεὺς ἔλσας ἐκέασσε μέσῳ ἐνὶ οἴνοπι πόντῳ. 250
 [ἔνθ' ἄλλοι μὲν πάντες ἀπέφθιθεν ἐσθλοὶ ἑταῖροι,
 αὐτὰρ ἐγὼ τρόπιν ἀγκὰς ἑλὼν νεὸς ἀμφιελίσσης
 ἐννῆμαρ φερόμην· δεκάτῃ δέ με νυκτὶ μελαίνῃ
 νῆσον ἐς Ὀγυγίην πέλασαν θεοὶ, ἔνθα Καλυψώ
 ναίει ἐνπλόκαμος, δεινὴ θεὸς, ἥ με λαβοῦσα 255
 ἐνδυκέως ἐφίλει τε καὶ ἔτρεφεν ἡδὲ ἔφασκε
 θήσειν ἀθάνατον καὶ ἀγήρων ἥματα πάντα·
 ἀλλ' ἐμὸν οὐ ποτε θυμὸν ἐνὶ στήθεσσιν ἔπειθεν.]
 ἔνθα μὲν ἐπτάετες μένον ἔμπεδον, εἵματα δ' αἰεὶ
 δάκρυσι δεύεσκον, τὰ μοι ἄμβροτα δῶκε Καλυψώ· 260
 ἀλλ' ὅτε δὴ ὄγδοόν μοι ἐπιπλόμενον ἔτος ἦλθε,
 καὶ τότε δὴ μ' ἐκέλευσεν ἐποτρύνουσα νέεσθαι

7. ΟΔΥΣΣΕΙΑΣ Η.

Ζηνὸς ὑπ' ἀγγελίης, ἥ καὶ νόος ἐτράπετ' αὐτῆς.
 πέμπε δ' ἐπὶ σχεδίσῃς πολυδέσμον, πολλὰ δ' ἔδωκε,
 σῖτον καὶ μέθυ ἡδὺν, καὶ ἄμβροτα εἷματα ἔσσειν, 265
 οὔρον δὲ προέηκεν ἀπήμονά τε λιαρὸν τε.
 ἐπτα δὲ καὶ δέκα μὲν πλέον ἤματα ποντοπορεύων,
 ὀκτωκαιδεκάτῃ δ' ἐφάνη ὄρεα σκιδέοντα
 γαίης ὑμετέρης, γήθησε δέ μοι φίλον ἦτορ
 δυσμόρφ'· ἥ γὰρ ἔμελλον ἔτι ξυνέσεσθαι διζυῖ 270
 πολλῇ, τὴν μοι ἐπῶρσε Ποσειδάων ἐνοσίχθων,
 ὅς μοι ἐφορμήσας ἀνέμους κατέδησε κέλευθα,
 ὥρινεν δὲ θάλασσαν ἀθέσφατον, οὐδέ τι κῦμα
 εἶα ἐπὶ σχεδίσῃς ἀδινὰ στενάχοντα φέρεσθαι.
 τὴν μὲν ἔπειτα θύελλα διεσκέδασ'· αὐτὰρ ἐγὼ γε 275
 νηχόμενος τόδε λαῖτμα διέτμαγον, ὄφρα με γαίῃ
 ὑμετέρῃ ἐπέλασσε φέρων ἀνεμὸς τε καὶ ὕδωρ.
 ἔνθα κέ μ' ἐκβαίνοντα βιήσατο κῦμ' ἐπὶ χέρσῳ,
 πέτρῃς πρὸς μεγάλῃσι βαλὼν καὶ ἀτερπεί χάρῳ·
 ἀλλ' ἀναχασσάμενος νῆχον πάλιν, εἶος ἐπήλθον 280
 ἐς ποταμὸν, τῇ δὴ μοι εἴσατο χώρος ἄριστος,
 λεῖος πετράων, καὶ ἐπὶ σκέπας ἦν ἀνέμοιο.
 ἐκ δ' ἔπεσον θυμηγερέων, ἐπὶ δ' ἀμβροσίῃ νύξ
 ἦλυθ'· ἐγὼ δ' ἀπάνευθε διυπετέος ποταμοῖο
 ἐκβὰς ἐν θάμνοισι κατέδραθον, ἀμφὶ δὲ φύλλα 285
 ἠφνυσάμην· ὕπνον δὲ θεὸς κατ' ἀπείρονα χεῖν.
 ἔνθα μὲν ἐν φύλλοισι, φίλον τετιημένος ἦτορ,
 εὐδον παννύχιος καὶ ἐπ' ἡῶ καὶ μέσον ἡμαρ·
 δύσετό τ' ἥελιος, καί με γλυκὺς ὕπνος ἀνῆκεν.
 ἀμφιπόλους δ' ἐπὶ θινὶ τεῆς ἐνόησα θυγατρὸς 290
 παιζούσας, ἐν δ' αὐτῇ ἔην εἰκυῖα θεῇσι.
 τὴν ἰκέτευσ'· ἥ δ' οὐ τι νοήματος ἤμβροτεν ἐσθλοῦ,
 ὥς οὐκ ἂν ἔλποιο νεώτερον ἀντιάσαντα
 ἐρξέμεν· αἰεὶ γάρ τε νεώτεροι ἀφραδέουσιν.

7. ΟΔΥΣΣΕΙΑΣ Η.

ἥ μοι σῖτον ἔδωκεν ἄλις ἡδ' αἶθοπα οἶνον, 295
καὶ λουῖσ' ἐν ποταμῷ, καὶ μοι τάδε εἵματ' ἔδωκε.
ταῦτά τοι ἀχνύμενός περ ἀληθείην κατέλεξα.'

Τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε
' ξεῖν', ἦ τοι μὲν τοῦτό γ' ἐναίσιμον οὐκ ἐνόησε
παῖς ἐμῇ, οὐνεκά σ' οὔ τι μετ' ἀμφιπόλοισι γυναιξὶν 300
ἦγεν ἐς ἡμέτερον· σὺ δ' ἄρα πρῶτην ἱκέτευσας.'

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
' ἦρως, μή μοι τοῦνεκ' ἀμύνονα νείκεε κούρην·
ἦ μὲν γάρ μ' ἐκέλευε σὺν ἀμφιπόλοισιν ἔπεισθαι·
ἀλλ' ἐγὼ οὐκ ἔθελον δέϊσας αἰσχυνόμενός τε, 305
μή πως καὶ σοὶ θυμὸς ἐπισκύσσαιτο ἰδόντι·
δύσζηλοι γάρ τ' εἰμὲν ἐπὶ χθονὶ φῦλ' ἀνθρώπων.'

Aloinous promises him his convoy for the morrow,

Τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε
' ξεῖν', οὐ μοι τοιοῦτον ἐνὶ στήθεσσι φίλον κῆρ
μαψιδίως κεχολῶσθαι· ἀμείνω δ' αἴσιμα πάντα. 310
αἱ γὰρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλον,
τοῖος ἐὼν οἷός ἐσσι, τά τε φρονέων ἅ τ' ἐγὼ περ,
παῖδά τ' ἐμὴν ἐχέμεν καὶ ἐμὸς γαμβρὸς καλέεσθαι
αὐθι μένων· οἶκον δέ τ' ἐγὼ καὶ κτήματα δοῖην,
εἴ κ' ἐθέλων γέ μένοις· ἀέκοντα δέ σ' οὔ τις ἐρύξει 315
Φαιήκων· μὴ τοῦτο φίλον Διὶ πατρὶ γένοιτο.
πομπὴν δ' ἐς τόδ' ἐγὼ τεκμαίρομαι, ὅφρ' εὖ εἰδῆς,
αὔριον ἔς· τῆμος δὲ σὺ μὲν δεδμημένος ὕπνῳ
λέξεαι, οἱ δ' ἐλόωσι γαλήνην, ὅφρ' ἂν ἴκηαι
πατρίδα σὴν καὶ δῶμα, καὶ εἴ πού τοι φίλον ἔστιν, 320
εἴ περ καὶ μάλα πολλὸν ἐκαστέρω ἔστ' Εὐβοίης,
τήν περ τηλοτάτῳ φάσ' ἔμμεναι οἳ μιν ἴδοντο
λαῶν ἡμετέρων, ὅτε τε ξανθὸν Ῥαδάμανθυν
ἦγον ἐποψόμενον Τιτυὸν, Γαίηιον υἱόν.

7. ΟΔΥΣΣΕΙΑΣ Η.

καὶ μὲν οἱ ἔνθ' ἤλθοι, καὶ ἄτερ καμάτοιο τέλεσσαν 325
 ἤματι τῷ αὐτῷ καὶ ἀπήνυσαν οἴκαδ' ὀπίσσω.
 εἰδῆσαι δὲ καὶ αὐτὸς ἐνὶ φρεσὶν ὅσων ἄριστα
 νῆες ἐμαὶ καὶ κοῦροι ἀναρρίπτειν ἄλα πηδῶ.'

ᾧ φάτο, γήθησεν δὲ πολύτλας δῖος Ὀδυσσεύς,
 εὐχόμενος δ' ἄρα εἶπεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε' 330

Ἰὼ πάτερ, αἴθ' ὅσα εἶπε τελευτήσκειν ἅπαντα
 Ἀλκίνοος· τοῦ μὲν κεν ἐπὶ ζείδωρον ἄρουραν
 ἄσβεστον κλέος εἴη, ἐγὼ δέ κε πατρίδ' ἰκοίμην.'

and all retire for the night.

ᾧ οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
 κέκλετο δ' Ἀρήτη λευκώλενος ἀμφιπόλοισι 335
 δέμνι' ὑπ' αἰθούσῃ θέμεναι καὶ ῥήγεα καλὰ

πορφύρε' ἐμβαλέειν, στορέσαι τ' ἐφύπερθε τάπητας,
 χλαῖνας τ' ἐνθέμεναι οὔλας καθύπερθεν ἔσασθαι.
 αἱ δ' ἴσαν ἐκ μεγάρου δάος μετὰ χερσὶν ἔχουσαι·
 αὐτὰρ ἐπεὶ στόρεσαν πυκινὸν λέχος ἐγκονέουσai, 340
 ὦτρυνον Ὀδυσῆα παριστάμεναι ἐπέεσσιν·

Ἦορσο κέων, ὦ ξεῖνε· πεποιήται δέ τοι εὐνή·
 ὥς φάν· τῷ δ' ἀσπαστὸν ξείσατο κοιμηθῆναι.
 ὥς ὁ μὲν ἔνθα καθεῦθε πολύτλας δῖος Ὀδυσσεύς
 τρητοῖς ἐν λεχέεσσιν ὑπ' αἰθούσῃ ἐριδούπῳ· 345
 Ἀλκίνοος δ' ἄρα λέκτο μυχῷ δόμου ὑψηλοῖο,
 παρ δὲ γυνὴ δέσποινα λέχος πόρσυνε καὶ εὐνήν.

ΟΔΥΣΣΕΙΑΣ Θ.

Ὀδυσσέως σύστασις πρὸς Φαίακας.

Aleinous calls an assembly, and proposes to send
Odysseus home.

Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
ῶρνυτ' ἄρ' ἐξ εὐνῆς ἱερὸν μένος Ἀλκινόοιο,
ἂν δ' ἄρα διογενὴς ὦρτο πολίπορθος Ὀδυσσεύς.
τοῖσιν δ' ἡγεμόνευ' ἱερὸν μένος Ἀλκινόοιο
Φαιήκων ἀγορήνδ', ἧ σφιν παρὰ νηυσὶ τέτυκτο. 5
ἐλθόντες δὲ καθίζον ἐπὶ ξεστοῖσι λίθοισι
πλησίον· ἧ δ' ἂνὰ ἄστν μετώχετο Παλλὰς Ἀθήνη,
εἰδομένη κήρυκι δαΐφρονος Ἀλκινόοιο,
νόστον Ὀδυσσῆι μεγαλήτορι μητιώσα,
καὶ ῥα ἐκάστῳ φωτὶ παρισταμένη φάτο μῦθον· 10
 ' Δεῦτ' ἄγε, Φαιήκων ἡγήτορες ἠδὲ μέδοντες,
εἰς ἀγορὴν ἵεναι, ὅφρα ξείνοιο πύθησθε,
ὅς νέον Ἀλκινόοιο δαΐφρονος ἵκετο δῶμα
πόντον ἐπιπλαγχθεῖς, δέμας ἀθανάτοισιν ὁμοῖος.'
 ἌΩς εἰποῦσ' ὥτρυνε μένος καὶ θυμὸν ἐκάστου. 15
καρπαλίμως δ' ἐμπληντο βρότων ἀγοραί τε καὶ ἔδραι
ἀγρομένων· πολλοὶ δ' ἄρα θηήσαντο ἰδόντες
νῖδον Λαέρταο δαΐφρονα. τῷ δ' ἄρ' Ἀθήνη
θεσπεσίην κατέχευε χάριν κεφαλῇ τε καὶ ὤμοις,
καὶ μιν μακρότερον καὶ πάσσονα θῆκεν ἰδέσθαι, 20

8. ΟΔΥΣΣΕΙΑΣ Θ.

ὥς κεν Φαίηκεςσι φίλος πάντεσσι γένοιτο
 δεινός τ' αἰδοῖός τε, καὶ ἐκτελέσειεν ἀέθλους
 πολλοὺς, τοὺς Φαίηκες ἐπειρήσαντ' Ὀδυσῆος.
 αὐτὰρ ἐπεὶ ῥ' ἤγερθεν ὁμηγερέες τ' ἐγένοντο,
 τοῖσιν δ' Ἀλκίνοος ἀγορήσατο καὶ μετέειπε·

25

‘Κέκλυτε, Φαίηκων ἡγήτορες ἡδὲ μέδοντες,
 ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
 ξείνος ὅδ', οὐκ οἶδ' ὅς τις, ἀλώμενος ἵκετ' ἐμὸν δῶ,
 ἢ πρὸς ἠοίων ἢ ἐσπερίων ἀνθρώπων·
 πομπὴν δ' ὀτρύνει, καὶ λίσσεται ἔμπεδον εἶναι.
 ἡμεῖς δ', ὥς τὸ πάρος περ, ἐποτρυνώμεθα πομπήν.
 οὐδὲ γὰρ οὐδέ τις ἄλλος, ὅτις κ' ἐμὰ δώμαθ' ἵκηται,
 ἐνθάδ' ὀδυρόμενος δηρὸν μένει εἵνεκα πομπῆς.
 ἀλλ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἄλα δῖαν
 πρωτόπλοον, κούρω δὲ δύω καὶ πεντήκοντα
 κρινάσθων κατὰ δῆμον, ὅσοι πάρος εἰσὶν ἄριστοι.
 δησάμενοι δ' εὖ πάντες ἐπὶ κληῖσιν ἑρετμὰ
 ἔκβητ'· αὐτὰρ ἔπειτα θοὴν ἀλεγύνετε δαῖτα
 ἡμέτερόνδ' ἐλθόντες· ἐγὼ δ' εὖ πᾶσι παρέξω.
 κούροισιν μὲν ταῦτ' ἐπιτέλλομαι· αὐτὰρ οἱ ἄλλοι
 σκηπτοῦχοι βασιλῆες ἐμὰ πρὸς δώματα καλὰ
 ἔρχεσθ', ὄφρα ξείνων ἐνὶ μεγάροισι φιλέωμεν·
 μηδὲ τις ἀρνεῖσθω· καλέσασθε δὲ θεῖον ᾠοῖδόν,
 Δημόδοκον· τῷ γάρ ῥα θεὸς περὶ δῶκεν ᾠοὶδῆν
 τέρπειν, ὅππῃ θυμὸς ἐποτρύνῃσιν ἀεῖδειν.’

30

35

40

45

A ship is manned, and the chieftains meet at the palace

‘Ὡς ἄρα φωνήσας ἡγήσατο, τοὶ δ' ἅμ' ἔποντο
 σκηπτοῦχοι· κῆρυξ δὲ μετώχετο θεῖον ᾠοῖδόν.
 κούρω δὲ κρινθέντε δύω καὶ πεντήκοντα
 βήτην, ὥς ἐκέλευσ', ἐπὶ θῖν' ἁλὸς ἀτρυγέτοιο.
 αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἡδὲ θάλασσαν,

50

8. ΟΔΥΣΣΕΙΑΣ Θ.

νῆα μὲν οἷ γε μέλαιναν ἄλὸς βένθοσδε ἔρυσσαν,
 ἐν δ' ἰστόν τ' ἐτίθεντο καὶ ἰστία νηὶ μελαίνῃ,
 ἥρτύναντο δ' ἔρετμὰ τροποῖς ἐν δερματίνοισι,
 πάντα κατὰ μοῖραν· ἀνὰ θ' ἰστία λευκὰ πέτασσαν.
 ὑψοῦ δ' ἐν νοτίῳ τήν γ' ὥρμισαν· αὐτὰρ ἔπειτα 55
 βάν ῥ' ἵμεν Ἀλκινόοιο δαΐφρονος ἐς μέγα δῶμα.
 πληντο δ' ἄρ' αἴθουσαί τε καὶ ἔρκεα καὶ δόμοι ἀνδρῶν
 [ἀγρομένων· πολλοὶ δ' ἄρ' ἔσαν νέοι ἡδὲ παλαιοί].
 τοῖσιν δ' Ἀλκίνοος δυοκαῖδεκα μῆλ' ἰέρευσεν,
 ὀκτῶ δ' ἀργιόδοντας ὕας, δύο δ' εἰλίποδας βοῦς· 60
 τοὺς δέρον ἀμφί θ' ἔπον, τετύκοντό τε δαῖτ' ἐρατεινήν.

The bard Demodocus is brought in,

Κῆρυξ δ' ἐγγύθεν ἦλθεν ἄγων ἐρίηρον ἀοιδόν,
 τὸν πέρι μοῦσ' ἐφίλησε, δίδου δ' ἀγαθόν τε κακόν τε·
 ὀφθαλμῶν μὲν ἄμερσε, δίδου δ' ἡδεῖαν ἀοιδήν,
 τῷ δ' ἄρα Ποντόνοος θῆκε θρόνον ἀργυρόηλον 65
 μέσσω δαιτυμόνων, πρὸς κίονα μακρὸν ἐρείσας.
 κὰδ δ' ἐκ πασσαλόφι κρέμασεν φόρμιγγα λγείαν
 αὐτοῦ ὑπὲρ κεφαλῆς καὶ ἐπέφραδε χερσὶν ἐλέσθαι
 κῆρυξ· πὰρ δ' ἐτίθει κάνεον καλήν τε τράπεζαν,
 πὰρ δὲ δέπας οἴνοιο, πιεῖν ὅτε θυμὸς ἀνώγοι. 70
 οἱ δ' ἐπ' ὄνειαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρου ξντο,

and sings of the strife of Udyssseus and Achilles.

μοῦσ' ἄρ' ἀοιδὸν ἀνῆκεν ἀειδέμεναι κλέα ἀνδρῶν,
 οἴμης τῆς τότε ἄρα κλέος οὐρανὸν εὐρὺν ἴκανε,
 νεῖκος Ὀδυσσῆος καὶ Πηλεΐδew Ἀχιλλῆος, 75
 ὥς ποτε δηρίσαντο θεῶν ἐν δαίτῃ θαλερῇ
 ἐκπάγλοις ἐπέεσσιν, ἄναξ δ' ἀνδρῶν Ἀγαμέμνων

8. ΟΔΥΣΣΕΙΑΣ Θ.

χαῖρε νόφ, ὅτ' ἄριστοι Ἀχαιῶν δηριόωντο.
 ὥς γάρ οἱ χρεῖων μυθήσατο Φοῖβος Ἀπόλλων
 Πυθοῖ ἐν ἡγαθέῃ, ὅθ' ὑπέρβη λάινον οὐδὸν 80
 χρησόμενος· τότε γάρ ῥα κυλίνδετο πῆματος ἀρχὴ
 Τρωσὶ τε καὶ Δαναοῖσι Διὸς μεγάλου διὰ βουλὰς.

The story moves Odysseus to tears.

Ταῦτ' ἄρ' αἰοιδὸς αἶειδε περικλυτός· αὐτὰρ Ὀδυσσεὺς
 πορφύρεον μέγα φᾶρος ἔλῶν χερσὶ στιβαρῇσι
 καὶ κεφαλῆς εἵρυσσε, κάλυψε δὲ καλὰ πρόσωπα· 85
 αἶδετο γὰρ Φαίηκας ὑπ' ὀφρύσι δάκρυα λείβων.
 ἦ τοι ὅτε λήξειεν αἰδῶν θεῖος αἰοιδὸς,
 δάκρυν' ὁμορξάμενος κεφαλῆς ἅπο φᾶρος ἔλεσκε
 καὶ δέπας ἀμφικύπελλον ἔλῶν σπείσασκε θεοῖσιν·
 αὐτὰρ ὅτ' ἄψ ἄρχοιτο καὶ ὀτρύνειαν αἰδεῖν 90
 Φαιήκων οἱ ἄριστοι, ἐπεὶ τέρποντ' ἐπέεσσιν,
 ἄψ Ὀδυσσεὺς κατὰ κρᾶτα καλυψάμενος γοάσκειν.
 ἔνθ' ἄλλους μὲν πάντας ἐλάνθανε δάκρυα λείβων,
 Ἀλκίνοος δέ μιν οἷος ἐπεφράσατ' ἡδ' ἐνόησεν
 ἦμενος ἄγχ' αὐτοῦ, βαρὺ δὲ στενάχοντος ἄκουνσεν. 95
 αἶψα δὲ Φαιήκεσσι φιληρέτμοισι μετηύδα·

ῥέκλυτε, Φαιήκων ἡγήτορες ἡδὲ μέδοντες·
 ἦδη μὲν δαιτὸς κεκορήμεθα θυμὸν ἐλσης
 φόρμιγγός θ', ἣ δαιτὶ συνήρορός ἐστι θαλερῇ·
 νῦν δ' ἐξέλθωμεν καὶ ἀέθλων πειρηθῶμεν 100
 πάντων, ὥς χ' ὁ ξείνος ἐνίσπη οἷσι φίλοισιν,
 οἴκαδε νοστήσας, ὅσσον περιγιγνόμεθ' ἄλλων
 πύξ τε παλαιοδοσίην τε καὶ ἄλμασιν ἡδὲ πόδεσσιν·

The games.

ῥΩς ἄρα φωνήσας ἡγήσατο, τοὶ δ' ἄμ' ἔποντο.

8. ΟΔΥΣΣΕΙΑΣ Θ.

καὶ δ' ἐκ πασσαλόφι κρέμασεν φόρμιγγα λήγειαν, 105
 Δημοδόκου δ' ἔλε χεῖρα καὶ ἔξαγεν ἐκ μεγάροιο
 κῆρυξ· ἦρχε δὲ τῷ αὐτὴν ὁδὸν ἦν περ οἱ ἄλλοι
 Φαιήκων οἱ ἄριστοι, ἀέθλια θαυμανέοντες.
 βᾶν δ' ἴμεν εἰς ἀγορὴν, ἅμα δ' ἔσπετο πούλῦς ὄμιλος,
 μυρίοι· ἂν δ' ἴσταντο νέοι πολλοὶ τε καὶ ἑσθλοί. 110
 ὦρτο μὲν Ἀκρόνέως τε καὶ Ὠκύαλος καὶ Ἐλατρεὺς
 Ναυτεὺς τε Πρυμνεὺς τε καὶ Ἀγχίαλος καὶ Ἐρετμεὺς
 Ποντεὺς τε Πρωρεὺς τε, Θόων, Ἀναβησίνεως τε
 Ἀμφιάλός θ', υἱὸς Πολυνήου Τεκτονίδαο·
 ἂν δὲ καὶ Εὐρύαλος, βροτολοιγῷ ἴσος Ἄρηι, 115
 Ναυβολίδης, ὃς ἄριστος ἔην εἰδὸς τε δέμας τε
 πάντων Φαιήκων μετ' ἀμύμονα Λαοδάμαντα.
 ἂν δ' ἔσταν τρεῖς παῖδες ἀμύμονος Ἀλκινόοιο,
 Λαοδάμας θ' Ἀλῖός τε καὶ ἀντίθεος Κλυτόνηος·
 οἱ δ' ἦ τοι πρῶτον μὲν ἐπειρήσαντο πόδεσσι. 120
 τοῖσι δ' ἀπὸ νύσσης τέτατο δρόμος· οἱ δ' ἅμα πάντες
 καρπαλίμως ἐπέτοντο κουνιόντες πεδίοιο.
 τῶν δὲ θέειν ὄχ' ἄριστος ἔην Κλυτόνηος ἀμύμων·
 ὅσσον τ' ἐν νειῷ οὖρον πέλει ἡμιόνοιν,
 τόσσον ὑπεκπροθέων λαοὺς ἵκεθ', οἱ δ' ἐλίποντο. 125
 οἱ δὲ παλαιμοσύνης ἀλεγεινῆς πειρήσαντο·
 τῇ δ' αὖτ' Εὐρύαλος ἀπεκαίνυτο πάντας ἀρίστους.
 ἄλματι δ' Ἀμφίαλος πάντων προφερέστατος ἦεν·
 δίσκῳ δ' αὖ πάντων πολὺ φέρτατος ἦεν Ἐλατρεὺς,
 πῦξ δ' αὖ Λαοδάμας, ἀγαθὸς παῖς Ἀλκινόοιο. 130
 αὐτὰρ ἐπειδὴ πάντες ἐτέρφθησαν φρέν' ἀέθλοις,
 τοῖς ἄρα Λαοδάμας μετέφη παῖς Ἀλκινόοιο·
 'Δεῦτε, φίλοι, τὸν ξεῖνον ἐρώμεθα εἴ τιν' ἀεθλον
 οἷδ' ἐ τε καὶ δεδάηκε· φυὴν γε μὲν οὐ κακὸς ἐστι,
 μηρός τε κινήμας τε καὶ ἄμφω χεῖρας ὑπερθεν 135
 αὐχένα τε στιβαρὸν μέγα τε σθένος· οὐδὲ τι ἥβης

8. ΟΔΥΣΣΕΙΑΣ Θ.

δεύεται, ἀλλὰ κακοῖσι συνέβρηκται πολέεσσιν.
οὐ γὰρ ἐγὼ γέ τί φημι κακώτερον ἄλλο θαλάσσης
ἄνδρα γε συγχεῖναι, εἰ καὶ μάλα καρτερὸς εἴη·

Τὸν δ' αὖτ' Εὐρύαλος ἀπαμείβετο φώνησέν τε· 140
'Λαοδάμα, μάλα τοῦτο ἔπος κατὰ μοῖραν ξείπες.
αὐτὸς νῦν προκάλεσσαι ἴων καὶ πέφραδε μῦθον·'

Αὐτὰρ ἐπεὶ τό γ' ἄκουσ' ἀγαθὸς παῖς Ἀλκινόοιο,
στῇ ῥ' ἐς μέσσον ἴων καὶ Ὀδυσσῆα προσέειπε·

Laodamas challenges Odysseus to the contest.

'Δεῦρ' ἄγε καὶ σὺ, ξεῖνε πάτερ, πείρησαι ἀέθλων, 145
εἴ τιwά που δεδάηκας· ἔοικε δέ σ' ἴδμεν ἀέθλους.
οὐ μὲν γὰρ μείζον κλέος ἀνέρος ὄφρα κεν ᾗσιν,
ἢ ὃ τι ποσσὶν τε ῥέξῃ καὶ χερσὶν ἐῷσιν.

ἀλλ' ἄγε πείρησαι, σκέδασον δ' ἀπὸ κήδεα θυμοῦ·
σοὶ δ' ὁδὸς οὐκέτι δηρὸν ἀπέσσεται, ἀλλὰ τοι ἤδη 150
νηῦς τε κατεῖρυνται καὶ ἐπαρτέες εἰσὶν ἑταῖροι·'

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
'Λαοδάμα, τί με ταῦτα κελεύετε κερτομέοντες;
κήδεά μοι καὶ μᾶλλον ἐνὶ φρεσὶν ἢ περ ἄεθλοι,
ὅς πρὶν μὲν μάλα πόλλ' ἔπαθον καὶ πόλλ' ἐμόγησα, 155
νῦν δὲ μεθ' ὑμετέρῃ ἀγορῇ νόστοιο χατίζων
ἦμαι, λισσόμενος βασιλῆά τε πάντα τε δῆμον·'

Euryalus taunts him for refusing.

Τὸν δ' αὖτ' Εὐρύαλος ἀπαμείβετο νείκεσε τ' ἄντην·
'οὐ γάρ σ' οὐδὲ, ξεῖνε, δαήμονι φωτὶ ἐίσκω
ἄθλων, οἷά τε πολλὰ μετ' ἀνθρώποισι πέλονται, 160
ἀλλὰ τῷ ὅς θ' ἅμα νηὶ πολυκλήϊδι θαμίζων,
ἄρχὸς ναυτῶων οἷ τε πρηκτῆρες ἔασι,
φόρτου τε μνήμων καὶ ἐπίσκοπος ᾗσιν ὁδαίων
κερδέων θ' ἀρπαλέων· οὐδ' ἀθλητῆρι ἔοικας·'

8. ΟΔΥΣΣΕΙΑΣ Θ.

Odysseus, in wrath, starts up and hurls the disc beyond
all the rest,

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·
 'ξείν', οὐ καλὸν ξειπες· ἀτασθάλῳ ἀνδρὶ ξοικας. 166
 οὕτως οὐ πάντεσσι θεοὶ χαρίεντα διδοῦσιν
 ἀνδράσιν, οὔτε φυὴν οὔτ' ἄρ φρένας οὔτ' ἀγορητύν.
 ἄλλος μὲν γάρ τ' εἶδος ἀκιδνότερος πέλει ἀνὴρ,
 ἀλλὰ θεὸς μορφὴν ἔπεισι στέφει, οἱ δέ τ' ἐς αὐτὸν 170
 τερπόμενοι λεύσσουσιν· ὁ δ' ἀσφαλῆως ἀγορεύει
 αἰδοῖ μειλιχίῃ, μετὰ δὲ πρέπει ἀγρομένοισιν,
 ἐρχόμενον δ' ἀνὰ ἄστνυ θεὸν ὧς εἰσορόωσιν.
 ἄλλος δ' αὖ εἶδος μὲν ἀλίγκιος ἀθανάτοισιν,
 ἄλλ' οὗ οἱ χάρις ἀμφιπεριστέφεται ἐπέεσσιν, 175
 ὧς καὶ σοὶ εἶδος μὲν ἀριπρεπὲς, οὐδέ κεν ἄλλως
 οὐδὲ θεὸς τεύξειε, νόον δ' ἀποφώλιός ἐσσι.
 ὦρινάς μοι θυμὸν ἐνὶ στήθεσσι φίλοισιν
 εἰπὼν οὐ κατὰ κόσμον· ἐγὼ δ' οὐ νῆις ἀέθλων,
 ὧς σύ γε μυθεῖαι, ἀλλ' ἐν πρώτοισιν ὀίω 180
 ἔμμεναι, ὅφρ' ἦβῃ τε πεποίθεα χερσὶ τ' ἐμῇσι.
 νῦν δ' ἔχομαι κακότητι καὶ ἄλγεσι· πολλὰ γὰρ ἔτλην,
 ἀνδρῶν τε πτολέμους ἀλεγεινά τε κύματα πείρων.
 ἀλλὰ καὶ ὧς κακὰ πολλὰ παθὼν πειρήσομ' ἀέθλων·
 θυμοδακῆς γὰρ μῦθος· ἐπώτρυνας δέ με εἰπών.' 185
 Ἥ ῥα καὶ αὐτῷ φάροι ἀναίξας λάβε δίσκον
 μείζονα καὶ πάχετον, στιβαρώτερον οὐκ ὀλίγον περ
 ἢ οἶψ Φαίηκες ἐδίσκεον ἀλλήλοισι.
 τὸν ῥα περιστρέψας ἦκε στιβαρῆς ἀπὸ χειρὸς,
 βόμβησεν δὲ λίθος· κατὰ δ' ἔπηξαν ποτὶ γαίῃ. 190
 Φαίηκες δολιχέρητμοι, ναυσίκλυτοι ἄνδρες,
 λᾶος ὑπὸ ῥιπῆς· ὁ δ' ὑπέρπτατο σήματα πάντα
 ῥίμφα θέων ἀπὸ χειρός· ἔθηκε δὲ τέρματ' Ἀθήνη
 ἀνδρὶ δέμας εἰκυῖα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·

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‘Καί κ’ ἀλαός τοι, ξεῖνε, διακρίνειε τὸ σῆμα
 ἀμφαφῶων· ἐπεὶ οὐ τι μεμιγμένον ἔστιν ὁμίλῳ,
 ἀλλὰ πολὺν πρῶτον· σὺ δὲ θάρσει τόνδε γ’ ἄεθλον·
 οὐ τις Φαιήκων τόδε γ’ ἵξεται οὐδ’ ὑπερήσει.’

ἌΩς φάτο, γήθησεν δὲ πολύτλας δῖος Ὀδυσσεὺς,
 χαίρων οὐνεχ’ ἑταῖρον ἐνγηέα λεῦσσαν ἐν ἀγῶνι.
 καὶ τότε κονφότερον μετεφώνεε Φαιήκεσσι·

and in his turn challenges all the Phaeacian youth.

‘Τοῦτον νῦν ἀφίκεσθε, νέοι· τάχα δ’ ὕστερον ἄλλον
 ἦσειν ἢ τοσσοῦτον ὀίομαι ἢ ἔτι μᾶσσον.
 τῶν δ’ ἄλλων ὅτινα κραδίη θυμός τε κελεύει,
 δεῦρ’ ἄγε πειρηθῆτω, ἐπεὶ μ’ ἐχολώσατε λίην,
 ἢ πύξ ἢ ἐπάλῃ ἢ καὶ ποσὶν, οὐ τι μεγαίρω,
 πάντων Φαιήκων πλήν γ’ αὐτοῦ Λαοδάμαντος.
 ξεῖνος γάρ μοι ὄδ’ ἔστί· τίς ἂν φιλέοντι μάχοιτο;
 ἄφρων δὴ κείνός γε καὶ οὐτιδανὸς πέλει ἀνὴρ,
 ὅστις ξεινοδόκῳ ἔριδα προφέρηται ἀέθλων
 δῆμψ ἐν ἀλλοδαπῷ· ἔο δ’ αὐτοῦ πάντα κολούει.
 τῶν δ’ ἄλλων οὐ πέρ τιν’ ἀναίνομαι οὐδ’ ἀθερίζω,
 ἀλλ’ ἐθέλω ἴδμεν καὶ πειρηθῆμεναι ἄντην.
 πάντα γὰρ οὐ κακός εἰμι, μετ’ ἀνδράσιν ὅσσοι ἄεθλοι.
 εὔ μὲν τόξον οἶδα εὐξοον ἀμφαφάασθαι·
 πρῶτός κ’ ἀνδρα βάλοιμι οἰστεύσας ἐν ὁμίλῳ
 ἀνδρῶν δυσμενέων, εἰ καὶ μάλα πολλοὶ ἑταῖροι
 ἄγχι παρασταῖεν καὶ τοξαζοῖατο φωτῶν.
 οἷος δὴ με Φιλοκτήτης ἀπεκαίνυτο τόξῳ
 δῆμψ ἐνὶ Τρώων, ὅτε τοξαζοίμεθ’ Ἀχαιοί.
 τῶν δ’ ἄλλων ἐμέ φημι πολὺν προφερέστερον εἶναι,
 ὅσσοι νῦν βροτοὶ εἰσιν ἐπὶ χθονὶ σίτον ἔδοντες.
 ἀνδράσι δὲ προτέροισιν ἐριζέμεν οὐκ ἐθέλησω,
 οὔθ’ Ἡρακλῆι οὔτ’ Εὐρύτῳ Οἰχαλιῇ,

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οἷ ῥα καὶ ἀθανάτοισιν ἐρίζεσκον περὶ τόξων. 225
 τῷ ῥα καὶ αἰψ' ἔθανεν μέγας Εὐρυτος, οὐδ' ἐπὶ γῆρας
 ἔκετ' ἐνὶ μεγάροισι· χολωσάμενος γὰρ Ἀπόλλων
 ἔκτανεν, οὐνεκά μιν προκαλίζετο τοξάζεσθαι.
 δουρὶ δ' ἀκοντίζω ὅσον οὐκ ἄλλος τις οἰστῷ.
 οἷοισιν δειδοικα ποσὶν μή τίς με παρέλθῃ 230
 Φαιήκων· λίην γὰρ ἀεικελῶς ἔδαμάσθην
 κύμασιν ἐν πολλοῖς, ἐπεὶ οὐ κομιδὴ κατὰ νῆα
 ἦεν ἐπηετανός· τῷ μοι φίλα γυῖα λέλυνται.
 ἌΩς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ·
 Ἀλκίνοος δέ μιν οἷος ἀμειβόμενος προσέειπε. 235

Alcinous shows how well his people can dance.

Ἐξείν', ἐπεὶ οὐκ ἀχάριστα μεθ' ἡμῖν ταῦτ' ἀγορεύεις,
 ἀλλ' ἐθέλεις ἀρετὴν σὴν φαινέμεν, ἣ τοι ὀπηδεῖ,
 χωόμενος ὅτι σ' οὗτος ἀνὴρ ἐν ἀγῶνι παραστὰς
 νείκεσεν, ὥς ἂν σὴν ἀρετὴν βροτὸς οὗ τις ὄνοιτο
 ὅστις ἐπίσταιτο ἦσι φρεσὶν ἄρτια βάζειν 240
 ἀλλ' ἄγε νῦν ἐμέθεν ξυνίει ἔπος, ὄφρα καὶ ἄλλω
 εἵπῃς ἡρώων, ὅτε κεν σοῖς ἐν μεγάροισι
 δαινύῃ παρὰ σῇ τ' ἀλόχῳ καὶ σοῖσι τέκεσσι,
 ἡμετέρης ἀρετῆς μεμνημένος, οἶα καὶ ἡμῖν
 Ζεὺς ἐπὶ ἔργα τίθησι διαμπερὲς ἐξέτι πατρῶν. 245
 οὐ γὰρ πυγμάχοι εἰμὲν ἀμύμονες οὐδὲ παλαιστοί,
 ἀλλὰ ποσὶ κραιπνῶς θέομεν καὶ νηυσὶν ἄριστοι,
 αἰεὶ δ' ἡμῖν δαῖς τε φίλη κίθαρίς τε χοροὶ τε
 εἵματά τ' ἐξημοιβὰ λοετρά τε θερμὰ καὶ εὐναί.
 ἀλλ' ἄγε, Φαιήκων βητάρμονες ὅσσοι ἄριστοι, 250
 παῖσατε, ὥς χ' ὁ ξείνος ἐνίσπῃ οἷσι φίλοισιν,
 οἴκαδε νοστήσας, ὅσπον περιγινόμεθ' ἄλλων
 ναυτιλῇ καὶ ποσσὶ καὶ ὀρχηστνὶ καὶ ἀοιδῇ.
 Δημοδόκῳ δέ τις αἰψα κιῶν φόρμιγγα λίγειαν

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οἰσέτω, ἥ που κεῖται ἐν ἡμετέροισι δόμοισιν.' 255
 ὦς ἔφατ' Ἀλκίνοος θεοείκελος, ὦρτο δὲ κῆρυξ
 οἷσων φόρμιγγα γλαφυρὴν δόμου ἐκ βασιλῆος.
 αἰσυνμῆται δὲ κριτοὶ ἐννέα πάντες ἀνέστην
 δῆμιοι, οἳ κατ' ἀγῶνας ἐν πρήσσεσκον ἕκαστα,
 λείηναν δὲ χορὸν, καλὸν δ' εὖρυναν ἀγῶνα. 260
 κῆρυξ δ' ἐγγύθεν ἦλθε φέρων φόρμιγγα λίγειαν
 Δημοδόκῳ· ὁ δ' ἔπειτα κί' ἐς μέσον· ἀμφὶ δὲ κοῦροι
 πρωθῆβαι ἴσταντο, δαήμονες ὀρχηθμοῖο,
 πέπληγον δὲ χορὸν θεῖον ποσίν. αὐτὰρ Ὀδυσσεὺς
 μαρμαρυγὰς θείτο ποδῶν, θαύμαζε δὲ θυμῷ. 265

Demodocus sings of the loves of Ares and Aphrodite.

Αὐτὰρ ὁ φορμίζων ἀνεβάλλετο καλὸν αἰεῖδειν
 ἀμφ' Ἄρεος φιλότῃτος ἐνστεφάνου τ' Ἀφροδίτης,
 ὥς τὰ πρῶτα μίγησαν ἐν Ἥφαιστοιο δόμοισι
 λάθρῃ· πολλὰ δ' ἔδωκε, λέχος δ' ἥσχυνε καὶ εὐνὴν
 Ἥφαιστοιο ἀνακτος· ἄφαρ δέ οἱ ἄγγελος ἦλθεν 270
 Ἥλιος, ὃ σφ' ἐνόησε μιγαζομένους φιλότῃτι.
 Ἥφαιστος δ' ὥς οὖν θυμαλγέα μῦθον ἄκουσε,
 βῆ ῥ' ἔμεν ἐς χαλκεῶνα, κακὰ φρεσὶ βυσσοδομῶν,
 ἐν δ' ἔθετ' ἀκμοθέτῳ μέγαν ἄκμονα, κόπτε δὲ δεσμοὺς
 ἀρρήκτους ἀλύτους, ὅφρ' ἔμπεδον αὐθι μένοιεν. 275
 αὐτὰρ ἐπεὶ δὴ τεύξε δόλον κεχολωμένος Ἄρει,
 βῆ ῥ' ἔμεν ἐς θάλαμον, ὅθι οἱ φίλα δέμνι' ἔκειτο,
 ἀμφὶ δ' ἄρ' ἐρμίσιν χέε δέσματα κύκλῳ ἀπάντῃ·
 πολλὰ δὲ καὶ καθύπερθε μελαθρόφιν ἐξεκέχυντο,
 ἦντ' ἀράχνια λεπτὰ, τὰ γ' οὐ κέ τις οὐδὲ ἴδοιτο, 280
 οὐδὲ θεῶν μακάρων· περὶ γὰρ δολόεντα τέτυκτο.
 αὐτὰρ ἐπεὶ δὴ πάντα δόλον περὶ δέμνια χεῦεν,
 εἶσατ' ἔμεν ἐς Λῆμνον, ἐυκτίμενον πτολίεθρον,
 ἥ οἱ γαῖαν πολὺ φιλτάτῃ ἐστὶν ἀπασῶν.

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οὐδ' ἀλαοσκοπιῇν εἶχε χρυσήνιος Ἴδης, 285
 ὥς ἴδεν Ἥφαιστον κλυτοτέχνην νόσφι κίοντα·
 βῆ δ' ἵμεναι πρὸς δῶμα περικλυτοῦ Ἥφαίστοιο,
 ἰσχανόων φιλότῃτος ἐυστεφάνου Κυθερείης.
 ἦ δὲ νέον παρὰ πατρὸς ἐρισθενέος Κρονίωνος
 ἐρχομένη κατ' ἄρ' ἔξεθ'. ὁ δ' εἴσω δώματος ἦει, 290
 ἐν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
 'Δεῦρο, φίλη, λέκτρονδε τραπέλομεν εὐνηθέντες·
 οὐ γὰρ ἔθ' Ἥφαιστος μεταδήμιος, ἀλλὰ που ἤδη
 οἴχεται ἐς Λήμνον μετὰ Σίυντίας ἀγριοφώνους.'
 Ὡς φάτο, τῇ δ' ἀσπαστὸν εἰείσατο κοιμηθῆναι. 295
 τῷ δ' ἐς δέμνια βάντε κατέδραθον· ἀμφὶ δὲ δεσμοὶ
 τεχνήεντες ἔχυντο πολύφρονος Ἥφαίστοιο,
 οὐδὲ τι κινῆσαι μελέων ἦν οὐδ' ἀναεῖραι.
 καὶ τότε δὴ γίνωσκον, ὅ τ' οὐκέτι φυκτὰ πέλοιτο.
 ἀγχίμολον δέ σφ' ἦλθε περικλυτὸς ἀμφιγυήεις, 300
 αὐτὶς ὑποστρέψας, πρὶν Λήμνον γαῖαν ἰκέσθαι·
 Ἥελιος γάρ οἱ σκοπιῇν ἔχεν εἰπέ τε μῦθον.
 [βῆ δ' ἵμεναι πρὸς δῶμα, φίλον τετιμημένος ἦτορ·]
 ἔστη δ' ἐν προθύροισι, χόλος δέ μιν ἄγριος ἦρει·
 σμερδαλέον δ' ἐβόησε, γέγωνέ τε πᾶσι θεοῖσι· 305
 'Ζεῦ πάτερ ἦδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἐόντες,
 δεῦθ', ἵνα ἔργα γελαστὰ καὶ οὐκ ἐπιεικτὰ ἴδῃσθε,
 ὥς ἐμὲ χωλὸν ἐόντα Διὸς θυγάτηρ Ἀφροδίτη
 αἰὲν ἀτιμάζει, φιλέει δ' αἰδήλον Ἴδης,
 οὐνεχ' ὁ μὲν καλὸς τε καὶ ἀρτίπος, αὐτὰρ ἐγὼ γε 310
 ἠπεδανὸς γενόμην· ἀτὰρ οὐ τι μοι αἴτιος ἄλλος,
 ἀλλὰ τοκῆε δύω, τὼ μὴ γείνασθαι ὄφελλον.
 ἀλλ' ὄψεσθ', ἵνα τῷ γε καθεύδεται ἐν φιλότῃτι,
 εἰς ἐμὰ δέμνια βάντες· ἐγὼ δ' ὀρόων ἀκάχημαι.
 οὐ μὲν σφεας ἔτ' ἔολπα μίνυνθά γε κειέμεν οὕτω, 315
 καὶ μάλα περ φιλέοντε· τάχ' οὐκ ἐθελήσετον ἄμφω

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εὔδειν· ἀλλὰ σφωε δόλος καὶ δεσμός ἐρύξει,
 εἰς ὃ κέ μοι μάλα πάντα πατὴρ ἀποδώσει ξέδνα,
 ὅσσα οἱ ἐγγυάλιξα κυνώπιδος εἴνεκα κούρης,
 οὔνεκά οἱ καλὴ θυγάτηρ, ἀτὰρ οὐκ ἐχέθνυμος.' 320

ἌΩς ἔφαθ', οἱ δ' ἀγέροντο θεοὶ ποτὶ χαλκοβατὲς δῶ·
 ἦλθε Ποσειδάων γαιήοχος, ἦλθ' ἐριούνης
 Ἑρμείας, ἦλθεν δὲ ἄναξ ἐκάεργος Ἀπόλλων.
 θηλύτεραι δὲ θεαὶ μένον αἰδοῖ οἴκοι ἐκάστη.
 ἔσταν δ' ἐν προθύροισι θεοὶ, δωτῆρες ἑάων· 325
 ἄσβεστος δ' ἄρ' ἐνῶρτο γέλως μακάρεσσι θεοῖσι
 τέχνας εἰσορώσι πολύφρονος Ἑφαιστοιο.
 ὦδε δέ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον·

Ῥοὺκ ἀρετᾷ κακὰ ἔργα· κιχάνει τοι βραδὺς ὥκυν,
 ὥς καὶ νῦν Ἑφαιστος ἐὼν βραδὺς εἶλεν Ἄρηα, 330
 ὠκύτατόν περ ἑόντα θεῶν οἱ Ὀλυμπον ἔχουσι
 χωλὸς ἐὼν, τέχνησι· τὸ καὶ μοιχάγρι' ὀφέλλει.'

ἌΩς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·
 Ἑρμῆν δὲ προσέειπεν ἄναξ, Διὸς υἱὸς, Ἀπόλλων·
 Ῥῆρμεία, Διὸς υἱέ, διάκτορε, δῶτορ ἑάων, 335
 ἦ ρά κεν ἐν δεσμοῖς ἐθέλοις κρατεροῖσι πιεσθεῖς
 εὔδειν ἐν λέκτροισι παρὰ χρυσῇ Ἀφροδίτῃ;

Τὸν δ' ἡμείβετ' ἔπειτα διάκτορος ἀργεῖφόντης·
 αἱ γὰρ τοῦτο γένοιτο, ἄναξ ἑκατηβόλ' Ἀπολλον.
 δεσμοὶ μὲν τρεῖς τόσσοι ἀπείρονες ἀμφὶς ἔχουιν, 340
 ἡμεῖς δ' εἰσορόωτε θεοὶ πᾶσαί τε θάιναι,
 αὐτὰρ ἐγὼν εὔδοιμι παρὰ χρυσῇ Ἀφροδίτῃ·

ἌΩς ἔφατ', ἐν δὲ γέλως ᾤρτ' ἀθανάτοισι θεοῖσιν.
 οὐδὲ Προσειδάωνα γέλως ἔχε, λίσσεται δ' αἰεὶ
 Ἑφαιστον κλυτοεργὸν ὅπως λύσειεν Ἄρηα· 345
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

Ῥλύσον· ἐγὼ δέ τοι αὐτὸν ὑπὶσχομαι, ὥς σὺ κελεύεις.
 τίσειν αἴσιμν πάντα μετ' ἀθανάτοισι θεοῖσι·

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Τὸν δ' αὖτε προσέειπε περικλυτὸς ἀμφιγυήεις·
 'μή με, Ποσειδάων γαίηοχε, ταῦτα κέλευε· 350
 δειλαί τοι δειλῶν γε καὶ ἐγγυαί ἐγγυάασθαι.
 πῶς ἂν ἐγὼ σε δέοιμι μετ' ἀθανάτοισι θεοῖσιν,
 εἴ κεν Ἄρης οἴχοιτο χρέος καὶ δεσμὸν ἀλύξας;
 Τὸν δ' αὖτε προσέειπε Ποσειδάων ἐνοσίχθων·
 'Ἥφαιστ', εἴ περ γάρ κεν Ἄρης χρεῖος ὑπαλύξας 355
 οἴχηται φεύγων, αὐτὸς τοι ἐγὼ τάδε τίσω.'
 Τὸν δ' ἡμέμβετ' ἔπειτα περικλυτὸς ἀμφιγυήεις·
 'οὐκ ἔστ' οὐδὲ ἔοικε τεδν' ἔπος ἀρνήσασθαι.'
 Ὡς εἰπὼν δεσμὸν ἀνέει μένος Ἥφαίστοιο.
 τῷ δ' ἐπεὶ ἐκ δεσμοῖο λύθεν, κρατεροῦ περ ἑόντος, 360
 αὐτὶκ' ἀναΐξαντε ὁ μὲν Θρήκηνδε βεβήκει,
 ἡ δ' ἄρα Κύπρον ἵκανε φιλομμειδῆς Ἀφροδίτῃ,
 ἔς Πάφον· ἔνθα δέ οἱ τέμενος βωμός τε θυήεις.
 ἔνθα δέ μιν χάριτες λοῦσαν καὶ χρῖσαν ἐλαίῳ
 ἀμβρότῳ, οἷα θεοὺς ἐπεινήνοθεν αἰὲν ἑόντας, 365
 ἀμφὶ δὲ εἵματα ἔσσαν ἐπήρατα, θαῦμα ἰδέσθαι.
 Ταῦτ' ἄρ' ἀοιδὸς αἶειδε περικλυτός· αὐτὰρ Ὀδυσσεὺς
 τέρπετ' ἐνὶ φρεσὶν ᾗσιν ἀκούων ἥδὲ καὶ ἄλλοι
 Φαίηκες δολιχῆρετμοι, ναυσίκλυτοι ἄνδρες.

Halius and Laodamas dance and throw the ball.

Ἀλκίνοος δ' Ἄλιον καὶ Λαοδάμαντα κέλευσε 370
 μουνᾶς ὀρχήσασθαι, ἐπεὶ σφισιν οὗ τις ἔριζεν.
 οἱ δ' ἐπεὶ οὖν σφαῖραν καλὴν μετὰ χερσὶν ἔλοντο,
 πορφυρέην, τήν σφιν Πόλυβοςποίησε δαΐφρων,
 τὴν ἕτερος ῥίπτασκε ποτὶ νέφεα σκιόεντα
 ἰδνωθεὶς ὀπίσω· ὁ δ' ἀπὸ χθονὸς ὑψόσ' ἀερθεὶς 375
 ῥηιδίως μεθέλεσκε, πάρος ποσὶν οὔδας ἰκέσθαι.
 αὐτὰρ ἐπεὶ δὴ σφαῖρῃ ἂν' ἰθὺν πειρήσαντο,
 ὥρχείσθην δὴ ἔπειτα ποτὶ χθονὶ πουλυβοτείρῃ

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ταρφέ' ἀμειβομένῳ· κοῦροι δ' ἐπελήκεον ἄλλοι
 ἐστεῶτες κατ' ἀγῶνα, πολὺς δ' ὑπὸ κόμπος ὀρώρει. 380
 δῆ τὸτ' ἄρ' Ἀλκίνοον προσεφώνεε διὸς Ὀδυσσεύς·

ἄλλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν,
 ἡμὲν ἀπειλήσας βητάρμονας εἶναι ἀρίστους,
 ἦδ' ἄρ' ἐτοῖμα τέτυκτο· σέβας μ' ἔχει εἰσορόωντα.'

ᾧ φάτο, γήθησεν δ' ἱερὸν μένος Ἀλκινόοιο, 385
 αἶψα δὲ Φαιήκεσσι φιληρέτμοισι μετηύδα·

Presents are made to Odysseus, which he stows in a box,

Ἰκέλυτε, Φαιήκων ἡγήτορες ἠδὲ μέδοντες·
 ὁ ξείνος μάλα μοι δοκεῖ πεπνυμένος εἶναι.
 ἀλλ' ἄγε οἱ δῶμεν ξεινήιον, ὥς ἐπιεικές.
 δῶδεκα γὰρ κατὰ δῆμον ἀριπρεπέες βασιλῆες 390
 ἀρχοὶ κραίνουσι; τρισκαιδέκατος δ' ἐγὼ αὐτός·
 τῶν οἱ ἕκαστος φᾶρός ἐυπλυνὲς ἠδὲ χιτῶνα
 καὶ χρυσοῖο τάλαντον ἐνείκατε τιμήεντος.
 αἶψα δὲ πάντα φέρωμεν ἀολλέα, ὅφρ' ἐνὶ χερσὶ
 ξείνος ἔχων ἐπὶ δόρπον ἴη χαίρων ἐνὶ θυμῷ. 395
 Εὐρύαλος δέ ἐ αὐτὸν ἀρεσσάσθω ἐπέεσσι
 καὶ δῶρφ, ἐπεὶ οὗ τι ἔπος κατὰ μοῖραν ἔειπεν.'

ᾧ φεαθ', οἱ δ' ἄρα πάντες ἐπήνεον ἠδ' ἐκέλευον,
 δῶρα δ' ἄρ' οἰσέμεναι πρόεσαν κήρυκα ἕκαστος.
 τὸν δ' αὖτ' Εὐρύαλος ἀπαμείβετο φώνησέν τε· 400

ἄλλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν,
 τοιγὰρ ἐγὼ τὸν ξείνον ἀρέσσομαι, ὥς σὺ κελεύεις.
 δῶσω οἱ τόδ' ἄορ παγχάλκεον, ᾧ ἐπι κώπη
 ἀργυρέη, κολεὸν δὲ νεοπρίστου ἐλέφαντος
 ἀμφιδεδίηται· πολέος δέ οἱ ἄξιον ἔσται.' 405

ᾧ εἰπὼν ἐν χερσὶ τίθει ξίφος ἀργυρόηλον,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

Ἰαῖρε, πάτερ ᾧ ξεῖνε· ἔπος δ' εἰ πέρ τι βέβακται

8. ΟΔΥΣΣΕΙΑΣ Θ.

δεινὸν, ἄφαρ τὸ φέροιεν ἀναρπάξασαι ἄελλαι.
 σοὶ δὲ θεοὶ ἄλοχόν τ' ἰδέειν καὶ πατρίδ' ἰκέσθαι 410
 δοῖεν, ἐπεὶ δὴ δηθὰ φίλων ἀπο πῆματα πάσχεις.'

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 'καὶ σὺ, φίλος, μάλα χαῖρε, θεοὶ δέ τοι ὄλβια δοῖεν,
 μηδὲ τί τοι ξίφεός γε ποθῇ μετόπισθε γένοιτο
 τούτου, ὃ δὴ μοι δῶκας, ἀρεσσάμενος ἐπέεσσιν.' 415

Ἥ ρά καὶ ἀμφ' ὥμοισι θέτο ξίφος ἀργυρόηλον.
 δύσετό τ' ἡέλιος, καὶ τῷ κλυτὰ δῶρα παρήεν·
 καὶ τὰ γ' ἐς Ἀλκινόοιο φέρον κήρυκες ἀγανού·
 δεξάμενοι δ' ἄρα παῖδες ἀμύμονος Ἀλκινόοιο
 μητρὶ παρ' αἰδοίῃ ἔθεσαν περικαλλέα δῶρα. 420
 τοῖσιν δ' ἡγεμόνευ' ἱερὸν μένος Ἀλκινόοιο,
 ἐλθόντες δὲ καθίζον ἐν ὑψηλοῖσι θρόνοισι.
 δὴ ρά τότε Ἀρήτην προσέφη μένος Ἀλκινόοιο·

'Δεῦρο, γύναι, φέρε χηλὸν ἀριπρεπέ', ἣ τις ἀρίστη·
 ἐν δ' αὐτῇ θες φᾶρος ἐυπλυνὲς ἠδὲ χιτῶνα. 425
 ἀμφὶ δέ οἱ πυρὶ χαλκὸν ἰήνατε, θέρμετε δ' ὕδωρ,
 ὄφρα λοεσσάμενός τε ἰδὼν τ' εὖ κείμενα πάντα
 δῶρα, τὰ οἱ Φαίηκες ἀμύμονες ἐνθάδ' ἔνεικαν,
 δαιτί τε τέρπηται καὶ ἀοιδῆς ὕμνον ἀκούων.
 καὶ οἱ ἐγὼ τόδ' ἄλεισον ἐμὸν περικαλλὲς ὀπάσσω, 430
 χρύσειον, ὃφρ' ἐμέθεν μεμνημένος ἤματα πάντα
 σπένδῃ ἐνὶ μεγάρῳ Δίί τ' ἄλλοισιν τε θεοῖσιν.'

ὣς ἔφατ', Ἀρήτη δὲ μετὰ δμῳῇσιν ἔειπεν
 ἀμφὶ πυρὶ στήσαι τρίποδα μέγαν ὅττι τάχιστα.
 αἱ δὲ λοετροχόον τρίποδ' ἵστασαν ἐν πυρὶ κηλέφ, 435
 ἐν δ' ἄρ' ὕδωρ ἔχεαν, ὑπὸ δὲ ξύλα δαῖον ἐλούσαι.
 γάστρην μὲν τρίποδος πῦρ ἄμφεπε, θέρμετο δ' ὕδωρ
 τόφρα δ' ἄρ' Ἀρήτη ξείνῳ περικαλλέα χηλὸν
 ἐξέφερεν θαλάμοιο, τίθει δ' ἐνὶ κάλλιμα δῶρα,
 ἐσθῆτα χρυσὸν τε, τὰ οἱ Φαίηκες ἔδωκαν· 440

8. ΟΔΥΣΣΕΙΑΣ Θ.

ἐν δ' αὐτῇ φᾶρος θῆκεν καλόν τε χιτῶνα,
καί μιν φωνήσας' ἔπεα πτερόεντα προσηύδα·

‘Αὐτὸς νῦν ἴδε πῶμα, θεῶς δ' ἐπὶ δεσμὸν ἦλον,
μή τίς τοι καθ' ὁδὸν δηλήσεται, ὑπὸτ' ἂν αὐτε
εὖδῃσθα γλινκὺν ὕπνου ἰὼν ἐν νηὶ μελαίνῃ.’ 445

Αὐτὰρ ἐπεὶ τό γ' ἄκουσε πολύτλας δῖος Ὀδυσσεύς,
αὐτίκ' ἐπήρτυε πῶμα, θεῶς δ' ἐπὶ δεσμὸν ἦλε
ποικίλον, ὅν ποτέ μιν δέδαε φρεσὶ πότνια Κίρκη,

then he bathes, and, after a kind word to Nausicaa, joins
the banqueters.

αὐτόδιον δ' ἄρα μιν ταμίη λούσασθαι ἀνώγει
ἔς ῥ' ἀσάμινθον βάνθ'· ὁ δ' ἄρ' ἀσπασίως ἴδε θυμῷ 450
θερμὰ λοέτρ', ἐπεὶ οὐ τι κομιζόμενός γε θάμιζεν,
ἐπεὶ δὴ λίπε δῶμα Καλυψοῦς ἠνκόμοιο·

τόφρα δέ οἱ κομιδὴ γέ θεῷ ὥς ἔμπεδος ἦεν.
τὸν δ' ἐπεὶ οὖν δμῳαὶ λούσαν καὶ χρίσαν ἐλαίῳ,
ἀμφὶ δέ μιν χλαῖναν καλὴν βάλον ἠδὲ χιτῶνα, 455
ἔκ ῥ' ἀσαμίνθου βὰς ἄνδρας μέτα οἰνοποτῆρας
ἦε· Ναυσικάα δὲ θεῶν ἅπο κάλλος ἔχουσα
στῇ ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο,
θαύμαζεν δ' Ὀδυσῆα ἐν ὀφθαλμοῖσιν ὀρώσα,
καί μιν φωνήσας' ἔπεα πτερόεντα προσηύδα· 460

‘Χαῖρε, ξέν', ἵνα καὶ ποτ' ἐὼν ἐν πατρίδι γαίῃ
μνήσῃ ἐμεῦ, ὅτι μοι πρώτη ζῳάγρι' ὀφέλλεις.’

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
‘Ναυσικάα, θύγατερ μεγαλήτορος Ἀλκινόοιο,
οὕτω νῦν Ζεὺς θείῃ, ἐρίγδουπος πόσις Ἥρης, 465
οἴκαδ' εἴ ἐλθέμεναι καὶ νόστιμον ἡμᾶρ ἰδέσθαι·
τῷ κέν τοι καὶ κεῖθι θεῷ ὥς εὐχετοφύμην
αἰεὶ ἡματα πάντα· σὺ γάρ μ' ἐβιώσας, κούρη.’

Ἡ ῥα καὶ ἐς θρόνον ἴξε παρ' Ἀλκίνοον βασιλῆα.

8. ΟΔΥΣΣΕΙΑΣ Θ.

οἱ δ' ἤδη μοίρας τ' ἔνεμον κερόωντό τε οἶνον. 470
 κῆρυξ δ' ἐγγύθεν ἦλθεν ἄγων ἐρίηρον ἀοιδόν,
 Δημοδόκον λαοῖσι τετιμένον· εἶσε δ' ἄρ' αὐτὸν
 μέσσω δαιτυμόνων, πρὸς κίονα μακρὸν ἐρείσας.
 δὴ τότε κήρυκα προσέφη πολύμητις Ὀδυσσεύς,
 νώτου ἀποπροταμών, ἐπὶ δὲ πλείον ἐλέλειπτο, 475
 ἀργιόδοντος ὕος, θαλερῇ δ' ἦν ἀμφὶς ἀλοιφή·

‘Κῆρυξ, τῇ δὴ, τοῦτο πόρε κρέας, ὄφρα φάγησι,
 Δημοδόκω, καὶ μιν προσπτύξομαι, ἀχνύμενός περ.
 πᾶσι γὰρ ἀνθρώποισιν ἐπιχθονίοισιν ἀοιδοὶ
 τιμῆς ἔμμοροί εἰσι καὶ αἰδοῦς, οὐνεκ' ἄρα σφέας 480
 οἶμας μοῦσ' ἐδίδαξε, φίλησε δὲ φύλον ἀοιδῶν.’

‘Ὡς ἄρ' ἔφη, κῆρυξ δὲ φέρων ἐν χερσὶν ἔθηκεν
 ἦρψ Δημοδόκω· ὁ δ' ἐδέξατο, χαῖρε δὲ θυμῷ.
 οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρου ἔντο, 485
 δὴ τότε Δημοδόκον προσέφη πολύμητις Ὀδυσσεύς.

‘Δημόδοκ', ἔξοχα δὴ σε βροτῶν αἰνίζομ' ἀπάντων·
 ἦ σέ γε μοῦσ' ἐδίδαξε, Διὸς παῖς, ἦ σέ γ' Ἀπόλλων.
 λῖν γὰρ κατὰ κόσμον Ἀχαιῶν οἶτον αἰεῖδεις,
 ὅσσ' ἔρξαν τ' ἐπαθόν τε καὶ ὅσσ' ἐμόγησαν Ἀχαιοί, 490
 ὥς τέ που ἦ αὐτὸς παρεὼν ἦ ἄλλου ἀκούσας.
 ἀλλ' ἄγε δὴ μετάβηθι καὶ ἵππου κόσμον αἶισον
 δουρατέου, τὸν Ἐπειὸς ἐποίησεν σὺν Ἀθῆνῃ,
 οὐ ποτ' ἐς ἀκρόπολιν δόλον ἤγαγε διὸς Ὀδυσσεύς,
 ἀνδρῶν ἐμπλήσας οἷ ῥ' Ἴλιον ἐξαλάπαξαν. 495
 αἶ κεν δὴ μοι ταῦτα κατὰ μοῖραν καταλέξης,
 αὐτίκ' ἐγὼ πᾶσιν μυθήσομαι ἀνθρώποισιν
 ὥς ἄρα τοι πρόφρων θεὸς ὥπασε θέσπιν ἀοιδήν.’

Demodocus sings of the 'wooden horse.'

‘Ὡς φάθ', ὁ δ' ὀρμηθεὶς θεοῦ ἤρχετο, φαῖνε δ' ἀοιδήν,

8. ΟΔΥΣΣΕΙΑΣ Θ.

ξυθεν ἔλων ὥς οἱ μὲν ἐυσσέλμων ἐπὶ νηῶν 500
 βάντες ἀπέπλειον, πῦρ ἐν κλισίῃσι βαλόντες,
 Ἄργεῖοι, τοὶ δ' ἤδη ἀγακλυτὸν ἀμφ' Ὀδυσῆα
 εἶατ' ἐνὶ Τρώων ἀγορῇ κεκαλυμμένοι ἱππῶ·
 αὐτοὶ γάρ μιν Τρώες ἐς ἀκρόπολιν ἐρύσαντο.
 ὥς ὁ μὲν ἐστήκει, τοὶ δ' ἄκριτα πόλλ' ἀγόρευον 505
 ἤμενοι ἀμφ' αὐτόν· τρίχα δέ σφισιν ἦνδανε βουλή,
 ἥε διαπλῆξαι κοῖλον δόρυ νηλεί χαλκῷ,
 ἥ κατὰ πετράων βαλέειν ἐρύσαντας ἐπ' ἄκρης,
 ἥ ἕαν μέγ' ἀγαλμα θεῶν θελκτῆριον εἶναι,
 τῇ περ δὴ καὶ ἔπειτα τελευτήσεσθαι ἔμελλεν· 510
 αἶσα γὰρ ἦν ἀπολέσθαι, ἐπὴν πόλις ἀμφικαλύψῃ
 δουράτεον μέγαν ἱππον, ὅθ' εἶατο πάντες ἄριστοι
 Ἄργείων Τρώεσσι φόνον καὶ κῆρα φέροντες.
 ἥειδεν δ' ὥς ἄστυ διέπραθον υἷες Ἀχαιῶν
 ἱππόθεν ἐκχύμενοι, κοῖλον λόχον ἐκπρολιπόντες. 515
 ἄλλον δ' ἄλλη ἄειδε πόλιν κεραϊζόμεν αἰπὴν,
 αὐτὰρ Ὀδυσσῆα προτὶ δώματα Διηφόβοιο
 βήμεναι, ἥντ' Ἄρηα, σὺν ἀντιθέῳ Μενελάῳ.
 κείθι δὴ αἰνότατον πόλεμον φάτο τολμήσαντα
 νικῆσαι καὶ ἔπειτα διὰ μεγάθυμον Ἀθήνην. 520

**Odysseus weeps at the story, and Alcinous bids the bard
to cease,**

Ταῦτ' ἄρ' αἰοιδὸς ἄειδε περικλυτός· αὐτὰρ Ὀδυσσεὺς
 τήκετο, δάκρυ δ' ἔδευεν ὑπὸ βλεφάροισι παρειάς.
 ὥς δὲ γυνὴ κλαίῃσι φίλον πόσιν ἀμφιπεσοῦσα,
 ὅς τε ἐῆς πρόσθεν πόλιος λαῶν τε πέσῃσιν,
 ἄστεϊ καὶ τεκέεσσιν ἀμύνων νηλεὲς ἦμαρ· 525
 ἥ μὲν τὸν θνήσκοντα καὶ ἀσπαίροντα ἰδοῦσα
 ἀμφ' αὐτῷ χυμένη λίγα κωκύει· οἱ δέ τ' ὅπισθε
 κόπτοντες δούρεσσι μετάφρενον ἥδὲ καὶ ὤμους

8. ΟΔΥΣΣΕΙΑΣ Θ.

εἰρέρον εἰσανάγουσι, πόνον τ' ἐχέμεν καὶ διζύν·
 τῆς δ' ἔλεεινοτάτῳ ἄχεϊ φθινύθουσι παρειαί· 530
 ὥς Ὀδυσσεὺς ἔλεεινὸν ὑπ' ὀφρύσι δάκρυον εἵβεν.
 ἐνθ' ἄλλους μὲν πάντας ἐλάνθανε δάκρυα λείβων,
 Ἀλκίνοος δέ μιν οἶος ἐπεφράσατ' ἠδ' ἐνόησεν.
 ἤμενος ἄγχ' αὐτοῦ, βαρὺ δὲ στενάχοντος ἄκουσεν.
 αἶψα δὲ Φαιήκεσσι φιληρέτμοισι μετηῦδα· 535
 'Κέκλυτε, Φαιήκων ἡγήτορες ἠδὲ μέδοντες,
 Δημόδοκος δ' ἤδη σχεθέτω φόρμιγγα λήγειαν·
 οὐ γάρ πως πάντεσσι χαριζόμενος τάδ' ἀεΐδει.
 ἐξ οὗ δορπέομέν τε καὶ ὥρορε θεῖος ᾠοιδὸς,
 ἐκ τοῦδ' οὐ πω παύσατ' οἰζυροῖο γόοιο 540
 ὁ ξείνος· μάλα πού μιν ἄχος φρένας ἀμφιβέβηκεν.
 ἀλλ' ἄγ' ὁ μὲν σχεθέτω, ἔν' ὁμῶς τερπώμεθα πάντες
 ξεινοδόκοι καὶ ξείνος, ἐπεὶ πολὺ κάλλιον οὕτως·
 εἵνεκα γὰρ ξείνοιο τάδ' αἰδοίοιο τέτυκται,
 πομπὴ καὶ φίλα δῶρα, τά οἱ δίδομεν φιλέοντες. 545
 ἀντὶ κασιγνήτου ξείνός θ' ἱκέτης τε τέτυκται
 ἀνέρι, ὅς τ' ὀλίγον περ ἐπιψαύῃ πραπίδεςσι.
 τῷ νῦν μηδὲ σὺ κεῦθε νοήμασι κερδαλέοισιν
 ὅττι κέ σ' εἴρωμαι· φάσθαι δέ σε κάλλιον ἔστιν.

and questions Odysseus about himself.

εἴπ' ὄνομ' ὅττι σε κεῖθι κάλεον μήτηρ τε πατήρ τε, 550
 ἄλλοι θ' οἱ κατὰ ἄστυ καὶ οἱ περιναϊετάουσιν.
 οὐ μὲν γάρ τις πάμπαν ἀνώνυμός ἐστ' ἀνθρώπων,
 οὐ κακὸς οὐδὲ μὲν ἐσθλὸς, ἐπὴν τὰ πρῶτα γένηται,
 ἀλλ' ἐπὶ πᾶσι τίθενται, ἐπεὶ κε τέκωσι, τοκῆς.
 εἰπέ δέ μοι γαῖάν τε τεῖν δῆμόν τε πόλιν τε, 555
 ὄφρα σε τῇ πέμπωσι τιτυσκόμεναι φρεσὶ νῆες.
 οὐ γὰρ Φαιήκεσσι κυβερνητῆρες ἔασιν,
 οὐδέ τι πηδάλι' ἐστὶ, τά τ' ἄλλαι νῆες ἔχουσιν·

8. ΟΔΥΣΣΕΙΑΣ Θ.

ἀλλ' αὐταὶ ἴσασι νοήματα καὶ φρένας ἀνδρῶν,
 καὶ πάντων ἴσασι πόλιας καὶ πίονας ἀγροὺς 560
 ἀνθρώπων, καὶ λαῖτμα τάχισθ' ἄλως ἐκπερώωσιν
 ἡέρι καὶ νεφέλῃ κεκαλυμμέναι· οὐδέ ποτέ σφιν
 οὔτε τι πημανθῆναι ἔπι δέος οὔτ' ἀπολέσθαι.
 ἀλλὰ τόδ' ὥς ποτε πατρὸς ἐγὼν εἰπόντος ἄκουσα
 Ναυσιθόου, ὃς ἔφασκε Ποσειδάων' ἀγάσασθαι 565
 ἡμῖν, οὐνεκα πομποὶ ἀπήμονές εἰμεν ἀπάντων.
 φῆ ποτὲ Φαιήκων ἀνδρῶν εὐεργέα νῆα
 ἐκ πομπῆς ἀνιούσαν ἐν ἡεροειδέϊ πόντῳ
 ῥαϊσέμεναι, μέγα δ' ἡμῖν ὄρος πόλει ἀμφικαλύψειν,
 ὥς ἀγόρευ' ὁ γέρων· τὰ δέ κεν θεὸς ἦ τελέσειεν, 570
 ἢ κ' ἀτέλεστ' εἶη, ὥς οἱ φίλον ἔπλετο θυμῷ.
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατὰλεξον,
 ὅππῃ ἀπεπλάγχθης τε καὶ ἄς τινας ἴκεο χώρας
 ἀνθρώπων, αὐτοὺς τε πόλιάς τ' εὖ ναιετοώσας,
 ἡμὲν ὅσοι χαλεποὶ τε καὶ ἄγριοι οὐδὲ δίκαιοι, 575
 οἳ τε φιλόξεينوι, καὶ σφιν νόος ἐστὶ θεουδής.
 εἰπὲ δ' ὃ τι κλαίεις καὶ ὀδύρεαι ἐνδοθι θυμῷ
 Ἀργείων Δαναῶν ἢδ' Ἰλίου οἶτον ἀκούων.
 τὸν δὲ θεοὶ μὲν τεύξαν, ἐπεκλώσαντο δ' ὄλεθρον
 ἀνθρώποις, ἵνα ᾗσι καὶ ἐσσομένοισιν ἀοιδῇ. 580
 ἦ τίς τοι καὶ πηρὸς ἀπέφθιτο Ἰλιόθι πρὸ
 ἐσθλὸς ἐὼν, γαμβρὸς ἦ πενθερὸς, οἳ τε μάλιστα
 κῆδιστοι τελέθουσι μεθ' αἱμά τε καὶ γένος αὐτῶν;
 ἦ τίς που καὶ ἑταῖρος ἀνὴρ κεχαρισμένα εἰδὼς,
 ἐσθλός; ἐπεὶ οὐ μὲν τι κασιγνήτοιο χερσίων 585
 γίγνεται ὃς κεν ἑταῖρος ἐὼν πεπνυμένα εἰδῇ.

ΟΔΥΣΣΕΙΑΣ Ι.

Ἀλκίνου ἀπόλογοι. Κυκλώπεια.

Odysseus reveals his name and home.

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·

ἴ' Ἀλκίνοε κρείον, πάντων ἀριδείκετε λαῶν,
ἦ τοι μὲν τόδε καλὸν ἀκουέμεν ἐστὶν ἀοιδοῦ
τοιοῦδ' οἷος ὃδ' ἐστὶ, θεοῖς ἐναλίγκιος αὐδῆν.

οὐ γὰρ ἐγὼ γέ τί φημι τέλος χαριέστερον εἶναι

5

ἢ ὅτ' ἐυφροσύνη μὲν ἔχη κατὰ δῆμον ἅπαντα,
δαιτυμόνες δ' ἀνὰ δώματ' ἀκουάζωνται ἀοιδοῦ

ἡμενοὶ ἐξείης, παρὰ δὲ πλήθωσι τράπεζαι

σίτου καὶ κρειῶν, μέθυ δ' ἐκ κρητῆρος ἀφύσσων

οἰνοχόος φορέῃσι καὶ ἐγχείῃ δεπάεσσι·

10

τοῦτό τί μοι κάλλιστον ἐνὶ φρεσὶν εἶδεται εἶναι.

σοὶ δ' ἐμὰ κήδεα θυμὸς ἐπετράπετο στονόεντα

εἴρεσθ', ὅφρ' ἔτι μᾶλλον ὀδυρόμενος στεναχίζω·

τί πρῶτόν τοι ἔπειτα, τί δ' ὑστάτιον καταλέξω;

κήδε' ἐπεὶ μοὶ πολλὰ δόσαν θεοὶ οὐρανίωνες.

15

νῦν δ' ὄνομα πρῶτον μυθήσομαι, ὅφρα καὶ ὑμεῖς

εἴδετ', ἐγὼ δ' ἂν ἔπειτα φυγὼν ὑπο νηλεὲς ἡμαρ

ὑμῶν ξείνος ἔω καὶ ἀπόπροθι δώματα ναίων.

εἴμ' Ὀδυσσεὺς Λαερτιάδης, ὃς πᾶσι δόλοισιν

ἀνθρώποισι μέλω, καὶ μεν κλέος οὐρανὸν ἵκει.

20

ναιετάω δ' Ἰθάκην εὐδείελον· ἐν δ' ὄρος αὐτῇ,

Νήριτον εἰνοσίφυλλον ἀριπρεπές· ἀμφὶ δὲ νῆσοι

9. ΟΔΥΣΣΕΙΑΣ Ι.

πολλαὶ ναιετάουσι μάλα σχεδὸν ἀλλήλησι,
 Δουλίχιόν τε Σάμη τε καὶ ὑλήεσσα Ζάκυνθος.
 αὐτὴ δὲ χθαμαλὴ πανυπερτάτῃ εἶν ἄλλι κεῖται 25
 πρὸς ζόφον, αἱ δέ τ' ἀνευθε πρὸς ἥῳ τ' ἥελιόν τε,
 τρηχεῖ', ἀλλ' ἀγαθὴ κουροτρόφος· οὐ τοι ἐγὼ γε
 ἥς γαίης δύναμαι γλυκερώτερον ἄλλο ἰδέσθαι.
 ἦ μὲν μ' αὐτόθ' ἔρυκε Καλυψώ, δῖα θεάων,
 [ἐν σπέσσι γλαφυροῖσι, λιλαιομένη πόσιν εἶναι] 30
 ὥς δ' αὐτως Κίρκη κατερήτυεν ἐν μεγάροισιν
 Αἰαίῃ δολόεσσα, λιλαιομένη πόσιν εἶναι.
 ἀλλ' ἐμὸν οὐ ποτε θυμὸν ἐνὶ στήθεσσιν ἔπειθον.
 ὥς οὐδὲν γλύκιον ἥς πατρίδος οὐδὲ τοκῆων
 γίγνεται, εἴ περ καὶ τις ἀπόπροθι πῖονα οἶκον 35
 γαίῃ ἐν ἀλλοδαπῇ ναίει ἀπάνευθε τοκῆων.
 εἰ δ' ἄγε τοι καὶ νόστον ἐμὸν πολυκῆδ' ἐνίσπω,
 ὃν μοι Ζεὺς ἐφέηκεν ἀπὸ Τροίηςθεν ἰόντι.

Story of the departure from Ilium: sack of Ismarus,
 and revenge of the Cicones.

Ἴλιόθεν με φέρων ἄνεμος Κικόνεσσι πέλασσευ,
 Ἴσμάρῳ· ἐνθα δ' ἐγὼ πόλιν ἔπραθον, ὤλεσα δ' αὐτούς· 40
 ἐκ πόλιος δ' ἀλόχους καὶ κτήματα πολλὰ λαβόντες
 δασσάμεθ', ὥς μή τίς μοι ἀτεμβόμενος κίοι ἴσῃς.
 ἐνθ' ἣ τοι μὲν ἐγὼ διερῶ ποδὶ φευγέμεν ἡμέας
 ἠνώγεα, τοὶ δὲ μέγα νήπιοι οὐκ ἐπίθοντο.
 ἐνθα δὲ πολλὸν μὲν μέθυ πίνετο, πολλὰ δὲ μῆλα 45
 ἔσφαζον παρὰ θῖνα καὶ εἰλίποδας ἔλικας βοῦς.
 τόφρα δ' ἄρ' οἰχόμενοι Κίκονες Κικόνεσσι γεγώνευν,
 οἳ σφιν γείτονες ἦσαν ἅμα πλέονες καὶ ἀρείους
 ἥπειρον ναίοντες, ἐπιστάμενοι μὲν ἀφ' ἱππων
 ἀνδράσι μάρνασθαι καὶ ὅθι χρῆ πεζὸν ἐόντα. 50
 ἦλθον ἔπειθ' ὅσα φύλλα καὶ ἄνθεα γίγνεται ὥρη,

9. ΟΔΥΣΣΕΙΑΣ Ι.

ἡέριοι· τότε δὴ ῥα κακὴ Διὸς αἴσα παρέστη
 ἡμῶν αἰνομόροισιν, ἔν' ἄλγεα πολλὰ πάθοιμεν.
 στησάμενοι δ' ἐμάχοντο μάχην παρὰ νηυσὶ θοῇσι,
 βάλλον δ' ἀλλήλους χαλκήρεσιν ἐγχείρῃσιν. 55
 ὄφρα μὲν ἤως ἦν καὶ ἀέξετο ἱερὸν ἦμαρ,
 τόφρα δ' ἀλεξόμενοι μένομεν πλεονάς περ ἐόντας·
 ἦμος δ' ἡέλιος μετενίσσεται βουλυτόνδε,
 καὶ τότε δὴ Κίκονες κλῖναν δαμάσαντες Ἀχαιοὺς.
 ἐξ δ' ἀφ' ἐκάστης νηὸς ἐυκνήμιδες ἑταῖροι 60
 ὤλουθ'· οἱ δ' ἄλλοι φύγομεν θάνατόν τε μόρον τε.

The North wind drives them on the coast of the
 Lotophagi.

Ἐνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ,
 ἄσμενοι ἐκ θανάτοιο, φίλους δλέσαντες ἑταίρους.
 οὐδ' ἄρα μοι προτέρω νῆες κίον ἀμφιέλισσαι,
 πρὶν τινα τῶν δειλῶν ἐτάρων τρὶς ἑκαστον αὔσαι, 65
 οἳ θάνον ἐν πεδίῳ Κικόνων ὑπο δηωθέντες.
 νηυσὶ δ' ἐπῶρσ' ἄνεμον Βορέην νεφεληγερέτα Ζεὺς
 λαίλαπι θεσπεσίῃ, σὺν δὲ νεφέεσσι κάλυψε
 γαῖαν ὁμοῦ καὶ πόντον· ὁρώρει δ' οὐρανόθεν νύξ.
 αἱ μὲν ἔπειτ' ἐφέροντ' ἐπικάρσαι, ἱστία δέ σφιν 70
 τριχθὰ τε καὶ τετραχθὰ διέσχισεν ἰς ἀνέμοιο.
 καὶ τὰ μὲν ἐς νῆας κάθεμεν, δέισαντες ὀλεθρον,
 αὐτὰς δ' ἐσσυμένως προερύσσαμεν ἠπειρόνδε.
 ἔνθα δὴ νύκτας δύο τ' ἡμέατα συνεχὲς αἰεὶ
 κείμεθ', ὁμοῦ καμάτῳ τε καὶ ἄλγεσι θυμὸν ἔδοντες. 75
 ἀλλ' ὅτε δὴ τρίτον ἦμαρ ἐνπλόκαμος τέλεσ' ἤως,
 ἱστοὺς στησάμενοι ἀνά θ' ἱστία λεύκ' ἐρύσαντες
 ἦμεθα· τὰς δ' ἄνεμός τε κυβερνήταί τ' ἴθουνον.
 καὶ νῦ κεν ἀσκηθῆς ἰκόμην ἐς πατρίδα γαῖαν,
 ἀλλὰ με κῦμα ῥόος τε περιγνάμπτοντα Μάλειαν 80

9. ΟΔΥΣΣΕΙΑΣ Ι.

καὶ Βορέης ἀπέωσέ, παρέπλαγξεν δὲ Κυθήρων.

Ἔνθεν δ' ἐννήμαρ φερόμην ὁλοοῖς ἀνέμοισι
 πόντον ἐπ' ἰχθυόεντ'· αὐτὰρ δεκάτῃ ἐπέβημεν
 γαίης Λωτοφάγων, οἳ τ' ἄνθινον εἶδαρ ἔδουσιν.
 ἔνθα δ' ἐπ' ἡπείρου βήμεν καὶ ἀφυσσάμεθ' ὕδωρ, 85
 αἶψα δὲ δεῖπνον ἔλοντο θοῆς παρὰ νηυσὶν ἑταῖροι.
 αὐτὰρ ἐπεὶ σίτοιό τ' ἐπασσάμεθ' ἡδὲ ποτῆτος,
 δὴ τότε' ἐγὼν ἐτάρους προτεῖν πεύθεσθαι ἰόντας
 οἳ τινες ἄνδρες εἶεν ἐπὶ χθονὶ σῖτον ἔδοντες,
 ἄνδρε δύω κρίνας, τρίτατον κήρυχ' ἅμ' ὀπάσσας. 90
 οἱ δ' αἶψ' οἰχόμενοι μίγεν ἀνδράσι Λωτοφάγοισιν·
 οὐδ' ἄρα Λωτοφάγοι μῆδονθ' ἐτάροισιν ὀλεθρον
 ἡμετέροισ, ἀλλὰ σφι δόσαν λωτοῖο πάσασθαι.
 τῶν δ' ὅς τις λωτοῖο φάγοι μελιηδέα καρπὸν,
 οὐκέτ' ἀπαγγεῖλαι πάλιν ἤθελεν οὐδὲ νέεσθαι, 95
 ἀλλ' αὐτοῦ βούλονται μετ' ἀνδράσι Λωτοφάγοισι
 λωτὸν ἔρεπτόμενοι μενέμεν νόστου τε λαθέσθαι.
 τοὺς μὲν ἐγὼν ἐπὶ νῆας ἄγον κλαίοντας ἀνάγκη,
 νηυσὶ δ' ἐνὶ γλαφυρῇσιν ὑπὸ ζυγὰ δῆσα ἐρύσσας.
 αὐτὰρ τοὺς ἄλλους κελόμην ἐρήϊρας ἐταίρους 100
 σπερχομένους νηῶν ἐπιβαινέμεν ὠκειάων,
 μὴ πῶς τις λωτοῖο φαγὼν νόστοιο λάθῃται.
 οἱ δ' αἶψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον,
 ἐξῆς δ' ἐζόμενοι πολίην ἄλα τύπτον ἐρετμοῖς.

**They land on the uninhabited isle off the coast of
 the Cyclopes.**

Ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ. 105
 Κυκλώπων δ' ἐς γαῖαν ὑπερφιάλων ἀθεμίστων,
 ἰκόμεθ', οἳ ῥα θεοῖσι πεποιθότες ἀθανάτοισιν
 οὔτε φντεύουσιν χερσὶν φυτὸν οὔτ' ἀρώσιν,
 ἀλλὰ τὰ γ' ἄσπαρτα καὶ ἀνήροτα πάντα φύονται,

9. ΟΔΥΣΣΕΙΑΣ Ι.

πυροὶ καὶ κριθαὶ ἦδ' ἄμπελοι, αἳ τε φέρουσιν 110
 οἶνον ἔριστάφυλον, καὶ σφιν Διὸς ὄμβρος ἀέξει.
 τοῖσιν δ' οὔτ' ἀγοραὶ βουληφόροι οὔτε θέμιστες,
 ἀλλ' οἳ γ' ὑψηλῶν ὁρέων ναίουσι κάρηνα
 ἐν σπέσσι γλαφυροῖσι, θεμιστεύει δὲ ἕκαστος
 παίδων ἦδ' ἀλόχων, οὐδ' ἀλλήλων ἀλέγουσι. 115

Νῆσος ἔπειτα λάχεια παρὲκ λιμένος τετάνυσται
 γαίης Κυκλώπων οὔτε σχεδὸν οὔτ' ἀποτηλοῦ,
 ὕλησσο· ἐν δ' αἶγες ἀπειρέσiai γεγάασιν
 ἄγριαι· οὐ μὲν γὰρ πάτος ἀνθρώπων ἀπερύκει,
 οὐδέ μιν εἰσοιχνεῦσι κυνηγέται, οἳ τε καθ' ὕλην 120
 ἄλγεα πάσχουσιν κορυφὰς ὁρέων ἐφέποντες.
 οὔτ' ἄρα ποίμνησιν καταΐσχεται οὔτ' ἀρότοισιν,
 ἀλλ' ἣ γ' ἄσπαρτος καὶ ἀνήροτος ἤματα πάντα
 ἀνδρῶν χηρεύει, βόσκει δέ τε μηκάδας αἶγας.
 οὐ γὰρ Κυκλώπεσσι νέες πάρα μιλτοπάρηοι, 125
 οὐδ' ἄνδρες νηῶν ἐνι τέκτονες, οἳ κε κάμοιεν
 νῆας ἐυσσέλμους, αἳ κεν τελόειεν ἕκαστα
 ἄστε' ἐπ' ἀνθρώπων ἱκνεύμεναι, οἷά τε πολλὰ
 ἄνδρες ἐπ' ἀλλήλους νηυσὶν περόωσι θάλασσαν·
 οἳ κέ σφιν καὶ νῆσον ἐκτιμένην ἐκάμοοντο. 130
 οὐ μὲν γάρ τι κακὴ γε, φέροι δέ κεν ὥριμα πάντα·
 ἐν μὲν γὰρ λειμῶνες ἀλὸς πολιοῖο παρ' ὄχθας
 ὑδρηλοὶ μαλακοί· μάλα κ' ἄφθιτοι ἄμπελοι εἶεν.
 ἐν δ' ἄροσις λείη· μάλα κεν βαθὺν λήιον αἰεὶ
 εἰς ὥρας ἀμῶεν, ἐπεὶ μάλα πῖαρ ὑπ' οὐδας. 135
 ἐν δὲ λιμὴν εὐορμος, ἔν' οὐ χρεῶν πείσματός ἐστιν,
 οὔτ' εὐνὰς βαλέειν οὔτε πρυμνήσι' ἀνάψαι,
 ἀλλ' ἐπικέλσαντας μεῖναι χρόνον εἰς ὃ κε ναυτέων
 θυμὸς ἐποτρύνῃ καὶ ἐπιπνεύσωσιν αἴηται.
 αὐτὰρ ἐπὶ κρατὸς λιμένος ῥέει ἀγλαὸν ὕδωρ, 140
 κρήνῃ ὑπὸ σπείους· περὶ δ' αἴγειροι πεφύασιν·

9. ΟΔΥΣΣΕΙΑΣ Ι.

ἔνθα κατεπλέομεν, καὶ τις θεὸς ἡγεμόνευε
 νύκτα δι' ὄρφναίην, οὐδὲ προὔφαινετ' ἰδέσθαι·
 ἀήρ γὰρ παρὰ νηυσὶ βαθεῖ ἦν, οὐδὲ σελήνη
 οὐρανόθεν προὔφαινε, κατείχετο δὲ νεφέεσσιν. 145
 ἔνθ' οὐ τις τὴν νῆσον ἐσέδρακεν ὀφθαλμοῖσιν·
 οὐδ' οὖν κύματα μακρὰ κυλινδόμενα προτὶ χέρσον
 εἰσίδομεν, πρὶν νῆας ἐυσσέλμους ἐπικέλσαι.
 κελσάσῃσι δὲ νηυσὶ καθείλομεν ἱστία πάντα,
 ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης· 150
 ἔνθα δ' ἀποβρίξαντες ἐμείναμεν Ἡῶ δι' αἶαν.

Odysseus with twelve comrades sets out for the cave
 where the Cyclops lived.

Ἥμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἡῶς,
 νῆσον θαυμάζοντες ἐδινεόμεσθα κατ' αὐτήν.
 ὤρσαν δὲ νύμφαι, κοῦραι Διὸς αἰγιόχοιο,
 αἶγας ὀρεσκόους, ἵνα δειπνήσειαν ἐταῖροι. 155
 αὐτίκα καμπύλα τόξα καὶ αἰγανέας δολιχαύλους
 εἰλόμεθ' ἐκ νηῶν, διὰ δὲ τρίχα κοσμηθέντες
 βάλλομεν· αἶψα δ' ἔδωκε θεὸς μενοεικέα θήρην.
 νῆες μὲν μοι ἔποντο δυνώδεκα, ἐς δὲ ἐκάστην
 ἐννέα λάγχανον αἶγες· ἐμοὶ δὲ δέκ' ἔξελον οἴῳ. 160
 ὥς τότε μὲν πρόπαν ἦμαρ ἐς ἥελιον καταδύντα
 ἦμεθα δαιτυμενοὶ κρέα τ' ἄσπετα καὶ μέθυ ἡδύ.
 οὐ γάρ πω νηῶν ἐξέφθιτο οἶνος ἐρυθρός,
 ἀλλ' ἐνέην· πολλὸν γὰρ ἐν ἀμφιφορεῦσιν ἕκαστοι
 ἠφύσαμεν Κικόνων ἱερὸν πτολίεθρον ἐλόντες. 165
 Κυκλώπων δ' ἐς γαῖαν ἐλεύσσομεν ἐγγὺς ἐόντων,
 καπνόν τ' αὐτῶν τε φθογγὴν ὀίωμ τε καὶ αἰγῶν.
 ἦμος δ' ἥελιος κατέδυ καὶ ἐπὶ κνέφας ἦλθε,
 δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.
 ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἡῶς, 170

9. ΟΔΥΣΣΕΙΑΣ Ι.

καὶ τότε ἔγων ἀγορὴν θέμενος μετὰ πᾶσιν ἔειπον·

“ Ἄλλοι μὲν νῦν μίμνεντ’, ἐμοὶ ἐρήρηες ἐταῖροι·
αὐτὰρ ἐγὼ σὺν νηὶ τ’ ἐμῇ καὶ ἐμοῖς ἐτάροισιν
ἐλθὼν τῶνδ’ ἀνδρῶν πειρήσομαι, οἳ τινὲς εἰσιν,
ἢ ῥ’ οἳ γ’ ὑβρίζονται τε καὶ ἄγριοι οὐδὲ δίκαιοι, 175
ἢ φιλόξεينوι, καὶ σφιν νόος ἔστι θεουδής.”

ὣς εἰπὼν ἀνὰ νηὸς ἔβην, ἐκέλευσα δ’ ἐταῖρους
αὐτοὺς τ’ ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.
οἱ δ’ αἰψ’ εἰσβαίνουν καὶ ἐπὶ κληῖσι καθίζον,
ἐξῆς δ’ ἐξόμενοι πολιὴν ἄλα τύπτουν ἑρετμοῖς. 180
ἀλλ’ ὅτε δὴ τὸν χῶρον ἀφικόμεθ’ ἐγγὺς ἑόντα,
ἔνθα δ’ ἐπ’ ἐσχατιῇ σπέος εἶδομεν, ἄγχι θαλάσσης,
ὑψηλὸν, δάφνησι κατηρεφές· ἔνθα δὲ πολλὰ
μῆλ’, οἷές τε καὶ αἶγες λαύεσκον· περὶ δ’ αὐλῇ
ὑψηλὴ δέδμητο κατωρυχέεσσι λίθοισι 185
μακρῆσίν τε πίτυσσιν ἰδὲ δρυσὶν ὑψικόμοισιν.
ἔνθα δ’ ἀνὴρ ἐνίαυε πελώριος, ὅς ῥά τε μῆλα
οἷος ποιμαίνεσκεν ἀπόπροθεν· οὐδὲ μετ’ ἄλλους
πωλεῖτ’, ἀλλ’ ἀπάνευθεν ἑὼν ἀθεμίστια ᾗδῃ.
καὶ γὰρ θαῦμα ἑτέτυκτο πελώριον, οὐδὲ ἔφκει 190
ἀνδρὶ γε σιτοφάγῳ, ἀλλὰ ῥίῳ ὑλήεντι
ὑψηλῶν ὀρέων, ὃ τε φαίνεται οἶον ἀπ’ ἄλλων.

Δὴ τότε τοὺς ἄλλους κελόμην ἐρήρηας ἐταῖρους
αὐτοῦ παρ νηὶ τε μένειν καὶ νῆα ἔρυσθαι·
αὐτὰρ ἐγὼ κρίνας ἐτάρων δυοκαίδεκ’ ἀρίστους 195
βῆν· ἀτὰρ αἶγεον ἄσκον ἔχον μέλανος οἶνοιο,
ἡδέος, ὃν μοι ἔδωκε Μάρων, Εὐάνθεος υἱός,
ἱρεὺς Ἀπόλλωνος, ὃς Ἰσμαρον ἀμφιβεβήκει,
οὐνεκά μιν σὺν παιδὶ περισχόμεθ’ ἡδὲ γυναικὶ
ἄζόμενοι· ᾗκει γὰρ ἐν ἄλσεϊ δεινδρήεντι 200
Φοῖβον Ἀπόλλωνος. ὁ δέ μοι πόρεν ἀγλαὰ δῶρα·
χρυσοῦ μὲν μοι δῶκ’ εὐεργέος ἐπὶ τὰ τάλαντα,

9. ΟΔΥΣΣΕΙΑΣ Ι.

δῶκε δέ μοι κρητῆρα πανάργυρον, αὐτὰρ ἔπειτα
 οἶνον ἐν ἀμφιφορεῦσι δυνάδεκα πᾶσιν ἀφύσσας
 ἡδὺν ἀκηράσιον, θεῖον ποτόν· οὐδέ τις αὐτὸν 205
 ἠεῖδῃ δμῶων οὐδ' ἀμφιπόλων ἐνὶ οἴκῳ,
 ἀλλ' αὐτὸς ἄλοχός τε φίλη ταμὶν τε μί' οἷη.
 τὸν δ' ὅτε πίνοιεν μελιηδέα οἶνον ἐρυθρὸν,
 ἐν δέπας ἐμπλήσας ὕδατος ἀνὰ εἴκοσι μέτρα
 χεῦ', ὁδμῇ δ' ἡδεῖα ἀπὸ κρητῆρος ὁδῶδει, 210
 θεσπεσίη· τότε ἂν οὗ τοι ἀποσχέσθαι φίλον ἦεν.
 τοῦ φέρον ἐμπλήσας ἀσκὸν μέγαν, ἐν δὲ καὶ ἦια
 κωρύκῃ· αὐτίκα γάρ μοι οἶσατο θυμὸς ἀγῆνωρ
 ἄνδρ' ἐπελεύσεσθαι μεγάλην ἐπιειμένον ἀλκὴν,
 ἄγριον, οὔτε δίκας εὔ εἰδότα οὔτε θέμιστας. 215

They enter the cave and await his return.

Καρπαλίμως δ' εἰς ἄντρον ἀφικόμεθ', οὐδέ μιν ἔνδον
 εὔρομεν, ἀλλ' ἐνόμνευε νομὸν κάτα πίονα μῆλα.
 ἐλθόντες δ' εἰς ἄντρον ἐθηέμεσθα ἕκαστα·
 ταρσοὶ μὲν τυρῶν βρίθον, στείνοντο δὲ σηκοὶ
 ἀρνῶν ἡδ' ἐρίφων· διακεκριμέναι δὲ ἕκασται 220
 ἔρχατο, χωρὶς μὲν πρόγονοι, χωρὶς δὲ μέτασσαι,
 χωρὶς δ' αὖθ' ἔρσαι· ναῖον δ' ὀρῶ ἄγγεα πάντα,
 γαυλοὶ τε σκαφίδες τε, τετυγμένα, τοῖς ἐνάμελγεν.
 ἐνθ' ἐμὲ μὲν πρῶτισθ' ἔταροι λίσσοντ' ἐπέεσσι
 τυρῶν αἰνυμένους ἰέναι πάλιν, αὐτὰρ ἔπειτα 225
 καρπαλίμως ἐπὶ νῆα θοὴν ἐρίφους τε καὶ ἄρνας
 σηκῶν ἐξελάσαντας ἐπιπλεῖν ἁλμυρὸν ὕδωρ·
 ἀλλ' ἐγὼ οὐ πιθόμην, ἦ τ' ἂν πολὺ κέρδιον ἦεν,
 ὄφρ' αὐτόν τε ἴδοιμι, καὶ εἴ μοι ξείνια δοίη.
 οὐδ' ἄρ' ἔμελλ' ἐτάροισι φανεῖς ἐρατεινὸς ἔσεσθαι. 230
 Ἐνθα δὲ πῦρ κήαντες ἐθύσαμεν ἡδὲ καὶ αὐτοὶ
 τυρῶν αἰνύμενοι φάγομεν, μένομέν τέ μιν ἔνδον

9. ΟΔΥΣΣΕΙΑΣ I.

ἡμευοι, εἶος ἐπῆλθε νέμων· φέρε δ' ὄβριμον ἄχθος
 ὕλης ἀζαλέης, ἵνα οἱ ποτιδόρπιον εἷη.
 ἔντοσθεν δ' ἄντροιο βαλὼν ὀρυμαγδὸν ἔθηκεν· 235
 ἡμεῖς δὲ δέισαντες ἀπесσύμεθ' ἐς μυχὸν ἄντρου.
 αὐτὰρ ὃ γ' εἰς εὐρὺν σπέος ἤλασε πύονα μῆλα,
 πάντα μάλ' ὅσσ' ἡμελγε, τὰ δ' ἄρσενα λείπε θύρηφιν,
 ἀρνειοὺς τε τράγους τε, βαθείης ἔκτοθεν αὐλῆς.
 αὐτὰρ ἔπειτ' ἐπέθηκε θυρεὸν μέγαν ὑψόσ' αἰείρας, 240
 ὄβριμον· οὐκ ἂν τὸν γε δύω καὶ εἴκοσ' ἄμαξαι
 ἐσθλαὶ τετράκυκλοι ἀπ' οὐδεος ὀχλίσσειαν·
 τόσσην ἡλίβατον πέτρην ἐπέθηκε θύρησιν.
 ἐζόμενος δ' ἡμελγεν οἷς καὶ μηκάδας αἶγας,
 πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἦκεν ἐκάστη. 245
 αὐτίκα δ' ἡμισυ μὲν θρέψας λευκοῖο γάλακτος
 πλεκτοῖς ἐν ταλάροισιν ἀμηςάμενος κατέθηκεν,
 ἡμισυ δ' αὐτ' ἔστησεν ἐν ἄγγεσιν, ὄφρα οἱ εἷη
 πίνειν αἰνυμένω καὶ οἱ ποτιδόρπιον εἷη.
 αὐτὰρ ἐπεὶ δὴ σπεῦσε πονησάμενος τὰ ἃ ἔργα, 250
 καὶ τότε πῦρ ἀνέκαιε καὶ εἰσίδεν, εἶρετο δ' ἡμέας·

Cyclops puts questions which Odysseus parries.

'ὦ ξεῖνοι, τίνες ἐστέ; πόθεν πλεῖθ' ὑγρὰ κέλευθα;
 ἦ τι κατὰ πρῆξιν ἦ μαψιδίως ἀλάλησθε
 οἶά τε ληιστῆρες ὑπεῖρ ἄλα, τοί τ' ἀλόνονται
 ψυχὰς παρθέμενοι, κακὸν ἀλλοδαποῖσι φέροντες;' 255
 'Ὡς ἔφαθ', ἡμῖν δ' αὖτε κατεκλάσθη φίλον ἦτορ
 δεισάντων φθόγγον τε βαρὺν αὐτόν τε πέλωρον.
 ἀλλὰ καὶ ὥς μιν ἔπεσσω ἀμειβόμενος προσέειπον·
 'Ἡμεῖς τοι Τροίηθεν ἀποπλαγχθέντες Ἀχαιοὶ
 παντοίοις ἀνέμοισιν ὑπὲρ μέγα λαῖτμα θαλάσσης, 260
 οἴκαδε ἰέμενοι, ἄλλην ὁδὸν, ἄλλα κέλευθα
 ἦλθομεν· οὕτω που Ζεὺς ἤθελε μητίσασθαι.
 λαοὶ δ' Ἀτρεΐδew Ἀγαμέμνονος εὐχόμεθ' εἶναι,

9. ΟΔΥΣΣΕΙΑΣ Ι.

τοῦ δὴ νῦν γε μέγιστον ὑπουράνιον κλέος ἐστί·
 τόσσην γὰρ διέπερσε πόλιν καὶ ἀπώλεσε λαοὺς 165
 πολλοὺς· ἡμεῖς δ' αὖτε κιχανόμενοι τὰ σὰ γούνα
 ἰκόμεθ', εἴ τι πόροις ξεινήιον ἦ καὶ ἄλλως
 δοίης δωτίνην, ἣ τε ξείνων θέμις ἐστίν.
 ἀλλ' αἰδεῖο, φέριστε, θεοὺς· ἰκέται δέ τοί εἰμεν.
 Ζεὺς δ' ἐπιτιμῆτωρ ἰκετᾶων τε ξείνων τε, 270
 ξείνιος, ὃς ξείνοισιν ἅμ' αἰδοίοισιν ὀπηδεῖ.
 ὥς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμείβετο νηλεὲς θυμῷ
 'νήπιός εἰς, ὦ ξεῖν', ἣ τηλόθεν εἰλήλουθας,
 ὅς με θεοὺς κέλεαι ἦ δειδόμεν ἦ ἀλέασθαι·
 οὐ γὰρ Κύκλωπες Διὸς αἰγιόχου ἀλέγουσιν 275
 οὐδὲ θεῶν μακάρων, ἐπεὶ ἦ πολὺν φέρτεροί εἰμεν.
 οὐδ' ἂν ἐγὼ Διὸς ἔχθος ἀλευάμενος πεφιδόμην
 οὔτε σέυ οὔθ' ἐτάρων, εἰ μὴ θυμός με κελεύει.
 ἀλλὰ μοι εἴφ' ὕπῃ ἔσχες ἰὼν εὐεργέα νῆα,
 ἣ που ἐπ' ἐσχατιῇς ἦ καὶ σχεδὸν, ὄφρα δαείω.' 280
 ὥς φάτο πειράζων, ἐμὲ δ' οὐ λάθεν εἰδότα πολλὰ,
 ἀλλὰ μιν ἄψορβρον προσέφην δολίοις ἐπέεσσι·
 'Νέα μὲν μοι κατέαξε Ποσειδάων ἐνοσίχθων,
 πρὸς πέτρῃσι βαλὼν ὑμῆς ἐπὶ πείρασι γαίης,
 ἄκρῃ προσπελάσας· ἄνεμος δ' ἐκ πόντου ἔνεικεν' 285
 αὐτὰρ ἐγὼ σὺν τοῖσδε ὑπέκφυγον αἰπὺν ὄλεθρον.'

Cyclops devours six of the men, two at a time.
 Odysseus plots revenge.

ὥς ἐφάμην, ὁ δέ μ' οὐδὲν ἀμείβετο νηλεὲς θυμῷ,
 ἀλλ' ὃ γ' ἀναίξας ἐτάροις ἐπὶ χεῖρας ἱάλλε,
 σὺν δὲ δῶμα μάρψας ὥς τε σκύλακας ποτὶ γαίῃ
 κόπτ'. ἐκ δ' ἐγκέφαλος χαμάδις ῥέε, δεῦε δὲ γαῖαν. 290
 τοὺς δὲ διὰ μελεῖστί ταμῶν ὠπλίσσατο δόρπον·
 ἦσθιε δ' ὥς τε λέων ὀρεσίτροφος, οὐδ' ἀπέλειπεν,

9. ΟΔΥΣΣΕΙΑΣ Ι.

ἔγκατά τε σάρκας τε καὶ ὀστέα μνελόεντα.
 ἡμεῖς δὲ κλαίοντες ἀνεσχέθομεν Διὶ χεῖρας,
 ὅσχετλια ἔργ' ὀρώωντες· ἀμηχανίη δ' ἔχε θυμόν. 295
 αὐτὰρ ἐπεὶ Κύκλωψ μεγάλην ἐμπλήσατο νηδὺν
 ἀνδρῶμα κρέ' ἔδων καὶ ἐπ' ἄκρητον γάλα πίνων,
 κεῖτ' ἔντοσθ' ἄντροιο τανυσσάμενος διὰ μήλων.
 τὸν μὲν ἐγὼ βούλευσα κατὰ μεγαλήτορα θυμὸν
 ἄσπον ἰὼν, ξίφος ὀξὺ ἐρυσσάμενος παρὰ μηροῦ, 300
 οὐτάμεναι πρὸς στήθος, ὅθι φρένες ἦπαρ ἔχουσιν,
 χεῖρ' ἐπιμασσάμενος· ἕτερος δέ με θυμὸς ἔρυκεν.
 αὐτοῦ γάρ κε καὶ ἄμμες ἀπωλόμεθ' αἰπὺν ὀλεθρον·
 οὐ γάρ κεν δυνάμεσθα θυράων ὑψηλῶν
 χερσὶν ἀπώσασθαι λίθον ὄβριμον, ὃν προσέθηκεν. 305
 ὥς τότε μὲν στενάχοντες ἐμείναμεν Ἡῶ δι᾿αν.
 Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 καὶ τότε πῦρ ἀνέκαιε καὶ ἤμελγε κλυτὰ μῆλα,
 πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἦκεν ἐκάστη·
 αὐτὰρ ἐπεὶ δὴ σπεῦσε πονησάμενος τὰ δ' ἔργα, 310
 σὺν δ' ὃ γε δὴ αὐτε δύω μάρψας ὠπλίσσατο δεῖπνον.
 δεῖπνήσας δ' ἄντρου ἐξήλασε πίονα μῆλα,
 ῥηιδίως ἀφελὼν θυρεὸν μέγαν· αὐτὰρ ἔπειτα
 ἄψ' ἐπέθηχ', ὥς εἴ τε φαρέτρη πῶμ' ἐπιθείη.
 πολλῇ δὲ ῥοίζῳ πρὸς ὄρος τρέπε πίονα μῆλα 315
 Κύκλωψ· αὐτὰρ ἐγὼ λιπόμεν κακὰ βυσσοδομεύων,
 εἴ πως τισαίμην, δοίη δέ μοι εὖχος Ἀθήνη.
 ἦδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνεται βουλή.
 Κύκλωπος γὰρ ἔκειτο μέγα ῥόπαλον παρὰ σηκῷ,
 χλωρὸν ἐλατνεον· τὸ μὲν ἔκταμεν, ὄφρα φοροίη 320
 αὐανθέν. τὸ μὲν ἄμμες εἰσκομεν εἰσορόωντες
 ὅσπον θ' ἰστὸν νηὸς ξεικοσόροιο μελαίνης,
 φορτίδος εὐρείης, ἧ τ' ἐκπεράα μέγα λαῖτμα·
 τόσπον ἔην μῆκος, τόσπον πάχος εἰσοράασθαι.

9. ΟΔΥΣΣΕΙΑΣ I.

τοῦ μὲν ὅσον τ' ὄργυιαν ἐγὼν ἀπέκοψα παραστὰς, 325
 καὶ παρέθηχ' ἐτάροισιν, ἀποξῦναι δ' ἐκέλευσα·
 οἱ δ' ὁμαλὸν ποίησαν· ἐγὼ δ' ἐθώωσα παραστὰς
 ἄκρον, ἄφαρ δὲ λαβὼν ἐπυράκτεον ἐν πυρὶ κηλέφ.
 καὶ τὸ μὲν εὖ κατέθηκα κατακρύψας ὑπὸ κόπρῳ,
 ἣ ῥα κατὰ σπείλους κέχυτο μεγάλ' ἥλιθα πολλή· 330
 αὐτὰρ τοὺς ἄλλους κλήρῳ πεπαλάσθαι ἄνωγον,
 ὅς τις τολμήσειεν ἐμοὶ σὺν μοχλὸν αἰείρας
 τριῖψαι ἐν ὀφθαλμῷ, ὅτε τὸν γλυκὺς ὕπνος ἰκάνοι.
 οἱ δ' ἔλαχον τοὺς ἄν κε καὶ ἤθελον αὐτὸς ἐλέσθαι,
 τέσσαρες, αὐτὰρ ἐγὼ πέμπτος μετὰ τοῖσιν ἐλέγμην. 335
 ἐσπέριος δ' ἦλθεν καλλίτριχα μῆλα νομεύων·
 αὐτίκα δ' εἰς εὐρὺν σπέος ἦλασε πῖονα μῆλα,
 πάντα μάλ', οὐδέ τι λείπε βαθείης ἔκτοθεν αὐλῆς,
 ἣ τι οἰσάμενος, ἣ καὶ θεὸς ὥς ἐκέλευσεν.
 αὐτὰρ ἔπειτ' ἐπέθηκε θυρεὸν μέγαν ὑψόσ' αἰείρας, 340
 ἐξόμενος δ' ἤμελγεν οἷς καὶ μηκάδας αἶγας,
 πάντα κατὰ μοῖραν, καὶ ὑπ' ἐμβρυον ἦκεν ἐκάστη.
 αὐτὰρ ἐπεὶ δὴ σπεῦσε ποιησάμενος τὰ ἃ ἔργα,
 σὺν δ' ὃ γε δὴ αὐτε δύω μάρψας ὠπλίσσατο δόρπον.
 καὶ τότε γὰρ ἐγὼ Κύκλωπα προσηύδων ἄγχι παραστὰς, 345
 κισσύβιον μετὰ χερσὶν ἔχων μέλανος οἴνοιο.

Odysseus, having made Cyclops drunk, puts out his eye.

'Κύκλωψ, τῇ, πῖε οἶνον, ἐπεὶ φάγες ἀνδρόμεα κρέα,
 ὄφρ' εἰδῆς οἶόν τι ποτὸν τόδε νηὺς ἐκεκεῦθει
 ἡμετέρῃ· σοὶ δ' αὖ λοιβὴν φέρον, εἴ μ' ἐλεήσας
 οἴκαδε πέμψεις· σὺ δὲ μαίνειαι οὐκέτ' ἀνεκτῶς. 350
 σχέτλιε, πῶς κέν τίς σε καὶ ὕστερον ἄλλος ἵκοιτο
 ἀνθρώπων πολέων; ἐπεὶ οὐ κατὰ μοῖραν ἔρεξας.'

Ὡς ἐφάμην, ὃ δὲ δέκτο καὶ ἔκπινεν· ἦσατο δ' αἰνῶς
 ἦδ' οὐ ποτὸν πίνων, καὶ μ' ᾗτεε δεῦτερον αὐτίς·

9. ΟΔΥΣΣΕΙΑΣ I.

‘ Δός μοι ἔτι πρόφρων, καί μοι τεὸν οὔνομα εἰπὲ 355
αὐτίκα νῦν, ἵνα τοι δῶ ξείνιον, ᾧ κε σὺ χαίρης.
καὶ γὰρ Κυκλώπεσσι φέρει ζεῖδωρος ἄρουρα
οἶνον ἐρισταφύλον, καὶ σφιν Διὸς ὄμβρος ἀέξει·
ἀλλὰ τόδ’ ἀμβροσίης καὶ νέκταρός ἐστιν ἀπορρώξ.’

‘Ὡς φάτ’· ἀτὰρ οἱ αὖτις ἐγὼ πόρον αἶθοπα οἶνον· 360
τρὶς μὲν ἔδωκα φέρων, τρὶς δ’ ἔκπιεν ἀφραδίησιν.
αὐτὰρ ἐπεὶ Κύκλωπα περὶ φρένας ἤλυθεν οἶνος,
καὶ τότε δὴ μιν ἔπεσσι προσηύδων μελιχίοισι·

‘Κύκλωψ, εἰρωτᾷς μ’ ὄνομα κλυτόν; αὐτὰρ ἐγὼ τοι
ἔξερέω· σὺ δέ μοι δὸς ξείνιον, ὥς περ ὑπέστης. 365
Οὔτις ἐμοί γ’ ὄνομα· Οὔτιν δέ με κικλήσκουσι
μήτηρ ἥδὲ πατὴρ ἥδ’ ἄλλοι πάντες ἑταῖροι.’

‘Ὡς ἐφάμην, ὃ δέ μ’ αὐτίκ’ ἀμείβετο νηλεί θυμῷ·
‘Οὔτιν ἐγὼ πύματον ἔδομαι μετὰ οἷς ἐτάροισι,
τοὺς δ’ ἄλλους πρόσθεν· τὸ δέ τοι ξεινήιον ἔσται.’ 370

Ἡ καὶ ἀνακλινθεὶς πέσεν ὑπτίος, αὐτὰρ ἔπειτα
κεῖτ’ ἀποδοχμώσας παχὺν αὐχένα, καδ δέ μιν ὕπνος
ῥρει πανδαμάτωρ· φάρυγος δ’ ἐξέσσυτο οἶνος
ψωμοί τ’ ἀνδρόμεοι· ὃ δ’ ἐρεύγετο οἶνοβαρείων.
καὶ τότε ἐγὼ τὸν μοχλὸν ὑπὸ σποδοῦ ἤλασα πολλῆς, 375
εἴως θερμαίνονται· ἔπεσσί τε πάντας ἐταίρους
θάρσυνον, μή τίς μοι ὑποδδείσας ἀναδύη.

ἀλλ’ ὅτε δὴ τάχ’ ὁ μοχλὸς ἐλάινος ἐν πυρὶ μέλλεν
ἄψεσθαι, χλωρός περ ἔων, διεφαίνετο δ’ αἰνῶς,
καὶ τότε ἐγὼν ἄσσον φέρον ἐκ πυρός, ἀμφὶ δ’ ἐταῖροι 380
ἴσταντ’· αὐτὰρ θάρσος ἐνέπνευσεν μέγα δαίμων,
οἱ μὲν μοχλὸν ἐλόντες ἐλάινον, ὅξυν ἐπ’ ἄκρῳ,
ὀφθαλμῷ ἐνέρεισαν· ἐγὼ δ’ ἐφύπερθεν ἀερθεὶς
δίνεον, ὥς ὅτε τις τρυπῶ δόρυ νήιον ἀνὴρ
τρυπάνῳ, οἱ δέ τ’ ἔνερθεν ὑποσσείουσιν ἱμάντι 385
ἀψάμενοι ἐκάτερθε, τὸ δὲ τρέχει ἐμμενὲς αἰεΐ·

9. ΟΔΥΣΣΕΙΑΣ I.

ὥς τοῦ ἐν ὀφθαλμῷ πυριήκεα μοχλὸν ἐλόντες
 δινέομεν, τὸν δ' αἷμα περίβρεε θερμὸν ἐόντα.
 πάντα δέ οἱ βλέφαρ' ἀμφὶ καὶ ὀφρύας εὔσειν ἀντμῇ
 γλήνης καιομένης· σφαραγεῦντο δέ οἱ πυρὶ ρίξαι. 390
 ὥς δ' ὅτ' ἄνῃρ χαλκεὺς πέλεκυν μέγαν ἤε σκέπαρνον
 εἶν ὕδατι ψυχρῷ βάπτῃ μεγάλα ἰάχοντα
 φαρμάσσων· τὸ γὰρ αὐτε σιδήρου γε κράτος ἐστίν·
 ὥς τοῦ σίξ' ὀφθαλμοὺς ἐλαϊνέῳ περὶ μοχλῷ.
 σμερδαλέον δὲ μέγ' ὤμωξεν, περὶ δ' ἴαχε πέτρῃ, 395
 ἡμεῖς δὲ δείσαντες ἀπεσσύμεθ'. αὐτὰρ ὁ μοχλὸν
 ἐξέρυσ' ὀφθαλμοῖο πεφυρμένον αἵματι πολλῷ.
 τὸν μὲν ἔπειτ' ἔρριψεν ἀπὸ ἔο χερσὶν ἀλύων,
 αὐτὰρ ὁ Κύκλωπας μεγάλ' ἤπνευ, οἳ ρά μιν ἀμφὶς
 ὤκεον ἐν σπήεσσι δι' ἄκριας ἡνεμοέσσας. 400
 οἱ δὲ βοῆς ἀλόντες ἐφοίτων ἄλλοθεν ἄλλος,
 ἰστάμενοι δ' εἴρουτο περὶ σπέος ὅττι ἐ κήδοι·

The trick of 'No-man.'

‘Τίπτε τόσον, Πολύφημ', ἀρημένος ὦδ' ἐβόησας
 νύκτα δι' ἀμβροσίην, καὶ ἀύπνους ἄμμε τίθησθα;
 ἢ μή τίς σευ μῆλα βροτῶν ἀέκοντος ἐλαϊνεί; 405
 ἢ μή τίς σ' αὐτὸν κτείνει δόλῳ ἢε βίηφιν;’

Τοῦς δ' αὐτ' ἐξ ἄντρου προσέφη κρατερὸς Πολύφημος·
 ‘ὦ φίλοι, Οὐτίς με κτείνει δόλῳ, οὐδὲ βίηφιν.’

Οἱ δ' ἀπαμειβόμενοι ἔπεα πτερόεντ' ἀγόρευον·
 ‘εἰ μὲν δὴ μή τίς σε βιάζεται οἶον ἐόντα, 410
 νοῦσόν γ' οὐ πως ἔστι Διὸς μεγάλου ἀλέασθαι,
 ἀλλὰ σύ γ' εὖχεο πατρὶ Ποσειδάωνι ἄνακτι.’

‘Ὡς ἄρ' ἔφαν ἀπιόντες, ἐμὸν δ' ἐγέλασσε φίλον κῆρ,
 ὥς ὄνομ' ἐξαπάτησεν ἐμὸν καὶ μῆτις ἀμύμων.

Preparations for escape.

Κύκλωψ δὲ στενάχων τε καὶ ὠδύνων ὀδύνησι, 415

9. ΟΔΥΣΣΕΙΑΣ I.

χερσὶ ψηλαφόων, ἀπὸ μὲν λίθου εἴλε θυράων,
 αὐτὸς δ' εἰνὶ θύρῃσι καθέζετο χεῖρε πετάσσας,
 εἴ τινά πον μετ' ὅεσσι λάβοι στείχοντα θύραζε·
 οὕτω γάρ πού μ' ἤλπετ' ἐνὶ φρεσὶ νήπιον εἶναι.
 αὐτὰρ ἐγὼ βούλευον, ὅπως ὅχ' ἄριστα γένοιτο, 420
 εἴ τιν' ἐταῖροισιν θανάτου λύσιν ἦδ' ἐμοὶ αὐτῷ
 εὐροίμην· πάντας δὲ δόλους καὶ μῆτιν ὕφαινον,
 ὥς τε περὶ ψυχῆς· μέγα γὰρ κακὸν ἐγγύθεν ἦεν.
 ἦδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνεται βουλή.
 ἄρσενες οἷες ἦσαν ἐντρεφέες, δασύμαλλοι, 425
 καλοὶ τε μεγάλοι τε, ἰοδνεφές εἶρος ἔχοντες·
 τοὺς ἀκέων συνέεργον ἐνστρεφέεσσι λύγοισι,
 τῆς ἔπι Κύκλωψ εὐδε πέλωρ, ἀθεμίστια εἰδὼς,
 σύντρεϊς αἰνύμενος· ὁ μὲν ἐν μέσῳ ἄνδρα φέρεσκε,
 τῷ δ' ἐτέρῳ ἐκάτερθεν ἴτην σώοντες ἐταῖρους. 430
 τρεῖς δὲ ἕκαστον φῶτ' οἷες φέρον· αὐτὰρ ἐγὼ γε,
 ἀρνειὸς γὰρ ἔην, μήλων ὅχ' ἄριστος ἀπάντων,
 τοῦ κατὰ νῶτα λαβὼν, λασίην ὑπὸ γαστέρ' ἐλυσθεὶς
 κείμεν· αὐτὰρ χερσὶν ἁώτου θεσπεσίῳ
 νωλεμέως στρεφθεὶς ἐχόμεν τετληότι θυμῷ. 435
 ὧς τότε μὲν στενάχοντες ἐμείναμεν Ἡῷ δι᾿ ἄν.
 Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 καὶ τότε ἔπειτα νομόνδ' ἐξέσσυτο ἄρσενα μῆλα,
 θήλειαι δ' ἐμέμηκον ἀνήμελκτοι περὶ σηκούς·
 οὔθ' αὖτε γὰρ σφαραγεῦντο. ἄναξ δ' ὀδύνῃσι κακῇσι 440
 τειρόμενος πάντων ὀίων ἐπεμαίετο νῶτα
 ὀρθῶν ἑσταότων· τὸ δὲ νήπιος οὐκ ἐνόησεν,
 ὥς οἱ ὑπ' εἰροπόκων ὀίων στέρνοισι δέδευτο.
 ὕστατος ἀρνειὸς μήλων ἔστειχε θύραζε,
 λάχνυ στεινόμενος καὶ ἐμοὶ πυκινὰ φρονέοντι. 445
 τὸν δ' ἐπιμασσάμενος προσέφη κρατερὸς Πολύφημος·

9. ΟΔΥΣΣΕΙΑΣ Ι.

Cyclops talks to his ram.

'Κριὲ πέπον, τί μοι ὦδε διὰ σπέος ἔσσυο μήλων
 ὕστατος; οὐ τι πάρος γε λελειμμένος ἔρχεται οἴων,
 ἀλλὰ πολὺ πρῶτος νέμειαι τέρεν' ἄνθεα ποίης
 μακρὰ βιβὰς, πρῶτος δὲ ῥοὰς ποταμῶν ἀφικάνεις, 450
 πρῶτος δὲ σταθμόνδε λιλαίεαι ἀπονέεσθαι
 ἐσπέριος· νῦν αὖτε πανύστατος. ἦ σύ γ' ἄνακτος
 ὀφθαλμὸν ποθέεις, τὸν ἀνὴρ κακὸς ἐξαλάωσε
 σὺν λυγροῖς ἐτάροισι, δαμασσάμενος φρένας οἴνῳ,
 Οὔτις, δν οὐ πῶ φημι πεφυγμένον εἶναι ὄλεθρον. 455
 εἰ δὴ ὁμοφρονέοις ποτιφωνήεις τε γένοιο
 εἰπεῖν ὅππῃ κείνως ἐμὸν μένος ἤλασκάξει·
 τῷ κέ οἱ ἐγκέφαλός γε διὰ σπέος ἄλλυδις ἄλλη
 θεινομένου ῥαίλιτο πρὸς οὔδει, κὰδ δέ κ' ἐμὸν κῆρ
 λωφήσειε κακῶν, τά μοι οὔτιδανὸς πόρεν Οὔτις.' 460
 ἄΩς εἰπὼν τὸν κριὸν ἀπὸ ξο πέμπε θύραζε.

Odyseus rescues his comrades, and they gain the shore.

ἐλθόντες δ' ἡβαιὸν ἀπὸ σπείους τε καὶ αὐλῆς
 πρῶτος ὑπ' ἀρνείου λυόμην, ὑπέλυσσα δ' ἐταίρους.
 καρπαλίμως δὲ τὰ μῆλα ταναύποδα, πλοῖνα δημῷ,
 πολλὰ περιτροπέοντες ἐλαύνομεν, ὅφρ' ἐπὶ νῆα 465
 ἰκόμεθ'· ἀσπάσιοι δὲ φίλοις ἐτάροισι φάνημεν,
 οἱ φύγομεν θάνατον· τοὺς δὲ στενάχοντο γοῶντες.
 ἀλλ' ἐγὼ οὐκ εἶων, ἀνὰ δ' ὀφρύσι νεῦον ἐκάστω,
 κλαίειν· ἀλλ' ἐκέλευσα θοῶς καλλιτρίχα μῆλα
 πόλλ' ἐν νηὶ βαλόντας ἐπιπλεῖν ἄλμυρον ὕδωρ. 470
 οἱ δ' αἰψ' εἰσβαῖνον καὶ ἐπὶ κληῖσι καθίζον·
 ἐξῆς δ' ἐζόμενοι πολὴν ἄλα τύπτουν ἐρετμοῖς.
 ἀλλ' ὅτε τόσσον ἀπῆν ὅσσον τε γέγωνε βοήσας,
 καὶ τότε ἐγὼ Κύκλωπα προσηΐδων κερτομίοισι·
 'Κύκλωψ, οὐκ ἄρ' ἐμελλες ἀνάλκιδος ἀνδρὸς ἐταίρους

9. ΟΔΥΣΣΕΙΑΣ I.

ἔδμεναι ἐν σπῆι γλαφυρῷ κρατερῇφι βίηφι. 476
καὶ λῆν σέ γ' ἔμελλε κιχήσεσθαι κακὰ ἔργα,
σχέτλι', ἐπεὶ ξείνους οὐχ ἄζω σῶ ἐνὶ οἴκῳ
ἐσθόμεναι τῷ σε Ζεὺς τίσατο καὶ θεοὶ ἄλλοι.'

Cyclops nearly crushes their ship twice with a huge crag.

ᾧς ἐφάμην, ὃ δ' ἔπειτα χολώσατο κηρόθι μᾶλλον 480
ἦκε δ' ἀπορρήξας κορυφὴν ὄρεος μέγαλοιο,
καδ δ' ἔβαλε προπάροιθε νεὸς κυανοπρώριοιο
[τυτθὸν, ἐδεύησεν δ' οἴηιον ἄκρον ἰκέσθαι].
ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης·
τὴν δ' αἶψ' ἠπειρόνδε παλιρρόθιον φέρε κύμα, 485
πλημυρὶς ἐκ πόντοιο, θέμωσε δὲ χέρσον ἰκέσθαι.
αὐτὰρ ἐγὼ χεῖρεσσι λαβὼν περιμήκεα κοντὸν
ᾧσα παρέξ· ἐτάροισι δ' ἐποτρύννας ἐκέλευσα
ἐμβαλέειν κώπης, ἵν' ὑπ' ἐκ κακότητα φύγοιμεν,
κρατὶ κατανεύων· οἱ δὲ προπεσόντες ἔρεσσον. 490
ἀλλ' ὅτε δὴ δις τόσσον ἄλα πρήσσοντες ἀπῆμεν,
καὶ τότ' ἐγὼ Κύκλωπα προσηύδων· ἀμφὶ δ' ἐταῖροι
μειλιχίοις ἐπέεσσιν ἐρήτουν ἄλλοθεν ἄλλος·

‘Σχέτλιε, τίπτ' ἐθέλεις ἐρεθιζέμεν ἄγριον ἄνδρα;
ὃς καὶ νῦν πόντονδε βαλὼν βέλος ἤγαγε νῆα 495
αὐτὶς ἐς ἠπειρον, καὶ δὴ φάμεν αὐτόθ' ὀλέσθαι.
εἰ δὲ φθεγξαμένου τευ ἢ αὐδῆσαντος ἄκουσε,
σύν κεν ἄραξ' ἡμέων κεφαλὰς καὶ νῆια δοῦρα
μαρμάρῳ ὀκριόεντι βαλὼν· τόσσον γὰρ ἴησιν.’

ᾧς φάσαν, ἀλλ' οὐ πείθον ἐμὸν μεγαλήτορα θυμὸν 500
ἀλλὰ μιν ἄψορρον προσέφην κεκοτηότι θυμῷ·

‘Κύκλωψ, αἶ κέν τις σε καταθυητῶν ἀνθρώπων
ὀφθαλμοῦ εἴρηται ἀεικελίην ἀλαωτὺν,
φάσθαι Ὀδυσσῆα πτολιπόρθιον ἐξαλαῶσαι,
νιὸν Λαέρτεω, Ἰθάκῃ ἐνὶ οἴκῳ ἔχοντα.’ 505

9. ΟΔΥΣΣΕΙΑΣ I.

ἄΩς ἐφάμην, ὁ δέ μ' οἰμώξας ἡμείβετο μύθῳ·
 ὦ πόποι, ἦ μάλα δὴ με παλαιάφατα θέσφαθ' ἱκάνει.
 ἔσκε τις ἐνθάδε μάντις ἀνὴρ ἧς τε μέγας τε,
 Τηλέμος Εὐρυμίδης, δς μαντοσύνη ἐκέκαστο
 καὶ μαντευόμενος κατεγήρα Κυκλώπεσσιν· 510
 ὅς μοι ἔφη τάδε πάντα τελευτήσεσθαι ὀπίσσω,
 χειρῶν ἐξ Ὀδυσῆος ἀμαρτήσεσθαι ὁπωπῆς.
 ἀλλ' αἰεὶ τινα φῶτα μέγαν καὶ καλὸν ἐδέγμην
 ἐνθάδ' ἐλεύσεσθαι, μεγάλην ἐπιειμένον ἀλκὴν·
 νῦν δέ μ' ἔων ὀλίγος τε καὶ οὐτιδανὸς καὶ ἄκις 515
 ὀφθαλμοῦ ἀλάωσεν, ἐπεὶ μ' ἔδαμάσσατο οἶνῳ.
 ἀλλ' ἄγε δεῦρ', Ὀδυσσεῦ, ἵνα τοι παρ ξείνια θείω,
 πομπὴν τ' ὀτρύνω δόμεναι κλυτὸν ἐννοσίγαιον·
 τοῦ γὰρ ἐγὼ παῖς εἰμὶ, πατὴρ δ' ἐμὸς εὖχεται εἶναι.
 αὐτὸς δ', αἶ κ' ἐθέλῃς, ἴησεται, οὐδέ τις ἄλλος 520
 οὔτε θεῶν μακάρων οὔτε θνητῶν ἀνθρώπων.'

ἄΩς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 αἶ γὰρ δὴ ψυχῆς τε καὶ αἰῶνός σε δυναίμην
 εὖνιν ποιήσας πέμψαι δόμον Ἀΐδος εἶσω,
 ὥς οὐκ ὀφθαλμόν γ' ἴησεται οὐδ' ἐνοσίχθων.' 525

ἄΩς ἐφάμην, ὁ δ' ἔπειτα Ποσειδάωνι ἀνακτι
 εὖχετο, χεῖρ' ὀρέγων εἰς οὐρανὸν ἀστερόεντα·

ἄΚλυθι, Ποσειδάων γαιήοχε, κυανοχαῖτα·
 εἰ ἐτεόν γε σός εἰμι, πατὴρ δ' ἐμὸς εὖχεται εἶναι,
 δὸς μὴ Ὀδυσσῆα πτολιπόρθιον οἴκαδ' ἱκέσθαι 530
 [υἱὸν Λαέρτew, Ἰθάκῃ ἐνὶ οἴκῳ ἔχοντα].
 ἀλλ' εἴ οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν καὶ ἱκέσθαι
 οἶκον ἐνκτίμενον καὶ ἐὴν ἐς πατρίδα γαῖαν,
 ὁψὲ κακῶς ἔλθοι, ὀλέσας ἄπο πάντας ἐταίρους,
 νηὸς ἐπ' ἀλλοτρίης, εὖροι δ' ἐν πῆματα οἴκῳ.' 535

ἄΩς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε κυανοχαίτης
 αὐτὰρ ὁ γ' ἐξαυτὶς πολὺν μείζονα λᾶαν ἀείρας

9. ΟΔΥΣΣΕΙΑΣ I.

ἦκ' ἐπιδιωήσας, ἐπέρεισε δὲ Ἴν' ἀπέλεθρον,
 καὶ δ' ἔβαλεν μετόπισθε νεὸς κυανοπρώριοιο
 τυτθὸν, ἐδεύησεν δ' οἴηιον ἄκρον ἰκέσθαι. 540
 ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης·
 τὴν δὲ πρόσω φέρε κῦμα, θέμωσε δὲ χέρσον ἰκέσθαι.

They rejoin their comrades and resume their voyage.

ἀλλ' ὅτε δὴ τὴν νῆσον ἀφικόμεθ', ἔνθα περ ἄλλαι
 νῆες εὐσσελμοὶ μένον ἄθροαι, ἀμφὶ δ' ἑταῖροι
 εἶατ' ὀδυρόμενοι, ἡμέας ποτιδέγμενοι αἰεὶ, 545
 νῆα μὲν ἔνθ' ἐλθόντες ἐκέλσαμεν ἐν ψαμάθοισιν,
 ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης.
 μῆλα δὲ Κύκλωπος γλαφυρῆς ἐκ νηὸς ἐλόντες
 δασσάμεθ', ὥς μή τις μοι ἀτεμβόμενος κίοι ἴσης.
 ἀρνεῖον δ' ἐμοὶ οἶψ' ἐνκνήμιδες ἑταῖροι 550
 μῆλων δαιομένων δόσαν ἔξοχα· τὸν δ' ἐπὶ θινὶ
 Ζηνὶ κελαϊνεφεί Κρονίδῃ, ὃς πᾶσιν ἀνάσσει,
 ῥέξας μῆρ' ἔκαιον· ὁ δ' οὐκ ἐμπάζετο ἱρῶν,
 ἀλλ' ἄρα μερμήριζεν ὅπως ἀπολοῖατο πᾶσαι
 νῆες εὐσσελμοὶ καὶ ἐμοὶ ἐρήρηες ἑταῖροι. 555
 ὥς τότε μὲν πρόπαν ἡμαρ ἐς ἡέλιον καταδύντα
 ἡμεθα δαινώμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ·
 ἡμος δ' ἡέλιος κατέδυν καὶ ἐπὶ κνέφας ἦλθε,
 δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.
 ἡμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως, 560
 δὴ τότε γῶν ἐτάροισιν ἐποτρύννας ἐκέλευσα
 αὐτοὺς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.
 οἱ δ' αἰψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον,
 ἐξῆς δ' ἐζόμενοι πολὺν ἄλα τύπτον ἐρετμοῖς.
 "Εὐθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ, 565
 ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἑταίρους.

ΟΔΥΣΣΕΙΑΣ Κ.

Τὰ περὶ Αἰόλου καὶ Λαιστρυγόνων καὶ Κίρκης.

The floating isle of Aeolus.

Αἰολὶν δ' ἐς νῆσον ἀφικόμεθ'· ἔνθα δ' ἔναιεν
Αἴολος Ἴπποτάδης, φίλος ἀθανάτοισι θεοῖσι,
πλωτῇ ἐνὶ νήσῳ· πᾶσαν δέ τέ μιν πέρι τεῖχος
χάλκεον ἄρρηκτον, λισσῇ δ' ἀναδέδρομε πέτρη.
τοῦ καὶ δώδεκα παῖδες ἐνὶ μεγάροις γεγάασιν, 5
ἕξ μὲν θυγατέρες, ἕξ δ' υἱέες ἡβῶντες.
ἐνθ' ὃ γε θυγατέρας πόρεν νιάσιν εἶναι ἀκοίτις.
οἱ δ' αἰεὶ παρὰ πατρὶ φίλῳ καὶ μητέρι κεδνῇ
δαίνυνται· παρὰ δέ σφιν ὄνειάτα μυρία κείται,
κνισῆεν δέ τε δῶμα περιστεναχίζεται αὐλῇ 10
ἤματα· νύκτας δ' αὖτε παρ' αἰδοίης ἀλόχοισιν
εὖδουσ' ἐν τε τάπησι καὶ ἐν τρητοῖσι λέχεσσι.
καὶ μὲν τῶν ἰκόμεσθα πόλιν καὶ δώματα καλά.
μῆνα δὲ πάντα φίλει με καὶ ἐξερέεινεν ἕκαστα,
Ἴλιον Ἀργείων τε νέας καὶ νόστον Ἀχαιῶν 15
αὐτὰρ ἐγὼ τῷ πάντα κατὰ μοῖραν κατέλεξα.
ἀλλ' ὅτε δὴ καὶ ἐγὼ ὁδὸν ἤτεον ἠδ' ἐκέλευον
πεμπέμεν, οὐδέ τι κείνος ἀνήματο, τεῦχε δὲ πομπήν.
δῶκε δέ μ' ἐκδείρας ἀσκὸν βοὸς ἐννεῶροιο,

10. ΟΔΥΣΣΕΙΑΣ Κ.

The winds tied up in a bag.

ἔνθα δὲ βυκτάων ἀνέμων κατέδησε κέλευθα· 20
 κείνουν γὰρ ταμὴν ἀνέμων ποίησε Κρονίων,
 ἡμὲν πανέμεναι ἢ δ' ὀρνύμεν ὅν κ' ἐθέλῃσι.
 νηὶ δ' ἐνὶ γλαφυρῇ κατέδει μέρμιθι φαεινῇ
 ἀργυρέῃ, ἵνα μή τι παραπνεύσῃ ὀλίγον περ·
 αὐτὰρ ἐμοὶ πνοιὴν Ζεφύρου προέηκεν ἀῆναι, 25
 ὄφρα φέροι νῆάς τε καὶ αὐτούς· οὐδ' ἄρ' ἐμελλεν
 ἐκτελέειν· αὐτῶν γὰρ ἀπωλόμεθ' ἀφραδίῃσιν.

Ἐννῆμαρ μὲν ὁμῶς πλέομεν νύκτας τε καὶ ἡμαρ,
 τῇ δεκάτῃ δ' ἤδη ἀνεφαίνετο πατρὶς ἄρουρα,
 καὶ δὴ πυρπολούοντας ἐλεύσσομεν ἐγγὺς ἑόντας. 30
 ἔνθ' ἐμὲ μὲν γλυκὺς ὕπνος ἐπήλυθε κεκμηῶτα·
 αἰεὶ γὰρ πόδα νηὶς ἐνώμων, οὐδέ τῳ ἄλλῳ
 δῶχ' ἐτάρων, ἵνα θάσσουν ἰκοίμεθα πατρίδα γαίαν·
 οἱ δ' ἔταροι ἐπέεσσι πρὸς ἀλλήλους ἀγόρευον,
 καὶ μ' ἔφασαν χρυσόν τε καὶ ἄργυρον οἴκαδ' ἄγεσθαι, 35
 δῶρα παρ' Αἰόλου μεγαλήτορος Ἴπποτάδαο·
 ὧδε δέ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον·

ὦ πόποι, ὥς ὅδε πᾶσι φίλος καὶ τίμιός ἐστιν
 ἀνθρώποις, ὅτεών τε πόλιν καὶ γαίαν ἵκηται.
 πολλὰ μὲν ἐκ Τροίης ἄγεται κειμήλια καλὰ 40
 ληϊδος· ἡμεῖς δ' αὐτὲ ὁμῆν ὁδὸν ἐκτελέσαντες
 οἴκαδε νισσόμεθα κενεὰς σὺν χεῖρας ἔχοντες.
 καὶ νῦν οἱ τὰδ' ἔδωκε χαριζόμενος φιλότῃτι
 Αἴολος. ἀλλ' ἄγε θάσσουν ἰδῶμεθα ὅττι τὰδ' ἐστίν,
 ὅστος τις χρυσός τε καὶ ἄργυρος ἀσκῶ ἔνεστιν. 45
 ὦς ἔφασαν, βουλὴ δὲ κακὴ νίκησεν ἐταίρων·

The bag is opened by the crew, and the ship blown back to the isle.

ἀσκῶν μὲν λῦσαν, ἀνεμοὶ δ' ἐκ πάντες ὄρουσαν,

10. ΟΔΥΣΣΕΙΑΣ Κ.

τοὺς δ' αἶψ' ἀρπάξασα φέρεν πόντονδε θύελλα
 κλαίοντες, γαίης ἄπο πατρίδος· αὐτὰρ ἐγὼ γε
 ἐγρόμενος κατὰ θυμὸν ἀμύμονα μερμήριζα 50
 ἦε πεσὼν ἐκ νηὸς ἀποφθίμην ἐνὶ πόντῳ,
 ἦ ἀκέων τλαίην καὶ ἔτι ζωοῖσι μετεΐην.
 ἀλλ' ἔτλην καὶ ἔμεινα, καλυψάμενος δ' ἐνὶ νηὶ
 κείμεν· αἱ δ' ἐφέροντο κακῇ ἀνέμοιο θύελλῃ
 αὐτὶς ἐπ' Αἰολίην νῆσον, στενάχοντο δ' ἑταῖροι. 55

Ἔνθα δ' ἐπ' ἠπείρου βῆμεν καὶ ἀφυσσάμεθ' ὕδωρ,
 αἶψα δὲ δεῖπνον ἔλοντο θοῆς παρὰ νηυσὶν ἑταῖροι.
 αὐτὰρ ἐπεὶ σίτιό τ' ἐπασσάμεθ' ἠδὲ ποτῆτος,
 δὴ τότε γὼ κήρυκά τ' ὀπασσάμενος καὶ ἑταῖρον,
 βῆν εἰς Αἰόλου κλυτὰ δώματα· τὸν δ' ἐκίχανον 60
 δαινύμενον παρὰ ἧ τ' ἀλόχῳ καὶ οἷσι τέκεσσιν.
 ἐλθόντες δ' ἐς δῶμα παρὰ σταθμοῖσιν ἐπ' οὐδοῦ
 ἐζόμεθ'· οἱ δ' ἀνὰ θυμὸν ἐθάμβεον ἕκ τ' ἐρέοντο·

Πῶς ἦλθες, Ὀδυσσεῦ; τίς τοι κακὸς ἔχραε δαίμων;
 ἦ μὲν σ' ἐνδυκέως ἀπεπέμπομεν, ὄφρ' ἂν ἴκηαι 65
 πατρίδα σὴν καὶ δῶμα, καὶ εἴ πού τοι φίλον ἐστίν.'

ὧς φάσαν· αὐτὰρ ἐγὼ μετεφώνεον ἀχνύμενος κῆρ·
 ἄασάν μ' ἔταροί τε κακοὶ πρὸς τοῖσί τε ὕπνος
 σχέτλιος. ἀλλ' ἀκέσασθε, φίλοι· δύναμις γὰρ ἐν ὑμῖν.'

ὧς ἐφάμην μαλακοῖσι καθαπτόμενος ἐπέεσσιν· 70
 οἱ δ' ἀνεφ' ἐγένοντο· πατὴρ δ' ἠμείβετο μύθῳ·

Ἔρρ' ἐκ νήσου θᾶσσον, ἐλέγχιστε ζώνων·
 οὐ γάρ μοι θέμις ἐστὶ κομιζέμεν οὐδ' ἀποπέμπειν
 ἄνδρα τὸν ὅς κε θεοῖσιν ἀπέχθεται μακάρεσσιν.
 ἔρρ', ἐπεὶ ἀθανάτοισιν ἀπεχθόμενος τόδ' ἱκάνεις.' 75

ὧς εἰπὼν ἀπέπεμπε δόμων βαρέα στενάχοντα.
 ἔνθεν δὲ προτέρῳ πλέομεν ἀκαχήμενοι ἦτορ.
 τείρετο δ' ἀνδρῶν θυμὸς ὑπ' εἰρεσίης ἀλεγεινῆς
 ἡμετέρῃ ματῇ, ἐπεὶ οὐκέτι φαίνεται πομπή.

10. ΟΔΥΣΣΕΙΑΣ Κ.

The Laestrygonες.

Ἐξήμαρ μὲν ὁμῶς πλέομεν νύκτας τε καὶ ἡμαρ· 80
 ἐβδομάτῃ δ' ἰκόμεσθα Λάμου αἰπὺν ποτολίεθρον,
 Τηλέπυλον Λαιστρυγονίην, ὅθι ποιμένα ποιμὴν
 ἡπύει εἰσελάων, ὁ δέ τ' ἐξελάων ὑπακούει.
 ἔνθα κ' ἄνπνος ἀνὴρ δοιοὺς ἐξήρατο μισθοὺς,
 τὸν μὲν βουκολέων, τὸν δ' ἄργυφα μῆλα νομεύων· 85
 ἐγγὺς γὰρ νυκτός τε καὶ ἡματός εἰσι κέλευθοι.
 ἔνθ' ἐπεὶ ἐς λιμένα κλυτὸν ἦλθομεν, ὃν πέρι πέτρῃ
 ἡλίβατος τετύχηκε διαμπερὲς ἀμφοτέρωθεν,
 ἀκταὶ δὲ προβλήτες ἐναντίαί ἑλληλῃσιν
 ἐν στόματι προὔχουσιν, ἀραιὴ δ' εἰσοδός ἐστιν, 90
 ἔνθ' οἳ γ' εἴσω πάντες ἔχον νέας ἀμφιελίσσας.
 αἱ μὲν ἄρ' ἔντοσθεν λιμένους κοίλοιο δέδεντο
 πλησίσαι· οὐ μὲν γάρ ποτ' ἀέξετο κῦμά γ' ἐν αὐτῷ,
 οὔτε μέγ' οὔτ' ὀλίγον, λευκὴ δ' ἦν ἀμφὶ γαλήνῃ.
 αὐτὰρ ἐγὼν οἷος σχέθον ἔξω νῆα μέλαιναν, 95
 αὐτοῦ ἐπ' ἐσχατιῇ, πέτρῃς ἐκ πείσματα δήσας·
 ἔστιν δὲ σκοπιὴν ἐς παιπαλόεσσαν ἀνελθών.
 ἔνθα μὲν οὔτε βοῶν οὔτ' ἀνδρῶν φαίνεται ἔργα,
 καπνὸν δ' οἷον ὀρώμεν ἀπὸ χθονὸς ἀίσσονται.
 δὴ τότε ἐγὼν ἐτάρους προΐειν πεύθεσθαι ἰόντας 100
 οἳ τινες ἀνέρες εἶεν ἐπὶ χθονὶ σίτον ἔδοντες,
 ἄνδρε δύο κρίνας, τρίτατον κήρυχ' ἄμ' ὀπάσσας.
 οἱ δ' ἴσαν ἐκβάντες λείην ὁδὸν, ἥπερ ἄμαξαι
 ἄστυδ' ἀφ' ὑψηλῶν ὀρέων καταγίνεον ὕλην.
 κούρῃ δὲ ξύμβληντο πρὸ ἄστεος ὕδρενούσῃ, 105
 θυγατέρ' ἰφθίμῃ Λαιστρυγόνος Ἀντιφάταο.
 ἡ μὲν ἄρ' ἐς κρήνην κατεβίβησεν καλλιέεθρον
 Ἀρτακίην· ἔνθεν γὰρ ὕδωρ προτὶ ἄστν φέρεσκον·
 οἱ δὲ παριστάμενοι προσεφώνεον, ἕκ τ' ἐρέοντο
 ὅς τις τῶνδ' εἴη βασιλεὺς καὶ οἷσιν ἀνάσσοι. 110

10. ΟΔΥΣΣΕΙΑΣ Κ.

ἦ δὲ μάλ' αὐτίκα πατρὸς ἐπέφραδεν ὑφηρεφὲς δῶ.
 οἱ δ' ἐπεὶ εἰσῆλθον κλυτὰ δῶματα, τὴν δὲ γυναῖκα
 εὖρον ὄσσην τ' ὄρεος κορυφήν, κατὰ δ' ἔστυγον αὐτήν.
 ἦ δ' αἶψ' ἐξ ἀγορῆς ἐκάλει κλυτὸν Ἀντιφατῆα,
 δν πόσιν, δς δὴ τοῖσιν ἐμήσατο λυγρὸν ὄλεθρον. 115
 αὐτίχ' ἔνα μάρψας ἐτάρων ὠπλίσσατο δεῖπνον·
 τῷ δὲ δύ' ἀίξαντε φυγῇ ἐπὶ νῆας ἰκέσθην.
 αὐτὰρ ὁ τεύχε βοῇν διὰ ἄστεος· οἱ δ' αἰόντες
 φοίτων ἴφθιμοι Λαιστρυγόνες ἄλλοθεν ἄλλος,
 μυρίοι, οὐκ ἄνδρεσσιν ἐοικότες, ἀλλὰ Γίγασιν. 120
 οἳ ῥ' ἀπὸ πετράων ἀνδραχθέσι χερμαδίοισι
 βάλλον· ἄφαρ δὲ κακὸς κόναβος κατὰ νῆας ὀρώρει
 ἀνδρῶν τ' ὀλλυμένων νηῶν θ' ἄμα ἀγνυμενῶν·
 ἰχθυὺς δ' ὧς πείροντες ἀτερπέα δαῖτα φέροντο.
 ὄφρ' οἱ τοὺς ὄλεκον λιμένος πολυβενθέος ἐντὸς, 125
 τόφρα δ' ἐγὼ ξίφος ὀξὺ ἐρυσσάμενος παρὰ μηροῦ
 τῷ ἀπὸ πείσματ' ἔκοψα νεδὺς κυανοπρώροιο.
 αἶψα δ' ἐμοῖς ἐτάροισιν ἐποτρύννας ἐκέλευσα
 ἐμβαλέειν κώπης, ἵν' ὑπ' ἐκ κακότητα φύγοιμεν·
 οἱ δ' ἄλα πάντες ἀνέβριψαν, δείσαντες ὄλεθρον. 130
 ἀσπασίως δ' ἐς πόντον ἐπηρεφέας φύγε πέτρας
 νηὺς ἐμή· αὐτὰρ αἱ ἄλλαι ἀολλέες αὐτόθ' ὄλοντο.

Aeaea, the isle of Circe.

Ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ,
 ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἐταίρους.
 Αἰαίην δ' ἐς νῆσον ἀφικόμεθ'· ἔνθα δ' ἔναιε 135
 Κίρκη ἐνπλόκαμος, δεινὴ θεὸς αὐδήςεσσα,
 αὐτοκασιγνήτη ὀλοόφρονος Αἰήταο·
 ἄμφω δ' ἐκγεγάτην φαεσιμβρότου Ἡελίοιο
 μητρὺς τ' ἐκ Πέρσης, τὴν Ὠκεανὸς τέκε παῖδα.
 ἔνθα δ' ἐπ' ἀκτῆς νηὶ κατηγαγόμεσθα σιωπῇ 140

10. ΟΔΥΣΣΕΙΑΣ Κ.

ναύλοχον ἐς λιμένα, καὶ τις θεὸς ἡγεμόνευεν.
 ἔνθα τότ' ἐκβάντες δύο τ' ἡματα καὶ δύο νύκτας
 κείμεθ', ὁμοῦ καμάτῳ τε καὶ ἄλγεσι θυμὸν ἔδοντες.
 ἀλλ' ὅτε δὴ τρίτον ἡμαρ ἐνπλόκαμος τέλεσ' Ἦώς,
 καὶ τότ' ἐγὼν ἐμὸν ἔγχος ἐλὼν καὶ φάσγανον ὄξϋ 145
 καρπαλίμως παρὰ νηὸς ἀνήϊον ἐς περιωπὴν,
 εἴ πως ἔργα ἴδοιμι βροτῶν ἐνοπὴν τε πυθολίμην.
 ἔστην δὲ σκοπιῇν ἐς παιπαλόεσσαν ἀνελθὼν,
 καὶ μοι εἴσατο καπνὸς ἀπὸ χθονὸς εὐρυοδείης
 Κίρκης ἐν μεγάροισι διὰ δρυμὰ πυκνὰ καὶ ὕλην. 150
 μερμήριξα δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν
 ἐλθεῖν ἥδὲ πυθέσθαι, ἐπεὶ ἴδον αἶθοπα καπνόν.
 ὦδε δέ μοι φρονέοντι δοάσσατο κέρδιον εἶναι,
 πρῶτ' ἐλθόντ' ἐπὶ νῆα θοὴν καὶ θίνα θαλάσσης
 δεῖπνον ἐταίροισιν δόμεναι προέμεν τε πυθέσθαι. 155

Odysseus slays a huge stag as food for his crew.

ἀλλ' ὅτε δὴ σχεδὸν ἦα κιὼν νεὸς ἀμφιελίσσης,
 καὶ τότε τίς με θεῶν ὀλοφύρατο μοῦνον ἐόντα,
 ὅς ῥά μοι ὑψίκερων ἔλαφον μέγαν εἰς ὁδὸν αὐτῇν
 ἦκεν· ὁ μὲν ποταμόνδε κατήϊεν ἐκ νομοῦ ὕλης
 πióμενος· δὴ γάρ μιν ἔχεν μένος ἡελίοιο. 160
 τὸν δ' ἐγὼ ἐκβαίνοντα κατ' ἄκηστιν μέσα νῶτα
 πλῆξα· τὸ δ' ἀντικρὺ δόρυ χάλκεον ἔξεπέρησε,
 κὰδ δ' ἔπεσ' ἐν κονίησι μακῶν, ἀπὸ δ' ἔπτато θυμός.
 τῷ δ' ἐγὼ ἐμβαίνων δόρυ χάλκεον ἐξ ὠτειλῆς
 εἰρυσάμην· τὸ μὲν αὖθι κατακλίνας ἐπὶ γαίῃ 165
 εἶασ'· αὐτὰρ ἐγὼ σπασάμην ῥῶπας τε λύγους τε,
 πείσμα δ', ὅσον τ' ὄργυιαν, ἐυστρεφὲς ἀμφοτέρωθεν
 πλεξάμενος συνέδησα πόδας δεινοῖο πελώρου,
 βῆν δὲ καταλοφάδεια φέρων ἐπὶ νῆα μέλαιναν,
 ἔγχει ἐρειδόμενος, ἐπεὶ οὐ πως ἦεν ἐπ' ὤμου 170

10. ΟΔΥΣΣΕΙΑΣ Κ.

χειρὶ φέρειν ἑτέρῃ· μάλα γὰρ μέγα θηρίον ἦεν.
καδ' ὃ ἔβαλον προπάραιθε νεὸς, ἀνέγειρα δ' ἑταίρους
μελιχίοις ἐπέεσσι παρασταδὸν ἄνδρα ἕκαστον·

‘ὦ φίλοι, οὐ γάρ πω καταδυσόμεθ', ἀχνύμενοί περ,
εἰς Ἀΐδαο δόμους, πρὶν μόρσιμον ἡμαρ ἐπέλθῃ. 175
ἀλλ' ἄγετ', ὄφρ' ἐν νηὶ θεῇ βρώσις τε πόσις τε,
μνησόμεθα βρώμης μηδὲ τρυχώμεθα λιμῶ·’

‘ὦς ἐφάμην, οἱ δ' ὦκα ἐμοῖς ἐπέεσσι πίθοντο·
ἐκ δὲ καλυψάμενοι παρὰ θῖν' ἁλὸς ἀτρυγέτοιο
θηήσαντ' ἔλαφον· μάλα γὰρ μέγα θηρίον ἦεν. 180
αὐτὰρ ἐπεὶ τάρπησαν ὀρώμενοι ὀφθαλμοῖσι,
χεῖρας νιψάμενοι τεύχοντ' ἐρικυδέα δαῖτα.
ὥς τότε μὲν πρόπαν ἡμαρ ἐς ἡέλιον καταδύντα
ἡμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ·
ἡμος δ' ἡέλιος κατέδυν καὶ ἐπὶ κνέφας ἦλθε, 185
δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.
ἡμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,
καὶ τότε ἔγων ἀγορὴν θέμενος μετὰ πᾶσιν ἔειπον·

‘[Κέκλυτέ μεν μύθων, κακά περ πάσχοντες ἑταῖροι·]
ὦ φίλοι, οὐ γάρ τ' ἴδμεν ὅπῃ ζόφος οὐδ' ὅπῃ ἡὼς, 190
οὐδ' ὅπῃ ἡέλιος φαεσίμβροτος εἶσ' ὑπὸ γαῖαν
οὐδ' ὅπῃ ἀννεῖται· ἀλλὰ φραζώμεθα θᾶσσον
εἴ τις ἔτ' ἔσται μῆτις· ἐγὼ δ' οὐκ οἶομαι εἶναι.
εἶδον γὰρ σκοπιῇν ἐς παιπαλόεσσαν ἀνελθὼν
νῆσον, τὴν πέρι πόντος ἀπείριτος ἐστεφάνωνται· 195
αὕτῃ δὲ χθαμαλὴ κείται· καπνὸν δ' ἐνὶ μέσση
ἔδρακον ὀφθαλμοῖσι διὰ δρυμὰ πυκνὰ καὶ ὕλην·’

‘ὦς ἐφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ
μνησαμένοις ἔργων Λαιστρυγόνος Ἀντιφάταο
Κύκλωπός τε βίης μεγάλητορος, ἀνδροφάγοιο. 200
κλαῖον δὲ λιγέως, θαλερὸν κατὰ δάκρυ χέοντες·
ἀλλ' οὐ γάρ τις πρῆξις ἐγίγνετο μυρομένοισιν.

10. ΟΔΥΣΣΕΙΑΣ Κ.

**Euryloochus is sent forward with twenty-two men,
who are turned into swine by Circe.**

Αὐτὰρ ἐγὼ δίχα πάντας ἐνκνήμιδας ἑταίρους
 ἠρίθμεον, ἀρχὸν δὲ μετ' ἀμφοτέροισιν ὅπασσα·
 τῶν μὲν ἐγὼν ἦρχον, τῶν δ' Εὐρύλοχος θεοειδής. 205
 κλήρους δ' ἐν κυνέῃ χαλκήρεϊ πάλλομεν ὥκα·
 ἐκ δ' ἔθορε κλήρος μεγαλήτορος Εὐρυλόχοιο.
 βῆ δ' ἰέναι, ἅμα τῷ γε δύω καὶ εἴκοσ' ἑταῖροι
 κλαίοντες· κατὰ δ' ἅμμε λίπον γοόοντας ὀπισθεν.
 εὖρον δ' ἐν βήσσησι τετυγμένα δώματα Κίρκης 210
 ξεστοῖσιν λάεσσι, περισκέπτῳ ἐνὶ χώρῳ.
 ἀμφὶ δέ μιν λύκοι ἦσαν ὀρέστεροι ἢ δὲ λέοντες,
 τοὺς αὐτὴ κατέβελξεν, ἐπεὶ κακὰ φάρμακ' ἔδωκεν.
 οὐδ' οἷ γ' ὠρμήθησαν ἐπ' ἀνδράσιν, ἀλλ' ἄρα τοί γε
 οὐρῇσιν μακρῇσι περισσαινόντες ἀνέσταν. 215
 ὥς δ' ὅτ' ἂν ἀμφὶ ἄνακτα κύνες δαίτηθεν ἰόντα
 σαίνωσ'· αἰεὶ γάρ τε φέρει μειλίγματα θυμοῦ·
 ὥς τοὺς ἀμφὶ λύκοι κρατερώνυχες ἠδὲ λέοντες
 σαῖνον· τοὶ δ' ἔδδεισαν, ἐπεὶ ἴδον αἰνὰ πέλωρα.
 ἔσταν δ' ἐν προθύροισι θεῶς καλλιπλοκάμοιο, 220
 Κίρκης δ' ἔνδον ἄκουον ἀειδούσης ὀπὶ καλῇ,
 ἰστὸν ἐποιχομένης μέγαν ἄμβροτον, οἷα θεάων
 λεπτά τε καὶ χαρίεντα καὶ ἀγλαὰ ἔργα πέλονται.
 τοῖσι δὲ μύθων ἦρχε Πολίτης, ὄρχαμος ἀνδρῶν,
 ὅς μοι κήδιστος ἐτάρων ἦν κεδνότατός τε· 225
 'ὦ φίλοι, ἔνδον γάρ τις ἐποιχομένη μέγαν ἰστὸν
 καλὸν ἀοιδιάει, δάπεδον δ' ἅπαν ἀμφιμέμυκεν,
 ἢ θεὸς ἢ ἐγγυή· ἀλλὰ φθεγγώμεθα θᾶσσον.'
 ὦς ἄρ' ἐφώνησεν, τοὶ δ' ἐφθέγγοντο καλεῦντες.
 ἦ δ' αἰψ' ἐξελθοῦσα θύρας ὤϊξε φαιινὰς 230
 καὶ κάλει· οἱ δ' ἅμα πάντες ἀιδρεΐησιν ἔποντο·

10. ΟΔΥΣΣΕΙΑΣ Κ.

Εὐρύλοχος δ' ὑπέμεινεν, οἰσάμενος δόλον εἶναι.
 εἶσεν· δ' εἰσαγαγοῦσα κατὰ κλισμούς τε θρόνους τε,
 ἐν δέ σφιν τυρόν τε καὶ ἄλφιστα καὶ μέλι χλωρόν
 οἶνφ Πραμνεῖφ ἐκύκα· ἀνέμισγε δὲ σίτφ 235
 φάρμακα λύγρ', ἵνα πάγχυ λαθοῖατο πατρίδος αἵης.
 αὐτὰρ ἐπεὶ δῶκέν τε καὶ ἔκπιον, αὐτίκ' ἔπειτα
 ῥάβδφ πεπληγυῖα κατὰ συφεοῖσιν ἐέργνυ.
 οἱ δὲ συῶν μὲν ἔχον κεφαλὰς φωνήν τε τρίχας τε
 καὶ δέμας, αὐτὰρ νοῦς ἦν ἔμπεδος ὥς τὸ πάρος περ. 240
 ὥς οἱ μὲν κλαίοντες ἐέρχατο· τοῖσι δὲ Κίρκη
 πάρ ρ' ἄκυλον βάλανόν τ' ἔβαλεν καρπὸν τε κρανείης
 ἔδμεναι, οἶα σύες χαμαιευνάδες αἰὲν ἔδουσιν.

Eurylochus brings the bad news to Odysseus.

Εὐρύλοχος δ' ἂψ ἦλθε θοὴν ἐπὶ νῆα μέλαιναν,
 ἀγγελίην ἐτάρων ἐρέων καὶ ἀδευκέα πότμον. 245
 οὐδέ τι ἐκφάσθαι δύνατο ἔπος, ἰέμενός περ,
 κῆρ ἄχεϊ μεγάλφ βεβολημένος· ἐν δέ οἱ ὅσσε
 δακρυόφιν πῖμπλαντο, γόον δ' ὤλετο θυμός.
 ἀλλ' ὅτε δῆ μιν πάντες ἀγασσάμεθ' ἐξερέοντες,
 καὶ τότε τῶν ἄλλων ἐτάρων κατέλεξεν ὄλεθρον· 250

'Ἥιομεν, ὥς ἐκέλευες ἀνὰ δρυμὰ, φαίδιμ' Ὀδυσσεῦ·
 εὔρομεν ἐν βήσσησι τετυγμένα δώματα καλὰ
 [ξεστοῖσιν λάεσσι, περισκέπτφ ἐνὶ χώρφ].
 ἐνθα δέ τις μέγαν ἰστὸν ἐποικομένη λίγ' αἶιδεν
 ἦ θεὸς ἦε γυνή· τοὶ δ' ἐφθέγγοντο καλεῦντες. 255
 ἦ δ' αἶψ' ἐξελθοῦσα θύρας ὤϊξε φαιινὰς
 καὶ κάλει· οἱ δ' ἅμα πάντες αἰδρεῖσιν ἔποντο·
 αὐτὰρ ἐγὼν ὑπέμεινα, οἰσάμενος δόλον εἶναι.
 οἱ δ' ἅμ' αἰστώθησαν ἀολλῆες, οὐδέ τις αὐτῶν
 ἐξεφάνη· δηρὸν δὲ καθήμενος ἐσκοπιάζον· 260

ὧς ἔφατ', αὐτὰρ ἐγὼ περὶ μὲν ξίφος ἀργυρόηλον

10. ΟΔΥΣΣΕΙΑΣ Κ.

ὥμοιιν βαλόμην, μέγα χάλκεον, ἀμφὶ δὲ τόξα·
 τὸν δ' ἄψ ἠνώγεα αὐτὴν ὁδὸν ἠγήσασθαι.
 αὐτὰρ ὃ γ' ἀμφοτέρησι λαβὼν ἐλλίσσεται γούνων
 [καί μ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα]· 265
 'Μὴ μ' ἄγε κείσ' ἀέκοντα, διοτρεφές, ἀλλὰ λίπ' αὐτοῦ·
 οἶδα γὰρ ὡς οὗτ' αὐτὸς ἐλεύσειαι οὔτε τιw' ἄλλον
 ἄξεις σὼν ἐτάρων· ἀλλὰ ξύν τοῖσδεσι θάσσουν
 φεύγωμεν· ἔτι γάρ κεν ἀλύξαιμεν κακὸν ἡμαρ·'
 ὧς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον· 270
 'Εὐρύλοχ', ἦ τοι μὲν σὺ μέν' αὐτοῦ τῷδ' ἐνὶ χώρῳ
 ἔσθων καὶ πίνων, κοίλῃ παρὰ νηὶ μελαίνῃ·
 αὐτὰρ ἐγὼν εἴμι· κρατερὴ δέ μοι ἔπλετ' ἀνάγκη·'

Odysseus goes alone to Circe's house.

ὧς εἰπὼν παρὰ νηὸς ἀνήιον ἠδὲ θαλάσσης.
 ἀλλ' ὅτε δὴ ἄρ' ἐμελλον ἰὼν ἱερὰς ἀνὰ βήστας 275
 Κίρκης ἵζεσθαι πολυφαρμάκου ἐς μέγα δῶμα,
 ἔνθα μοι Ἑρμείας χρυσόβραπις ἀντεβόλησεν
 ἐρχομένῳ πρὸς δῶμα, νεηνίῃ ἀνδρὶ ἑοικῶς,
 πρῶτον ὑπηνήτη, τοῦ περ χαριεστάτῃ ἦβῃ·
 ἐν τ' ἄρα μοι φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε· 280

**Hermes meets him and gives an antidote against
 Circe's spells.**

'Πῇ δὴ αὖτ', ὦ δύστηνε, δι' ἄκριας ἔρχεαι οἶος,
 χώρου αἰδρις ἑών; ἔταροι δέ τοι οἷδ' ἐνὶ Κίρκης
 ἔρχεται, ὥστε σύες, πυκινοὺς κευθμῶνας ἔχοντες.
 ἦ τοὺς λυσόμενος δεῦρ' ἔρχεαι; οὐδέ σέ φημι
 αὐτὸν νοστήσειν, μενέεις δὲ σύ γ' ἔνθα περ ἄλλοι. 285
 ἀλλ' ἄγε δὴ σε κακῶν ἐκλύσομαι ἠδὲ σαώσω·
 τῇ, τόδε φάρμακον ἔσθλόν· ἔχων ἐς δώματα Κίρκης
 ἔρχεαι, ὃ κέν τοι κρατὸς ἀλάλκῃσιν κακὸν ἡμαρ·

10. ΟΔΥΣΣΕΙΑΣ Κ.

πάντα δέ τοι ἐρέω ὀλοφώϊα δῆνεα Κίρκης.
 τεύξει τοι κυκεῶ, βαλέει δ' ἐν φάρμακα σίτῃ· 290
 ἀλλ' οὐδ' ὥς θέλξει σε δυνήσεται· οὐ γὰρ ἑάσει
 φάρμακον ἐσθλόν, ὃ τοι δώσω, ἐρέω δὲ ἕκαστα.
 ὁππότε κεν Κίρκη σ' ἐλάσῃ περιμήκεϊ ῥάβδῳ,
 δὴ τότε σὺ ξίφος ὀξὺ ἐρυσσάμενος παρὰ μηροῦ
 Κίρκη ἐπαίξαι ὥς τε κτάμεναι μενεαίνων. 295
 ἢ δέ σ' ὑποδδείσασα κελήσεται εὐνηθῆναι·
 ἔνθα σὺ μηκέτ' ἔπειτ' ἀπανήνασθαι θεοῦ εὐνὴν,
 ὄφρα κέ τοι λύσῃ θ' ἐτάρους αὐτόν τε κομίσσῃ·
 ἀλλὰ κέλεσθαί μιν μακάρων μέγαν ὄρκον ὁμόσσαι
 μή τί τοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο, 300
 μή σ' ἀπογυμνωθέντα κακὸν καὶ ἀνήνορα θήῃ.
 ὦς ἄρα φωνήσας πόρε φάρμακον ἀργειφύνης
 ἐκ γαίης ἐρύσας, καί μοι φύσιν αὐτοῦ ἔδειξε.
 ῥίξῃ μὲν μέλαν ἔσκε, γάλακτι δὲ εἵκελον ἄνθος·
 μῶλυ δέ μιν καλέουσι θεοί· χαλεπὸν δέ τ' ὀρύσσειν 305
 ἀνδράσι γε θνητοῖσι· θεοὶ δέ τε πάντα δύνανται.
 Ἑρμείας μὲν ἔπειτ' ἀπέβη πρὸς μακρὸν Ὀλυμπον
 νῆσον ἂν' ὑλήεσσαν, ἐγὼ δ' ἐς δώματα Κίρκης
 ἦϊα· πολλὰ δέ μοι κραδίη πόρφυρε κιόντι.
 ἔστην δ' εἰνὶ θύρῃσι θεᾶς καλλιπλοκάμοιο· 310
 ἔνθα στὰς ἐβόησα, θεὰ δέ μεν ἔκλυεν αὐδῆς.
 ἦ δ' αἰὲς' ἐξελθοῦσα θύρας ὦιξε φαιινὰς
 καὶ κάλει· αὐτὰρ ἐγὼν ἐπόμεν ἀκαχήμενος ἦτορ.
 εἶσε δέ μ' εἰσαγαγοῦσα ἐπὶ θρόνου ἀργυροήλου,
 καλοῦ δαιδαλέου· ὑπὸ δὲ θρήνης ποσὶν ἦεν· 315
 τεύξει δέ μοι κυκεῶ χρυσέφω δέπα, ὄφρα πίοιμι,
 ἐν δέ τε φάρμακον ἦκε, κακὰ φρονέουσ' ἐνὶ θυμῷ.
 αὐτὰρ ἔπει δῶκέν τε καὶ ἔκπιον οὐδέ μ' ἔθελξε,
 ῥάβδῳ πεπληγυῖα ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν

10. ΟΔΥΣΣΕΙΑΣ Κ.

Circe's spell fails.

‘Ἐρχεο νῦν συφεόνδε, μετ’ ἄλλων λέξο ἑταίρων.’ 320
ὥς φάτ’, ἐγὼ δ’ ἄορ ὄξυν ἐρυσσάμενος παρὰ μηροῦ
Κίρκη ἐπήξα ὥς τε κτάμεναι μενεαίνων.
ἡ δὲ μέγα ἰάχουσα ὑπέδραμε καὶ λάβε γούνων,
καὶ μ’ ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·

‘Τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἡδὲ τοκῆς;
θαῦμά μ’ ἔχει ὥς οὔ τι πιὼν τάδε φάρμακ’ ἐθέλχθης. 326
οὐδὲ γὰρ οὐδέ τις ἄλλος ἀνὴρ τάδε φάρμακ’ ἀνέτλη,
ὅς κε πῆρ καὶ πρῶτον ἀμείψεται ἔρκος ὁδόντων.
[σοὶ δέ τις ἐν στήθεσσιν ἀκήλητος νόος ἐστίν.]
ἡ σύ γ’ Ὀδυσσεύς ἐσσι πολύτροπος, ὃν τέ μοι αἰεὶ 330
φάσκεν ἐλεύσεσθαι χρυσόρραπις ἀργειφόντης,
ἐκ Τροίης ἀνιόντα θοῇ σὺν νηὶ μελαίνῃ.
ἀλλ’ ἄγε δὴ κολεῶ μὲν ἄορ θέο, νῶϊ δ’ ἔπειτα
εὐνῆς ἡμετέρης ἐπιβέλομεν, ὄφρα μιγέντε
εὐνῇ καὶ φιλότῃ πεποιίθομεν ἀλλήλοισιν.’ 335

‘Ὡς ἔφατ’, αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
‘ὦ Κίρκη, πῶς γάρ με κέλεαι σοὶ ἡπιον εἶναι,
ἡ μοι σῶς μὲν ἔθηκας ἐνὶ μεγάροισιν ἑταίρους,
αὐτὸν δ’ ἐνθάδ’ ἔχουσα δολοφρονέουσα κελεύεις
ἐς θάλαμόν τ’ ἰέναι καὶ σῆς ἐπιβήμεναι εὐνῆς, 340
ὄφρα με γυμνωθέντα κακὸν καὶ ἀνήνορα θείης.
οὐδ’ ἂν ἐγὼ γ’ ἐθέλοιμι τεῆς ἐπιβήμεναι εὐνῆς,
εἰ μή μοι τλαίης γε, θεὰ, μέγαν ὄρκον ὁμόσσαι
μή τί μοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.’

‘Ὡς ἐφάμην, ἡ δ’ αὐτίκ’ ἀπώμυνεν ὥς ἐκέλευον. 345
αὐτὰρ ἐπεὶ ῥ’ ὁμοσέν τε τελεύτησέν τε τὸν ὄρκον,
καὶ τότε ἐγὼ Κίρκης ἐπέβην περικαλλέος εὐνῆς.

‘Ἀμφίπολοι δ’ ἄρα τέως μὲν ἐνὶ μεγάροισι πένοντο
τέσσαρες, αἳ οἱ δῶμα κάτα δρήσκειραι ἔασι.
γίγνονται δ’ ἄρα ταί γ’ ἐκ τε κρηνέων ἀπὸ τ’ ἀλσέων 350

10. ΟΔΥΣΣΕΙΑΣ Κ.

ἔκ θ' ἱερῶν ποταμῶν, οἳ τ' εἰς ἄλαδε προρέουσι.
 τάων ἥ μὲν ἔβαλλε θρόνοισι ἐνὶ ῥήγεα καλὰ,
 πορφύρεα καθύπερθ', ὑπένερθε δὲ λίθ' ὑπέβαλλεν·
 ἥ δ' ἑτέρη προπάρειθε θρόνων ἐτίταινε τραπέζας
 ἀργυρέας, ἐπὶ δέ σφι τίθει χρύσεια κάνεια· 355
 ἥ δὲ τρίτῃ κρητῇρι μελίφρονα οἶνον ἐκίρνα
 ἡδὺν ἐν ἀργυρέῳ, νέμε δὲ χρύσεια κύπελλα·
 ἥ δὲ τετάρτῃ ὕδωρ ἐφόρει καὶ πῦρ ἀνέκαιε
 πολλὸν ὑπὸ τρίποδι μεγάλῳ· λαίνετο δ' ὕδωρ.
 αὐτὰρ ἐπεὶ δὴ ζέσσειεν ὕδωρ ἐνὶ ἥνοπι χαλκῷ, 360
 ἔς ῥ' ἀσάμινθον ἔσασα λό' ἐκ τρίποδος μεγάλοιο,
 θυμῆρες κεράσασα κατὰ κρατός τε καὶ ὤμων,
 ὄφρα μοι ἐκ κάματος θυμοφθόρον εἴλετο γυίων.
 αὐτὰρ ἐπεὶ λούσεν τε καὶ ἔχρισεν λίπ' ἐλαίῳ,
 ἀμφὶ δέ με χλαῖναν καλὴν βάλεν ἡδὲ χιτῶνα, 365
 εἷσε δέ μ' εἰσαγαγοῦσα ἐπὶ θρόνου ἀργυροήλου,
 καλοῦ δαιδαλέου· ὑπὸ δὲ θρήνης ποσὶν ἦεν·
 [χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα
 καλῇ, χρυσεῇ, ὑπὲρ ἀργυρέοιο λέβητος,
 νύψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν. 370
 σῖτον δ' αἰδοίῃ ταμίῃ παρέθηκε φέρουσα,
 εἶδατα πόλλ' ἐπιθείσα, χαριζομένη παρεόντων·]
 ἐσθήμεναι δ' ἐκέλευεν· ἐμῷ δ' οὐχ ἡνδανε θυμῷ,
 ἀλλ' ἤμην ἀλλοφρονέων, κακὰ δ' ὄσσετο θυμός.
 Κίρκη δ' ὥς ἐνόησεν ἔμ' ἤμενον οὐδ' ἐπὶ σίτῳ 375
 χεῖρας ἰάλλοντα, κρατερὸν δέ με πένθος ἔχοντα,
 ἄγχι παρισταμένη ἔπεα πτερόεντα προσηύδα·
 'Τίφθ' οὕτως, Ὀδυσσεῦ, κατ' ἄρ' ἔξαι ἴσος ἀναῦδω,
 θυμὸν ἔδων, βρώμης δ' οὐχ ἄπτεαι οὐδὲ ποτῆτος·
 ἦ τινά που δόλον ἄλλον ὀίεαι· οὐδέ τί σε χρὴ 380
 δειδίμεν· ἦδη γάρ τοι ἀπώμοσα καρτερὸν ὄρκον.'
 ἌΩς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·

10. ΟΔΥΣΣΕΙΑΣ Κ.

‘ὦ Κίρκη, τίς γάρ κεν ἀνὴρ, ὃς ἐναΐσιμος εἴη,
πρὶν τλαίῃ πάσσασθαι ἐδητύος ἡδὲ ποτήτος,
πρὶν λύσασθ’ ἐτάρους καὶ ἐν ὀφθαλμοῖσιν ἰδέσθαι; 385
ἀλλ’ εἰ δὴ πρόφρασσα πιεῖν φαγέμεν τε κελεύεις,
λύσον, ἵν’ ὀφθαλμοῖσιν ἴδω ἐρίηρας ἐταίρους.’

ᾧς ἐφάμην, Κίρκη δὲ δι’ ἐκ μεγάροιο βεβήκει
ῥάβδον ἔχουσ’ ἐν χειρὶ, θύρας δ’ ἀνέφξε συφειοῦ,
ἐκ δ’ ἔλασεν σιάλοισιν ἑοικότας ἐννεώροισιν. 390
οἱ μὲν ἔπειτ’ ἔστησαν ἐναντίοι, ἡ δὲ δι’ αὐτῶν
ἐρχομένη προσάλειφεν ἐκάστῳ φάρμακον ἄλλο.

The comrades of Odysseus resume their human shape.

τῶν δ’ ἐκ μὲν μελέων τρίχες ἔρρεον, ἃς πρὶν ἔφυνε
φάρμακον οὐλόμενον, τό σφιν πόρε πότνια Κίρκη·
ἄνδρες δ’ ἄψ ἐγένοντο νεώτεροι ἢ πάρος ἦσαν 395
καὶ πολὺν καλλίονες καὶ μείζονες εἰσοράασθαι.
ἔγνωσαν δ’ ἐμὲ κείνοι, ἔφυν τ’ ἐν χερσὶν ἕκαστος.
πᾶσιν δ’ ἱμερόεις ὑπέδν γόος, ἀμφὶ δὲ δῶμα
σμερδαλέον κανάχιζε· θεὰ δ’ ἐλέαιρε καὶ αὐτή.
ἡ δέ μιν ἄγχι στᾶσα προσηΐδα δῖα θεῶων· 400

‘Διογενὲς Λαερτιάδη, πολυμήχαν’ Ὀδυσσεῦ,
ἔρχεο νῦν ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης.
νῆα μὲν ἄρ πάμπρωτον ἐρύσσατε ἡπειρόνδε,
κτῆματα δ’ ἐν σπήεσσι πελάσσατε· ὅπλα τε πάντα·
αὐτὸς δ’ ἄψ ἵεναι καὶ ἄγειν ἐρίηρας ἐταίρους.’ 405

Odysseus brings the rest of his comrades to Circe's palace.

ᾧς ἔφατ’, αὐτὰρ ἐμοί γ’ ἐπεπείθετο θυμὸς ἀγῆνωρ,
βῆν δ’ ἵεναι ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης.
εὖρον ἔπειτ’ ἐπὶ νηὶ θοῇ ἐρίηρας ἐταίρους
οἴκτρ’ ὀλοφυρομένους, θαλερὸν κατὰ δάκρυ χέοντας.

10. ΟΔΥΣΣΕΙΑΣ Κ.

ὥς δ' ὅτ' ἂν ἄγραυλοι πόριες περὶ βοῦς ἀγελαίας, 410
 ἐλθούσας ἐς κόπρον, ἐπὴν βοτάνης κορέσωνται,
 πᾶσαι ἅμα σκαίρουσιν ἐναντίαι· οὐδ' ἔτι σηκοὶ
 ἰσχουσ', ἀλλ' ἀδινὸν μυκώμεναι ἀμφιθέουσι
 μητέρας· ὥς ἐμὲ κέῖνοι, ἐπεὶ ἴδον ὀφθαλμοῖσι,
 δακρύνοντες ἔχυντο· δόκησε δ' ἄρα σφίσι θυμὸς 415
 ὥς ἔμεν ὥς εἰ πατρίδ' ἰκοίαιτο καὶ πόλιν αὐγὴν
 τρηχέλης Ἰθάκης, ἵνα τ' ἔτραφεν ἡδ' ἐγένοντο·
 καὶ μ' ὀλοφυρόμενοι ἔπεα πτερόεντα προσηύδων·
 'Σοὶ μὲν νοστήσαντι, διοτρεφεῖς, ὥς ἐχάρημεν,
 ὥς εἰ τ' εἰς Ἰθάκην ἀφικοίμεθα πατρίδα γαίαν· 420
 ἀλλ' ἄγε, τῶν ἄλλων ἐτάρων κατάλεξον ὄλεθρον.'
 ἌΩς ἔφαν, αὐτὰρ ἐγὼ προσέφην μαλακοῖς ἐπέεσσι·
 'νῆα μὲν ἂρ πάμπρωτον ἐρύσσομεν ἥπειρόνδε,
 κτήματα δὲ σπῆεσι πελάσσομεν ὄπλα τε πάντα·
 αὐτοὶ δ' ὀτρύνεσθε, ἐμοὶ ἅμα πάντες ἔπεισθαι, 425
 ὄφρα ἴδῃθ' ἐτάρους ἱεροῖς ἐν δώμασι Κίρκης
 πίνοντας καὶ ἔδοντας· ἐπηετανὸν γὰρ ἔχουσιν.'
 ἌΩς ἐφάμην, οἳ δ' ὦκα ἐμοῖς ἐπέεσσι πίθοντο·
 Εὐρύλοχος δέ μοι οἷος ἐρύκανε πάντας ἐταίρους·
 [καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·] 430
 'Ἄ δειλοὶ, πόσ' ἔμεν; τί κακῶν ἱμείρετε τούτων,
 Κίρκης ἐς μέγαρον καταβήμεναι, ἥ κεν ἅπαντας
 ἢ σὺς ἢ ἐ λύκους ποιήσεται ἢ ἐ λέοντας,
 οἳ κέν οἱ μέγα δῶμα φυλάσσοιμεν καὶ ἀνάγκη,
 ὥς περ Κύκλωψ ἔρξ', ὅτε οἱ μέσσαυλον ἴκοντο . 435
 ἡμέτεροι ἔταροι, σὺν δ' ὁ θρασὺς εἶπετ' Ὀδυσσεύς·
 τούτου γὰρ καὶ κέῖνοι ἀτασθαλίῃσιν ὄλοντο.'
 ἌΩς ἔφατ', αὐτὰρ ἐγὼ γε μετὰ φρεσὶ μερμήριξα,
 σπασσάμενος τανύηκες ἄορ παχέος παρὰ μηροῦ,
 τῷ οἱ ἀποτμήξας κεφαλὴν οὐδάσδε πελάσσαι, 440
 καὶ πηῶ περ ἐόντι μάλα σχεδόν· ἀλλὰ μ' ἐταῖροι

10. ΟΔΥΣΣΕΙΑΣ Κ.

μειλιχίοις ἐπέεσσιν ἐρήτουν ἄλλοθεν ἄλλος·

‘Διογενὲς, τοῦτον μὲν ἔασομεν, εἰ σὺ κελεύεις,
αὐτοῦ παρ νηὶ τε μένειν καὶ νῆα ἔρυσθαι·

ἡμῖν δ’ ἡγεμόνευ’ ἱερὰ πρὸς δώματα Κίρκης.’ 445

‘Ὡς φάμενοι παρὰ νηὸς ἀνήιον ἠδὲ θαλάσσης.

οὐδὲ μὲν Εὐρύλοχος κοίλῃ παρὰ νηὶ λείλειπτο,
ἀλλ’ ἔπετ’· ἔδδεισεν γὰρ ἐμὴν ἔκπαγλον ἐνιπήν.

Τόφρα δὲ τοὺς ἄλλους ἐτάρους ἐν δώμασι Κίρκῃ

ἐνδυκέως λοῦσέν τε καὶ ἔχρισεν λίπ’ ἐλαίῳ, 450

ἀμφὶ δ’ ἄρα χλαῖνας οὐκας βάλεν ἠδὲ χιτῶνας·

δαινυμένους δ’ εὖ πάντας ἐφεύρομεν ἐν μεγάρουσιν.

οἱ δ’ ἐπεὶ ἀλλήλους εἶδον φράσσασαντό τ’ ἐσάντα,

κλαῖον ὀδυρόμενοι, περὶ δὲ στεναχίζετο δῶμα.

ἡ δέ μεν ἄγχι στᾶσα προσηύδα διὰ θεῶων· 455

‘[Διογενὲς Λαερτιάδῃ, πολυμήχαν’ Ὀδυσσεῦ,]

μηκέτι νῦν θαλερὸν γόον ὄρνυτε· οἶδα καὶ αὐτῇ

ἡμὲν ὅσ’ ἐν πόντῳ πάθει’ ἄλγεα ἰχθυόεντι,

ἠδ’ ὅσ’ ἀνάρσιοι ἄνδρες ἐδηλήσαντ’ ἐπὶ χέρσου.

ἀλλ’ ἄγετ’ ἐσθλίετε βρώμην καὶ πίνετε οἶνον, 460

εἰς ὃ κεν αὖτις θυμὸν ἐνὶ στήθεσσι λάβητε,

οἶον ὅτε πρῶτιστον ἐλείπετε πατρίδα γαῖαν

τρηχέης Ἰθάκης· νῦν δ’ ἀσκελέες καὶ ἄθυμοι,

αἰὲν ἄλῃς χαλεπῆς μεμνημένοι· οὐδέ ποθ’ ὑμῖν
θυμὸς ἐν εὐφροσύνῃ, ἐπεὶ ἡ μάλα πολλὰ πέποσθε.’ 465

‘Ὡς ἔφαθ’, ἡμῖν δ’ αὖτ’ ἐπεπείθετο θυμὸς ἀγῆνωρ.

ἐνθα μὲν ἥματα πάντα τελεσφόρον εἰς ἐνιαυτὸν

ἤμεθα, δαινύμενοι κρέα τ’ ἄσπετα καὶ μέθυ ἠδύ·

ἀλλ’ ὅτε δὴ ῥ’ ἐνιαυτὸς ἔην, περὶ δ’ ἔτραπον ὥραι,

[μηνῶν φθινόντων, περὶ δ’ ἥματα μακρὰ τελέσθη,] 470

καὶ τότε μ’ ἐκκαλέσαντες ἔφαν ἐρίηρες ἐταῖροι·

‘Δαιμόνι’, ἦδη νῦν μιμνήσκεο πατρίδος αἵης,

εἴ τοι θέσφατόν ἐστι σωθῆναι καὶ ἰκέσθαι

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οἶκον ἐνκτίμενον καὶ σὴν ἐς πατρίδα γαῖαν.'

[Ἦς ἔφαν, αὐτὰρ ἐμοί γ' ἐπεπείθετο θυμὸς ἀγῆνωρ.
ὥς τότε μὲν πρόπαν ἡμαρ ἐς ἥλιον καταδύντα 476
ἡμεθα, δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ.
ἡμος δ' ἥελιος κατέδυσσε καὶ ἐπὶ κνέφας ἦλθεν,
οἱ μὲν κοιμήσαντο κατὰ μέγαρα σκίοεντα.]

Αὐτὰρ ἐγὼ Κίρκης ἐπιβὰς περικαλλέος εὐνῆς 480
γούνων ἐλλιτάνευσσα, θεὰ δέ μεν ἔκλυεν αὐδῆς·
[καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων]

*Odysseus is fain to depart, and Circe tells him of his
voyage to the land of Hades.*

Ἦ Κίρκη, τέλεσόν μοι ὑπόσχεσιν ἦν περ ὑπέστης,
οἴκαδε πεμψέμεναι· θυμὸς δέ μοι ἔσσυται ἤδη,
ἦδ' ἄλλων ἐτάρων, οἳ μεν φθινύθουσι φίλον κῆρ 485
ἀμφ' ἐμ' ὀδυρόμενοι, ὅτε που σύ γε νόσφι γένηαι.'

Ἦς ἐφάμην, ἥ δ' αὐτίκ' ἀμείβετο δῖα θεάων·
Ἰδιογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,
μηκέτι νῦν ἀέκοντες ἐμῷ ἐνὶ μίμνετε οἴκῳ·
ἀλλ' ἄλλην χρὴ πρῶτον ὁδὸν τελέσαι καὶ ἱκέσθαι 490
εἰς Ἀΐδαο δόμους καὶ ἐπαινῆς Περσεφονείης,
ψυχῇ χρησομένους Θηβαίου Τειρεσίαιο,
μάντηος ἀλαοῦ, τοῦ τε φρένες ἔμπεδοί εἰσι·
τῷ καὶ τεθνηῶτι νόον πόρε Περσεφόνεια
οἷω πεπνύσθαι· τοὶ δὲ σκιαὶ αἰσσοῦσιν.' 495

Ἦς ἔφατ', αὐτὰρ ἐμοί γε κατεκλάσθη φίλον ἦτορ·
κλαῖον δ' ἐν λεχέεσσι καθήμενος, οὐδέ τι θυμὸς
ἦθελ' ἔτι ζῶειν καὶ ὄρῃν φάος ἡλείοιο.
αὐτὰρ ἐπεὶ κλαίων τε κυλινδόμενός τ' ἐκορέσθη,
καὶ τότε δὴ μιν ἔπεσσαν ἀμειβόμενος προσέειπον· 500

Ἦ Κίρκη, τίς γὰρ ταύτην ὁδὸν ἡγεμονεύσει;
εἰς Ἀΐδος δ' οὐ πῶ τις ἀφίκετο νηὶ μελαίνῃ.'

10. ΟΔΥΣΣΕΙΑΣ Κ.

ὦς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο διὰ θεάων
 ' Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 μή τί τοι ἡγεμόνος γε ποθὴ παρὰ νηὶ μελέσθω,
 505 ἱστὸν δὲ στήσας ἀνά θ' ἱστία λευκὰ πετάσσας
 ἦσθαι· τὴν δέ κέ τοι πνοιὴ Βορέας φέρησιν.
 ἀλλ' ὁπότε ἂν δὴ νηὶ δι' Ὠκεανοῖο περήσης,
 ἔνθ' ἄκτῃ τε λάχεια καὶ ἄλσέα Περσεφονείης,
 μακραί τ' αἰγειροὶ καὶ ἱτέαι ὠλεσίκαρποι,
 510 νῆα μὲν αὐτοῦ κέλσαι ἐπ' Ὠκεανῷ βαθυδίνῃ,
 αὐτὸς δ' εἰς Αἶδεω ἰέναι δόμον εὐρώοντα.
 ἔνθα μὲν εἰς Ἀχέροντα Πυριφλεγέθων τε ῥέουσι
 Κώκυτός θ', ὃς δὴ Στυγὸς ὕδατός ἐστιν ἀπορρώξ,
 πέτρη τε ζύνεσις τε δύω ποταμῶν ἐριδούπων·
 515 ἔνθα δ' ἔπειθ', ἦρως, χριμφθεὶς πέλας, ὥς σε κελεύω,
 βόθρον ὀρύξαι ὅσον τε πυγούσιον ἔνθα καὶ ἔνθα,
 ἀμφ' αὐτῷ δὲ χοὴν χεῖσθαι πᾶσιν νεκύεσσι,
 πρῶτα μελικρήτῳ, μετέπειτα δὲ ἡδέϊ σῶφ,
 τὸ τρίτον αὖθ' ὕδατι· ἐπὶ δ' ἄλφειτα λευκὰ παλύνειν. 520
 πολλὰ δὲ γουνούσθαι νεκύων ἀμειννὰ κάρηνα,
 ἐλθὼν εἰς Ἰθάκην στείραν βοῦν, ἥ τις ἀρίστη,
 ῥέξειν ἐν μεγάροισι πυρὴν τ' ἐμπλησέμεν ἐσθλῶν,
 Τειρεσίῃ δ' ἀπάνευθεν οἶν ἱερυσέμεν οἶφ
 παμμέλαν', ὃς μήλοισι μεταπρέπει ὑμετέροισιν. 525
 αὐτὰρ ἐπὶν εὐχῇσι λίσσῃ κλυτὰ ἔθνεα νεκρῶν;
 ἔνθ' οἶν ἀρνεῖδ' ῥέξειν θήλυν τε μέλαιναν
 εἰς Ἑρεβος στρέψας, αὐτὸς δ' ἀπονόσφι τραπέσθαι
 ἰέμενος ποταμοῖο ῥοάων· ἔνθα δὲ πολλὰι
 530 ψυχαὶ ἐλεύσονται νεκύων κατατεθνηώτων.
 δὴ τότε ἔπειθ' ἐτάροισιν ἐποτρύναι καὶ ἀνῶξαι
 μῆλα, τὰ δὴ κατάκειτ' ἐσφαγμένα νηλεί χαλκῷ,
 δείραντας κατακῆαι, ἐπεύξασθαι δὲ θεοῖσιν,
 ἰφθίμῳ τ' Αἶδῃ καὶ ἐπαινῇ Περσεφονείῃ·

10. ΟΔΥΣΣΕΙΑΣ Κ.

αὐτὸς δὲ ξίφος ὀξὺ ἐρυσσάμενος παρὰ μηροῦ 535
 ἦσθαι, μὴδὲ ἔαν νεκύων ἀμειννὰ κάρηνα
 αἵματος ἄσσον ἵμεν πρὶν Τειρεσίαο πυθέσθαι.
 ἔνθα τοι αὐτίκα μάντις ἐλεύσεται, ὄρχαμε λαῶν,
 ὅς κέν τοι εἴπησιν ὁδὸν καὶ μέτρα κελεύθου
 νόστον θ', ὥς ἐπὶ πόντον ἐλεύσεαι ἰχθυόευντα.' 540

ἌΩς ἔφατ', αὐτίκα δὲ χρυσόθρονος ἤλυθεν Ἥως.
 ἀμφὶ δέ με χλαῖνάν τε χιτῶνά τε εἵματα ἔσσειν·
 αὐτὴ δ' ἀργύφειον φᾶρος μέγα ἔννυτο νύμφη,
 λεπτὸν καὶ χαρίεν, περὶ δὲ ζώνην βάλετ' ἱξυῖ
 καλὴν χρυσεῖν, κεφαλῇ δ' ἐπέθηκε καλύπτρην. 545
 αὐτὰρ ἐγὼ διὰ δώματ' ἰὼν ὦτρυνον ἐταίρους
 μειλιχίοις ἐπέεσσι παρασταδὸν ἄνδρα ἕκαστον·

Ῥηκέτι νῦν εὐδοντες ἀωτεῖτε γλυκὺν ὕπνοι,
 ἀλλ' ἴομεν· δὴ γάρ μοι ἐπέφραδε πότνια Κίρκη.'

ἌΩς ἐφάμην, τοῖσιν δ' ἐπεπείθετο θυμὸς ἀγῆνωρ. 550
 οὐδὲ μὲν οὐδ' ἔνθεν περ ἀπήμοιρας ἦγον ἐταίρους.
 Ἐλήνωρ δέ τις ἔσκε νεώτατος, οὔτε τι λήην
 ἄλκιμος ἐν πολέμῳ οὔτε φρεσὶν ᾗσιν ἀρηρῶς,
 ὅς μοι ἄνευθ' ἐτάρων ἱεροῖς ἐν δώμασι Κίρκης,
 ψυχέος ἱμείρων, κατελέξατο οἰνοβαρείων· 555
 κινυμένων δ' ἐτάρων ὄμαδον καὶ δοῦπον ἀκούσας
 ἐξαπίνης ἀνόρουσε καὶ ἐκλάθετο φρεσὶν ᾗσιν
 ἄψορρον καταβῆναι ἰὼν ἐς κλίμακα μακρὴν,
 ἀλλὰ καταντικρὺ τέγεος πέσειν· ἐκ δὲ οἱ αὐχὴν
 ἀστραγάλων ἐάγη, ψυχὴ δ' Ἀἰδόσδε κατῆλθεν. 560
 ἐρχομένοισι δὲ τοῖσιν ἐγὼ μετὰ μῦθον ἔειπον·

Ῥάσθε νύ που οἰκόνδε φίλην ἐς πατρίδα γαίαν
 ἔρχεσθ'· ἄλλην δ' ἡμῖν ὁδὸν τεκμήρατο Κίρκη
 εἰς Ἀἶδαο δόμους καὶ ἐπαινῆς Περσεφονείης
 [ψυχῇ χρησομένους Θηβαίου Τειρεσίαο]. 565

ἌΩς ἐφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ,

10. ΟΔΥΣΣΕΙΑΣ Κ.

ἐξόμενοι δὲ κατ' αὐθι γόων τίλλοντό τε χαίτας·
ἀλλ' οὐ γάρ τις πρῆξις ἐγένετο μυρομένοισιν.

Ἄλλ' ὅτε δὴ ῥ' ἐπὶ νῆα βοὴν καὶ θίνα θαλάσσης.

ἦομεν ἀχνύμενοι, θαλερόν κατὰ δάκρυ χέοντες, 570
τόφρα δ' ἄρ' οἰχομένη Κίρκη παρὰ νηὶ μελαίνῃ
ἄρνειόν κατέδησεν ὄϊν θῆλύν τε μέλαιναν,
ῥεῖα παρεξελθοῦσα· τίς ἂν θεὸν οὐκ ἐθέλοντα
ὀφθαλμοῖσιν ἴδοιτ' ἢ ἔνθ' ἢ ἔνθα κιόντα;

ΟΔΥΣΣΕΙΑΣ Α.

Νέκυια.

The fair wind brings them to the Cimmerians' land.

Αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλθομεν ἥδ' ἔθ' ἄλασσαν,
νῆα μὲν ἄρ' ἀμύμονα ἐρύσσαμεν εἰς ἄλα δῖαν,
ἐν δ' ἰσθμὸν τιθέμεσθα καὶ ἰσθμὸν νηὶ μελαίνῃ,
ἐν δὲ τὰ μῆλα λαβόντες ἐβήσαμεν, ἅν δὲ καὶ αὐτοὶ
βαίνομεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες. 5

ἡμῖν δ' αὖ μετόπισθε νεὸς κυανοπρόροιο
ἴκμενον οὖρον ἴει πλησίστιον, ἐσθλὸν ἑταῖρον,
Κίρκη ἐνπλόκαμος, δεινὴ θεὸς ἀνδρῶν.
ἡμεῖς δ' ὅπλα ἕκαστα πονησάμενοι κατὰ νῆα
ἤμεθα· τὴν δ' ἄνεμος τε κυβερνήτης τ' ἴθυνε. 10
τῆς δὲ πανημερίης τέταθ' ἰσθμὸν ποντοπορούσης·
δύσετό τ' ἥελιος, σκιδώοντο τε πᾶσαι ἀγυαί.

Ἦ δ' ἐς πείραθ' ἴκανε βαθυρρόου Ὀκεανοῖο.
ἔνθα δὲ Κιμμερίων ἀνδρῶν δῆμος τε πόλις τε,
ἥρι καὶ νεφέλῃ κεκαλυμμένοι· οὐδέ ποτ' αὐτοὺς 15
Ἥλιος φαέθων καταδέρκεται ἀκτίνεσσιν,
οὔθ' ὅπ' ἂν στείχῃσι πρὸς οὐρανὸν ἀστερόεντα,
οὔθ' ὅτ' ἂν ἄψ' ἐπὶ γαῖαν ἀπ' οὐρανόθεν προτράπηται,
ἀλλ' ἐπὶ νύξ' ὅλοῃ τέταται δειλοῖσι βροτοῖσι.
νῆα μὲν ἔνθ' ἐλθόντες ἐκέλσαμεν, ἐκ δὲ τὰ μῆλα 20
εἰλόμεθ'· αὐτοὶ δ' αὖτε παρὰ ῥόον Ὀκεανοῖο
ῥοοῖεν, ὅφρ' ἐς χῶρον ἀφικόμεθ' ὃν φράσε Κίρκη.

11. ΟΔΥΣΣΕΙΑΣ Α.

The ghosts come up from Hades to drink the blood
of the victims.

Ἐνθ' ἱερήια μὲν Περιμήδης Εὐρύλοχός τε
 ἔσχον· ἐγὼ δ' ἄορ ὄξυν ἐρυσσάμενος παρὰ μηροῦ
 βόθρον ὄρυξ' ὅσσον τε πυγούσιον ἔνθα καὶ ἔνθα, 25
 ἀμφ' αὐτῷ δὲ χοὴν χεόμην πᾶσιν νεκύεσσι,
 πρῶτα μελικρήτῳ, μετέπειτα δὲ ἡδέϊ οἴνῳ,
 τὸ τρίτον αὖθ' ὕδατι· ἐπὶ δ' ἄλφιτα λευκὰ πάλυνον.
 πολλὰ δὲ γουνούμην νεκύων ἀμενηνὰ κάρηνα,
 ἔλθων εἰς Ἰθάκην στείραν βοῦν, ἣ τις ἀρίστη, 30
 ῥέξειν ἐν μεγάροισι πυρὴν τ' ἐμπλησέμεν ἐσθλῶν,
 Τειρεσίῃ δ' ἀπάνευθεν οἶν ἱερευσέμεν οἶψ
 παμμέλαν', ὅς μῆλοισι μεταπρέπει ἡμετέροισι.
 τοὺς δ' ἐπεὶ εὐχολῆσι λιτῆσί τε, ἔθνεα νεκρῶν,
 ἐλλισάμην, τὰ δὲ μῆλα λαβὼν ἀπεδειροτόμησα 35
 ἐς βόθρον, ῥέε δ' αἶμα κελαινεφές· αἱ δ' ἀγέροντο
 ψυχαὶ ὑπ' ἐξ Ἑρέβους νεκύων κατατεθνηῶτων.
 [νύμφαι τ' ἡιθεοὶ τε πολύτλητοί τε γέροντες
 παρθενικαὶ τ' ἀταλαὶ νεοπενθέα θυμὸν ἔχουσαι·
 πολλοὶ δ' οὐτάμενοι χαλκήρεσιν ἐγχεῖησιν, 40
 ἄνδρες ἀρηίφατοι βεβρωτῶμένα τεύχε' ἔχοντες·
 οἱ πολλοὶ περὶ βόθρον ἐφοίτων ἄλλοθεν ἄλλος
 θεσπεσίῃ ἰαχῇ· ἐμὲ δὲ χλωρὸν δέος ἦρει.]
 δὴ τότε' ἔπειθ' ἐτάροισιν ἐποτρύννας ἐκέλευσα
 μῆλα, τὰ δὴ κατέκειτ' ἐσφαγμένα νηλεί χαλκῷ, 45
 δείραντας κατακῆαι, ἐπεύξασθαι δὲ θεοῖσιν,
 ἰφθίμῳ τ' Αἰδῇ καὶ ἐπαινῇ Περσεφονείῃ·
 αὐτὸς δὲ ξίφος ὄξυν ἐρυσσάμενος παρὰ μηροῦ
 ἤμην, οὐδ' εἶων νεκύων ἀμενηνὰ κάρηνα
 αἵματος ἄσσον ἱμεν, πρὶν Τειρεσίαο πυθέσθαι. 50

11. ΟΔΥΣΣΕΙΑΣ Λ.

The ghost of Elpenor.

Πρώτη δὲ ψυχὴ Ἑλπήνορος ἦλθεν ἑταῖρον
οὐ γάρ πω ἐτέθαπτο ὑπὸ χθονὸς εὐρυοδείης·
σῶμα γὰρ ἐν Κίρκης μεγάρῳ κατελείπομεν ἡμεῖς
ἄκλαντον καὶ ἄθαπτον, ἐπεὶ πόνος ἄλλος ἔπειγε.
τὸν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ, 55
καί μιν φωϊήσας ἔπεα πτερόεντα προσηύδων·

‘Ἑλπήνορ, πῶς ἦλθες ὑπὸ ζόφον ἡερόεντα ;
ἔφθης πεζὸς ἰὼν ἢ ἐγὼ σὺν νηὶ μελαίνῃ.’

ᾠς ἐφάμην, ὁ δέ μ’ οἰμώξας ἡμείβετο μύθῳ·
‘[διογενὲς Λαερτιάδῃ, πολυμήχαν’ Ὀδυσσεῦ,] 60
ἄσέ με δαίμονος αἴσα κακὴ καὶ ἀθέσφατος οἶνος·
Κίρκης δ’ ἐν μεγάρῳ καταλέγμενος οὐκ ἐνόησα
ἄφορβον καταβῆναι ἰὼν ἐς κλίμακα μακρὴν,
ἀλλὰ καταντικρὺ τέγεος πέσον· ἐκ δέ μοι αὐχὴν
ἀστραγάλων ἐάγη, ψυχὴ δ’ Ἀιδόσδε κατῆλθε. 65

νῦν δέ σε τῶν ὄπιθεν γουνάζομαι, οὐ παρεόντων,
πρὸς τ’ ἀλόχου καὶ πατρὸς, ὃ σ’ ἔτρεφε τυτθὸν ἐόντα,
Τηλεμάχου θ’, ὃν μούνον ἐνὶ μεγάροισιν ἔλειπες·
οἶδα γὰρ ὡς ἐνθένδε κιὼν δόμου ἐξ Αἴδαο
νῆσον ἐς Αἰαίην σχήσεις εὐεργέα νῆα· 70

ἔνθα σ’ ἔπειτα, ἄναξ, κέλομαι μνήσασθαι ἐμεῖο·
μή μ’ ἄκλαντον, ἄθαπτον, ἰὼν ὄπιθεν καταλείπειν,
νοσφισθεῖς, μή τοί τι θεῶν μήνιμα γένωμαι,
ἀλλὰ με κακῇαι σὺν τεύχεσιν, ἅσσα μοί ἐστι,
σημὰ τέ μοι χεῦναι πολιῆς ἐπὶ θινὶ θαλάσσης, 75
ἄνδρὸς δυστήνοιο, καὶ ἐσσομένοισι πυθέσθαι·
ταῦτά τέ μοι τελέσαι πῆξαί τ’ ἐπὶ τύμβῳ ἔρετμόν,
τῷ καὶ ζωὸς ἔρεσσον ἐὼν μετ’ ἐμοῖς ἐτάροισιν.’

ᾠς ἔφατ’, αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
‘ταῦτά τοι, ὦ δύστηνε, τελευτήσω τε καὶ ἔρξω.’ 80

Νῶϊ μὲν ὧς ἐπέεσσιν ἀμειβομένῳ στυγεροῖσιν

11. ΟΔΥΣΣΕΙΑΣ Λ.

ἤμεθ', ἐγὼ μὲν ἀνευθεν ἐφ' αἵματι φάσγανον ἴσχων,
εἶδωλον δ' ἐτέρωθεν ἐταίρου πόλλ' ἀγόρευεν.

Ἦλθε δ' ἐπὶ ψυχὴ μητρὸς κατατεθυηλῆς,
Αὐτολύκου θυγάτηρ μεγαλήτορος Ἀντίκλεια, 85
τὴν ζῶην κατέλειπον ἰὼν εἰς Ἴλιον ἱρήν.
τὴν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ·
ἀλλ' οὐδ' ὥς εἷων προτέρην, πυκινόν περ ἀχέων,
αἵματος ἄσπον ἵμεν, πρὶν Τειρεσίαο πυθέσθαι.

The ghost of Teiresias reveals to Odysseus his further
trials and the manner of his death.

Ἦλθε δ' ἐπὶ ψυχὴ Θηβαίου Τειρεσίαο, 90
χρύσειον σκῆπτρον ἔχων, ἐμὲ δ' ἔγνω καὶ προσέειπε·

‘[Διογενὲς Λαερτιάδη, πολυμήχαν’ Ὀδυσσεῦ,]
τίπτ’ αὐτ’, ὦ δύστηνε, λιπὼν φάος ἡελίοιο
ἦλυθες, ὄφρα ἴδῃ νέκυας καὶ ἀτερπέα χῶρον;
ἀλλ’ ἀποχάξεο βόθρου, ἄπισχε δὲ φάσγανον ὄξυν, 95
αἵματος ὄφρα πῖω καὶ τοι νημερτέα εἴπω.’

ᾧ φάτ’, ἐγὼ δ’ ἀναχασσάμενος ξίφος ἀργυρόηλον
κουλεῷ ἐγκατέπηξ’. ὁ δ’ ἐπεὶ πῖεν αἷμα κελαινόν,
καὶ τότε δὴ μ’ ἐπέεσσι προσηύδα μάντις ἀμύμων·

‘Νόστον δίζηαι μελιηδέα, φαίδιμ’ Ὀδυσσεῦ· 100
τὸν δέ τοι ἀργαλέον θήσει θεός· οὐ γὰρ οἶω
λήσειν ἐννοσίγαιον, ὃ τοι κότον ἔνθετο θυμῷ,
χωόμενος ὅτι οἱ υἱὸν φίλον ἐξαλάωσας.
ἀλλ’ ἔτι μὲν κε καὶ ὥς κακά περ πάσχοντες ἵκοισθε,
αἱ κ’ ἐθέλῃς σὸν θυμὸν ἐρυκακέειν καὶ ἐταίρων, 105
ὅππότε κε πρῶτον πελάσῃς εὐεργέα νῆα
Θρινακίῃ νήσῳ, προφυγὼν ἰοειδέα πόντον,
βοσκομένας δ’ εὖρητε βόας καὶ ἵφια μῆλα
Ἡελίου, ὃς πάντ’ ἐφορᾷ καὶ πάντ’ ἐπακούει.
τὰς εἰ μὲν κ’ ἀσιυνέας ἑάσῃ νόστου τε μέδῃαι, 110

11. ΟΔΥΣΣΕΙΑΣ Λ.

καί κεν ἔτ' εἰς Ἰθάκην κακά περ πάσχοντες ἵκοισθε·
 εἰ δέ κε σῖναι, τότε τοι τεκμαίρομ' ὄλεθρον
 νηὶ τε καὶ ἑτάροις· αὐτὸς δ' εἰ πέρ κεν ἀλύξης,
 ὃψέ κακῶς νεῖαι, ὀλέσας ἄπο πάντας ἑταίρους,
 νηὸς ἐπ' ἀλλοτρίης· δῆεις δ' ἐν πῆματα οἴκῳ, 115
 ἄνδρας ὑπερφιάλους, οἳ τοι βίοτον κατέδουσι
 μνώμενοι ἀντιθέην ἄλοχον καὶ ἔδνα διδόντες.
 ἀλλ' ἢ τοι κείνων γε βίας ἀποτίσσαι ἐλθών·
 αὐτὰρ ἐπὴν μνηστῆρας ἐνὶ μεγάροισι τεοῖσι
 κτείνης ἢ δόλῳ ἢ ἀμφιδὸν ὀξείῃ χαλκῷ, 120
 ἔρχεσθαι δὴ ἔπειτα, λαβὼν εὐήρες ἔρετμόν,
 εἰς ὃ κε τοὺς ἀφίκηαι οἳ οὐκ ἴσασι θάλασσαν
 ἄνερες, οὐδέ θ' ἄλεσσι μεμιγμένον εἶδαρ ἔδουσιν·
 οὐδ' ἄρα τοί γ' ἴσασι νέας φοινικοπαρήους,
 οὐδ' εὐήρε' ἔρετμα, τά τε πτερὰ νηυσὶ πέλονται. 125
 σῆμα δέ τοι ἔρέω μάλ' ἀριφραδὲς, οὐδέ σε λήσει·
 ὀππότε κεν δὴ τοι ξυμβλήμενος ἄλλος ὁδίτης
 φήῃ ἀθηρηλοιγὸν ἔχειν ἀνὰ φαιδίμῳ ὤμῳ,
 καὶ τότε δὴ γαίῃ πῆξας εὐήρες ἔρετμόν,
 ῥέξας ἱερὰ καλὰ Ποσειδάωνι ἀνακτι, 130
 ἀρνειὸν ταῦρόν τε συνῶν τ' ἐπιβήτορα κάπρον,
 οἴκαδ' ἀποστείχειν ἔρδειν θ' ἱερὰς ἐκατόμβας
 ἀθανάτοισι θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσι,
 πᾶσι μάλ' ἐξείης· θάνατος δέ τοι ἐξ ἁλὸς αὐτῷ
 ἀβληχρὸς μάλα τοῖος ἐλεύσεται, ὅς κε σε πέφυη 135
 γῆρα ὑπο λιπαρῷ ἀρημένον· ἀμφὶ δὲ λαοὶ
 ὄλβιοι ἔσσονται· τὰ δέ τοι νημερτέα εἶρω·
 ὦς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 'Τειρεσίη, τὰ μὲν ἄρ που ἐπέκλωσαν θεοὶ αὐτοί.
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως καταλέξον· 140
 μητρὸς τήνδ' ὁρώω ψυχὴν κατατεθνηυῖης·
 ἢ δ' ἀκέουσ' ἦσται σχεδὸν αἵματος, οὐδ' ἐὼν νιδν

11. ΟΔΥΣΣΕΙΑΣ Α.

ἔτλη ἐσάντα ἰδεῖν οὐδὲ προτιμυθήσασθαι.

εἰπέ, ἄναξ, πῶς κέν με ἀναγνοίῃ τὸν ἐόντα ;'

Ἄς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπε·
' ῥηιδιόν τοι ἔπος ἐρέω καὶ ἐνὶ φρεσὶ θήσω· 146

ὄν τινα μέν κεν ἑᾶς νεκύων κατατεθνηώτων
αἵματος ἄσπον ἵμεν, ὁ δέ τοι νημερτὲς ἐνίψει·
ᾧ δέ κ' ἐπιφθονέοις, ὁ δέ τοι πάλιν εἰσιν ὀπίσσω.'

Ἄς φαμένη ψυχὴ μὲν ἔβη δόμον Ἀϊδὸς εἴσω 150
Τειρεσίαο ἀνακτος, ἐπεὶ κατὰ θέσφατ' ἔλεξεν·

Next comes the ghost of Anticleia, mother of Odysseus.

αὐτὰρ ἐγὼν αὐτοῦ μένον ἔμπεδον, ὄφρ' ἐπὶ μήτηρ
ἦλυθε καὶ πῖεν αἶμα κελαινεφές· αὐτίκα δ' ἔγνω,
καί μ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·

' Τέκνον ἐμὸν, πῶς ἦλθες ὑπὸ ζόφον ἡερούεντα 155
ζῶος ἐών ; χαλεπὸν δὲ τάδε ζωοῖσιν ὀράσθαι.

[μέσσω γὰρ μεγάλοι ποταμοὶ καὶ δεινὰ ῥέεθρα,
' Ὀκεανὸς μὲν πρῶτα, τὸν οὖ πῶς ἔστι περῆσαι
πεζῶν ἐόντ', ἦν μή τις ἔχη εὐεργέα νῆα.]
ἦ νῦν δὴ Τροίηθεν ἀλώμενος ἐνθάδ' ἰκάνεις 160
νηί τε καὶ ἐτάροισι πολὺν χρόνον ; οὐδέ πω ἦλθες
εἰς Ἰθάκην, οὐδ' εἶδες ἐνὶ μεγάροισι γυναικα ;'

Ἄς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
' μήτηρ ἐμῇ, χρεῖά με κατήγαγεν εἰς Ἀἴδαο
ψυχῇ χρησόμενον Θηβαίου Τειρεσίαο· 165

οὐ γάρ πω σχεδὸν ἦλθον Ἀχαιῖδος, οὐδέ πω ἀμῆς
γῆς ἐπέβην, ἀλλ' αἶεν ἔχων ἀλάλημαι οἰζύν,
ἐξ οὗ τὰ πρότισθ' ἐπόμην Ἀγαμέμνονι δίῳ
Ἴλιον εἰς εὐπωλον, ἵνα Τρώεσσι μαχοίμην.
ἀλλ' ἄγε μοι τόδε εἰπέ καὶ ἀτρεκέως κατάλεξον· 170
τίς νύ σε κῆρ ἐδάμασσε ταηλεγέος θανάτοιο ;
ἦ δολιχὴ νοῦσος ; ἦ Ἀρτεμις ἰοχέαιρα

11. ΟΔΥΣΣΕΙΑΣ Α.

οἷς ἀγανοῖς βελέεσσιν ἐποιχομένη κατέπεφνεν ;
 εἰπὲ δέ μοι πατρός τε καὶ υἱέος, ὃν κατέλειπον,
 ἧ ἔτι παρ κείνοισιν ἐμὸν γέρας, ἧέ τις ἦδη 175
 ἀνδρῶν ἄλλος ἔχει, ἐμὲ δ' οὐκέτι φασὶ νέεσθαι.
 εἰπὲ δέ μοι μνηστῆς ἀλόχου βουλήν τε νόον τε,
 ἧ ἐ μένει παρὰ παιδὶ καὶ ἔμπεδα πάντα φυλάσσει
 ἧ ἦδη μιν ἔγημεν Ἀχαιῶν ὅς τις ἄριστος.
 ὦς ἐφάμην, ἧ δ' αὐτίκ' ἀμείβετο πότνια μήτηρ· 180
 'καὶ λῆν κείνη γε μένει τετληότι θυμῷ
 σοῖσιν ἐνὶ μεγάροισιν· οἷζυραὶ δέ οἱ αἰεὶ
 φθίνουσιν νύκτες τε καὶ ἡμέματα δακρυχεοῦση.
 σὸν δ' οὐ πῶ τις ἔχει καλὸν γέρας, ἀλλὰ ἔκηλος
 Τηλέμαχος τεμένεα νέμεται καὶ δαῖτας εἴσας 185
 δαίνυνται, ἃς ἐπέοικε δικασπόλον ἄνδρ' ἀλεγύνειν·
 πάντες γὰρ καλέουσι. πατὴρ δὲ σὸς αὐτόθι μῖμνει
 ἀγρῷ, οὐδὲ πόλινδε κατέρχεται· οὐδέ οἱ εὖναι
 δέμνια καὶ χλαῖναι καὶ ῥήγεα σιγαλόοντα,
 ἀλλ' ὃ γε χεῖμα μὲν εὔδει ὅθι δμῶες ἐνὶ οἴκῳ 190
 ἐν κόνι ἄγχι πυρὸς, κακὰ δὲ χροὶ εἵματα εἴται·
 αὐτὰρ ἐπὴν ἔλθῃσι θέρος τεθαλυῖά τ' ὀπώρη,
 πάντῃ οἱ κατὰ γουνὸν ἀλωῆς οἶνοπέδοιο
 φύλλων κεκλιμένων χθαμαλαὶ βεβλήγεται εὐναί·
 ἐνθ' ὃ γε κείτ' ἀχέων, μέγα δὲ φρεσὶ πένθος ἀέξει 195
 σὸν νόστον ποθέων· χαλεπὸν δ' ἐπὶ γῆρας ἱκάνει.
 οὕτω γὰρ καὶ ἐγὼν ὀλόμην καὶ πότμον ἐπέσπον·
 οὗτ' ἐμέ γ' ἐν μεγάροισιν εὐσκοπος ἰοχέαιρα
 οἷς ἀγανοῖς βελέεσσιν ἐποιχομένη κατέπεφνεν,
 οὔτε τις οὖν μοι νοῦσος ἐπήλυθεν, ἧ τε μάλιστα 200
 τηκεδῶνι στυγερῇ μελέων ἐξείλετο θυμόν·
 ἀλλὰ με σὸς τε πόθος σά τε μήδεα φαίδιμ' Ὀδυσσεῦ,
 σὴ τ' ἀγανοφροσύνη μελιηδέα θυμὸν ἀπηύρα.'
 ὦς ἔφατ', αὐτὰρ ἐγὼ γ' ἔθελον φρεσὶ μερμηρίζας

11. ΟΔΥΣΣΕΙΑΣ Λ.

μητρὸς ἐμῆς ψυχὴν ἐλέειν κατατεθυνηύης. 205
 τρὶς μὲν ἐφωρμήθην, ἐλέειν τέ με θυμὸς ἀνώγει,
 τρὶς δέ μοι ἐκ χειρῶν σκιῇ εἴκελον ἦ καὶ ὀνείρῳ
 ἔπτατ'· ἐμοὶ δ' ἄχος ὄξυ γενέσκετο κηρόθι μᾶλλον,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων·

‘Μῆτερ ἐμῇ, τί νύ μ' οὐ μίμνεις ἐλέειν μεμαῶτα, 210
 ὄφρα καὶ εἰν Ἀἰδαο φίλας περὶ χεῖρε βαλόντε
 ἀμφοτέρω κρυεροῖο τεταρπώμεσθα γόοιο;
 ἦ τί μοι εἶδωλον τόδ' ἀγανὴ Περσεφόνεια
 ὦτρυν', ὄφρ' ἔτι μᾶλλον ὀδυρόμενος στεναχίζω;’

‘Ὡς ἐφάμην, ἦ δ' αὐτίκ' ἀμείβετο πότνια μήτηρ· 215
 ‘ὦ μοι, τέκνον ἐμόν, περὶ πάντων κάμμορε φωτῶν,
 οὐ τί σε Περσεφόνεια, Διὸς θυγάτηρ, ἀπαφίσκει,
 ἀλλ' αὕτη δίκη ἐστὶ βροτῶν, ὅτε τίς κε θάνησιν·
 οὐ γὰρ ἔτι σάρκας τε καὶ ὀστέα ἴνες ἔχουσιν,
 ἀλλὰ τὰ μὲν τε πυρὸς κρατερὸν μένος αἰθομένοιο 220
 δαμνᾷ, ἐπεὶ κε πρῶτα λίπη λεύκ' ὀστέα θυμὸς,
 ψυχὴ δ' ἥūt' ὄνειρος ἀποπταμένη πεπότηται.
 ἀλλὰ φάωσδε τάχιστα λιλαίεο· ταῦτα δὲ πάντα
 ἴσθ', ἵνα καὶ μετόπισθε τεῇ εἵπησθα γυναικί.’

The ghosts of famous women, wives and daughters
 of heroes.

Νῶι μὲν ὧς ἐπέεσσιν ἀμειβόμεθ', αἱ δὲ γυναῖκες 225
 ἤλυνθον, ὦτρυνεν γὰρ ἀγανὴ Περσεφόνεια,
 ὄσσαι ἀριστῶν ἄλοχοι ἔσαν ἠδὲ θύγατρες.
 αἱ δ' ἀμφ' αἶμα κελαινὸν ἀολλέες ἠγερέθοντο,
 αὐτὰρ ἐγὼ βούλευον ὅπως ἐρέοιμι ἐκάστην.
 ἦδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνεται βουλή· 230
 σπασσάμενος τανύηκες ἄορ παχέος παρὰ μηροῦ
 οὐκ εἶων πιέειν ἄμα πάσας αἶμα κελαινόν.
 αἱ δὲ προμνηστῖναι ἐπήισαν, ἠδὲ ἐκάστη
 ὃν γόνον ἐξαγόρευεν· ἐγὼ δ' ἐρέεινον ἀπάσας.

11. ΟΔΥΣΣΕΙΑΣ Α.

ΤΥΓΟ.

"Ενθ' ἡ τοι πρώτην Τυρῶ ἴδον εὐπατέρειαν, 235
 ἢ φάτο Σαλμωνῆος ἀμύμονος ἔκγονος εἶναι,
 φῆ δὲ Κρηθῆος γυνὴ ἔμμεναι Αἰολίδαο·
 ἢ ποταμοῦ ἠράσσαι, 'Ενιπῆος θελοιο,
 ὃς πολὺ κάλλιστος ποταμῶν ἐπὶ γαίαν ἴησι,
 καὶ ῥ' ἐπ' 'Ενιπῆος πωλέσκετο καλὰ ῥέεθρα. 240
 τῷ δ' ἄρ' εἰσάμενος γαιήοχος ἐννοσίγαιος
 ἐν προχοῇς ποταμοῦ παρελέξατο διωθέντος·
 πορφύρεον δ' ἄρα κῦμα περιστάθη, οὐρεῖ ἴσον,
 κυρτωθὲν, κρύψεν δὲ θεὸν θνητὴν τε γυναικα.
 [λῦσε δὲ παρθενίην ζώνην, κατὰ δ' ὕπνον ἔχευεν.] 245
 αὐτὰρ ἐπεὶ ῥ' ἐτέλεσσε θεὸς φιλοτήσια ἔργα,
 ἐν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
 'Χαῖρε, γύναι, φιλότῃτι, περιπλομένου δ' ἐνιαυτοῦ
 τέξεαι ἀγλαὰ τέκνα, ἐπεὶ οὐκ ἀποφῶλιοι εὐναὶ
 ἀθανάτων· σὺ δὲ τοὺς κομέειν ἀτιταλλέμεναί τε. 250
 νῦν δ' ἔρχευ πρὸς δῶμα, καὶ ἴσχεο μῆδ' ὀνομήνης·
 αὐτὰρ ἐγὼ τοί εἰμι Ποσειδάων ἐνοσίχθων.'
 *Ὡς εἰπὼν ὑπὸ πόντον ἐδύσετο κυμαίνοντα.
 ἢ δ' ὑποκυσαμένη Πελίην τέκε καὶ Νηλῆα,
 τῷ κρατερῷ θεράποντε· Διὸς μεγάλιοι γενέσθην 255
 ἀμφοτέρω· Πελὴς μὲν ἐν εὐρυχόρῳ 'Ιαωλκῷ
 ναῖε πολὺῤῥηνος, ὃ δ' ἄρ' ἐν Πύλῳ ἡμαθόεντι.
 τοὺς δ' ἐτέρους Κρηθῆι τέκεν βασίλεια γυναικῶν.
 Αἴσονά τ' ἠδὲ Φέρητ' 'Αμυθᾶονά θ' ἱπποχάρμην.

ΑΝΤΙΟΠΗ.

Τὴν δὲ μέτ' 'Αντιόπην ἴδον, 'Ασωποῖο θύγατρα, 260
 ἢ δὴ καὶ Διὸς εὖχετ' ἐν ἀγκοίνῃσιν ἰαῦσαι,
 καὶ ῥ' ἔτεκεν δύο παῖδ', 'Αμφιόνά τε Ζῆθόν τε,
 οἱ πρῶτοι Θήβης ἔδος ἔκτισαν ἑπταπύλοιο,

11. ΟΔΥΣΣΕΙΑΣ Α.

πύργωσάν τ', ἐπεὶ οὐ μὲν ἀπύργωτόν γ' ἐδύναντο
ναιέμεν εὐρύχορον Θήβην, κρατερῶ περ ἐόντε. 265

Alcmena and Megara.

Τὴν δὲ μέτ' Ἀλκμήνην ἴδον, Ἀμφιτρύωνος ἄκοιτιν,
ἣ ῥ' Ἑρακλῆα θρασυμένονα θυμολέοντα
γείνατ' ἐν ἀγκοίνῃσι Διὸς μέγαλοιο μιγείσα·
καὶ Μεγάρην, Κρείοντος ὑπερθύμοιο θύγατρα,
τὴν ἔχευ Ἀμφιτρύωνος υἱὸς μένος αἰὲν ἀτειρής. 270

Epicasta.

Μητέρα τ' Οἰδιπόδαο ἴδον, καλὴν Ἐπικάστην,
ἣ μέγα ἔργον ἔρεξεν αἰδρεΐησι νόοιο,
γῆμαμένη ᾧ υἱί· ὁ δ' ὄν πατέρ' ἐξεναρίζας
γῆμεν· ἄφαρ δ' ἀνάπυστα θεοὶ θέσαν ἀνθρώποισιν.
ἀλλ' ὁ μὲν ἐν Θήβῃ πολυηράτῳ ἄλγεα πάσχων 275
Καδμείων ἥνασσε θεῶν ὀλοὰς διὰ βουλάς·
ἣ δ' ἔβη εἰς Αἶδαο πυλάρταο κρατεροῖο,
ἄψαμένη βρόχον αἰπὺν ἀφ' ὑψηλοῖο μελάρου,
ᾧ ἄχεϊ σχομένη· τῷ δ' ἄλγεα κάλλιπ' ὀπίσσω
πολλὰ μάλ', ὅσσα τε μητρὸς Ἐρινύες ἐκτελέουσι. 280

Chloris.

Καὶ Χλῶριν εἶδον περικαλλέα, τὴν ποτε Νηλεὺς
γῆμεν ἔδν διὰ κάλλος, ἐπεὶ πόρε μυρία ἔδνα,
ὀπλοτάτην κούρην Ἀμφίονος Ἰασίδας,
ὅς ποτ' ἐν Ὀρχομενῷ Μινυεῖφ ἱφὶ ἀνασσειν·
ἣ δὲ Πύλου βασιλεὺς, τέκεν δὲ οἱ ἀγλαὰ τέκνα, 285
Νέστορά τε Χρομίον τε Περικλύμενόν τ' ἀγέρωχον.
τοῖσι δ' ἐπ' ἰφθίμην Πηρῶ τέκε, θαῦμα βροτοῖσι,
τὴν πάντες μνώοντο περικτίται· οὐδέ τι Νηλεὺς
τῷ ἐδίδον δς μὴ ἔλικας βόας εὐρυμετώπους
ἐκ Φυλάκης ἐλάσειε βίης Ἴφικληΐης 290

11. ΟΔΥΣΣΕΙΑΣ Α.

ἀργαλέας· τὰς δ' οἶος ὑπέσχετο μάντις ἀμύμων
 ἐξελάσθ'· χαλεπὴ δὲ θεοῦ κατὰ μοῖρα πέδῃσε,
 δεσμοί τ' ἀργαλέοι καὶ βουκόλοι ἀγροιώται.
 ἀλλ' ὅτε δὴ μῆνές τε καὶ ἡμέραι ἐξετελεύντο
 ἅψ περιτελλομένου ἔτεος καὶ ἐπήλυθον ὥραι, 295
 καὶ τότε δὴ μιν ἔλυσε βίη Ἴφικληΐη,
 θέσφατα πάντ' εἰπόντα· Διὸς δ' ἐτελείετο βουλή.

Leda, Iphimedeia and many others.

Καὶ Λήδην εἶδον, τὴν Τυνδαρέου παράκοιτιν,
 ἣ ῥ' ὑπὸ Τυνδαρέῳ κρατερόφρονε γείνατο παῖδε,
 Κάστορά θ' ἱππόδαμον καὶ πύξ ἀγαθὸν Πολυδεύκεα, 300
 τοὺς ἄμφω ζῶνους κατέχει φυσίζοος αἶα·
 οἳ καὶ νέρθεν γῆς τιμὴν πρὸς Ζηνὸς ἔχοντες
 ἄλλοτε μὲν ζῶουσ' ἑτερήμεροι, ἄλλοτε δ' αὖτε
 τεθνᾶσιν· τιμὴν δὲ λελόγχασιν ἴσα θεοῖσι.

Τὴν δὲ μέτ' Ἴφιμέδειαν, Ἀλωῆος παράκοιτιν, 305
 εἰσίδον, ἣ δὴ φάσκε Ποσειδάωνι μιγῆναι,
 καὶ ῥ' ἔτεκεν δύο παῖδε, μινυνθαδίῳ δὲ γενέσθην,
 Ὡτόν τ' ἀντίθεον τηλεκλειτόν τ' Ἐφιάλτην,
 οὓς δὴ μηκίστους θρέψε ζεῖδωρος ἄρουρα
 καὶ πολὺ καλλίστους μετὰ γε κλυτὸν Ὠρίωνα· 310
 ἐννέωροι γὰρ τοί γε καὶ ἐννεαπήχεες ἦσαν
 εὖρος, ἀτὰρ μῆκός γε γενέσθην ἐννεόργυιοι.
 οἳ ῥα καὶ ἀθανάτοισιν ἀπειλήτην ἐν Ὀλύμπῳ
 φυλόπιδα στήσειν πολυάικος πολέμοιο. 314

Ὅσσαν ἐπ' Οὐλύμπῳ μέμασαν θέμεν, αὐτὰρ ἐπ' Ὅσση
 Πήλιον εἰνοσίφυλλον, ἔν' οὐρανὸς ἀμβατὸς εἴη.
 καὶ νῦ κεν ἐξετέλεσσαν, εἰ ἥβης μέτρον ἔκοντο·
 ἀλλ' ὄλεσεν Διὸς υἱὸς, ὃν ἡύκομος τέκε Λητώ,
 ἀμφοτέρω, πρὶν σφωιν ὑπὸ κροτάφοισιν ἰούλους
 ἀνθῆσαι πυκάσαι τε γένυς εὐανθέι λάχνη. 320

· 11. ΟΔΥΣΣΕΙΑΣ Λ.

Φαίδρην τε Πρόκριν τε ἴδον καλήν τ' Ἀριάδην,
 κούρην Μίνωος ὀλοόφρονος, ἦν ποτε Θησεὺς
 ἐκ Κρήτης ἐς γουνὸν Ἀθηνάων ἱεράων
 ἦγε μὲν, οὐδ' ἀπόνητο· πάρος δέ μιν Ἄρτεμις ἕκτα
 Δίῃ ἐν ἀμφιρύτῃ Διονύσου μαρτυρήσι. 325

Μαῖράν τε Κλυμένην τε ἴδον στυγερήν τ' Ἐριφύλην,
 ἥ χρυσὸν φίλου ἀνδρὸς ἐδέξατο τιμήεντα.
 πάσας δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
 ὅσσας ἡρώων ἀλόχους ἴδον ἠδὲ θύγατρας·
 πρὶν γάρ κεν καὶ νύξ φθίῃτ' ἄμβροτος. ἀλλὰ καὶ ὥρῃ 330
 εὔδειν, ἥ ἐπὶ νῆα θοὴν ἐλθόντ' ἐς ἐταίρους
 ἦ αὐτοῦ· πομπὴ δὲ θεοῖς ὑμῖν τε μελήσει.'

ᾧς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ,
 κληθμῷ δ' ἔσχοντο κατὰ μέγαρα σκίοεντα.
 τοῖσιν δ' Ἀρήτῃ λευκώλενος ἦρχετο μύθων 335

ᾧ Φαίηκες, πῶς ὑμῖν ἀνὴρ ὄδε φαίνεται εἶναι
 εἰδὸς τε μέγεθός τε ἰδὲ φρένας ἔνδον ἐίσας;
 ξείνος δ' αὖτ' ἐμός ἐστιν, ἕκαστος δ' ἔμμορε τιμῆς·
 τῷ μὴ ἐπειγόμενοι ἀποπέμπετε, μηδὲ τὰ δῶρα
 οὔτω χρηρίζοντι κολούετε· πολλὰ γὰρ ὑμῖν 340
 κτήματ' ἐνὶ μεγάροισι θεῶν ἰότητι κέονται.'

Τοῖσι δὲ καὶ μετέειπε γέρων ἦρως. Ἐχένης,
 [ὅς δὴ Φαιήκων ἀνδρῶν προγενέστερος ἦεν]
 ᾧ φίλοι, οὐ μὰν ἡμῖν ἀπὸ σκοποῦ οὐδ' ἀπὸ δόξης
 μυθεῖται βασιλεία περίφρων· ἀλλὰ πίθεσθε. 345
 Ἀλκινόου δ' ἐκ τοῦδ' ἔχεται ἔργον τε ἔπος τε.'

Τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε·
 ᾧ τοῦτο μὲν οὔτω δὴ ἔσται ἔπος, αἶ κεν ἐγὼ γε
 ζῶδς Φαιήκεσσι φιληρέτμοισιν ἀνάσσω·
 ξείνος δὲ τλήτω, μάλα περ νόστοιο χατίζων, 350
 ἔμψης οὖν ἐπιμείναι ἐς αὔριον, εἰς ὃ κε πᾶσαν
 δωτίνην τελέσω· πομπὴ δ' ἀνδρεσσι μελήσει

11. ΟΔΥΣΣΕΙΑΣ Λ.

πᾶσι, μάλιστα δ' ἐμοί· τοῦ γὰρ κράτος ἔστ' ἐνὶ δῆμῳ·

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 'Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν, 355
 εἴ με καὶ εἰς ἐνιαυτὸν ἀνώγοιτ' αὐτόθι μίμνειν,
 πομπήν τ' ὑτρύνετε καὶ ἀγλαὰ δῶρα διδοῖτε,
 καὶ κε τὸ βουλοίμην, καὶ κεν πολὺ κέρδιον εἴη,
 πλειότερῃ σὺν χειρὶ φίλην ἐς πατρίδ' ἰκέσθαι·
 καὶ κ' αἰδοιότερος καὶ φίλτερος ἀνδράσιν εἴην 360
 πᾶσιν, ὅσοι μ' Ἰθάκῃνδε ἰδοίαιτο νοστήσαντα.'
 Τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε·

Alcinous asks if the ghosts of the Trojan heroes appeared.

ᾧ Ὀδυσσεῦ, τὸ μὲν οὗ τί σ' εἰσκόμεν εἰσορόωντες
 ἡπεροπῆά τ' ἔμεν καὶ ἐπὶ κλοπον, οἶά τε πολλοὺς
 βόσκει γαῖα μέλαινα πολυσπερέας ἀνθρώπους 365
 ψεύδεά τ' ἀρτύνοντας, ὅθεν κέ τις οὐδὲ ἴδοιτο·
 σοὶ δ' ἐπι μὲν μορφῇ ἐπέων, ἐνὶ δὲ φρένες ἐσθλαί,
 μῦθον δ' ὥς ὅτ' αἰδοὺς ἐπισταμένως κατέλεξας,
 πάντων τ' Ἀργείων σέο τ' αὐτοῦ κήδεα λυγρά.
 ἀλλ' ἄγε μοι τόδε εἶπε καὶ ἀτρεκέως κατάλεξον, 370
 εἴ τινας ἀντιθέων ἐτάρων ἴδες, οἳ τοι ἄμ' αὐτῷ
 Ἴλιον εἰς ἄμ' ἔποντο καὶ αὐτοῦ πότμον ἐπέσπον.
 νύξ δ' ἦδε μάλα μακρὴ ἀθέσφατος· οὐδέ πω ὥρῃ
 εὔδειν ἐν μεγάρῳ· σὺ δέ μοι λέγε θέσκελα ἔργα.
 καὶ κεν ἐς ἡῶ διαν ἀνασχοίμην, ὅτε μοι σὺ 375
 τλαίης ἐν μεγάρῳ τὰ σὰ κήδεα μυθήσασθαι.'

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 'Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν,
 ὦρῃ μὲν πολέων μύθων, ὦρῃ δὲ καὶ ὕπνου·
 εἰ δ' ἔτ' ἀκουόμεναί γε λιλαίεαι, οὐκ ἂν ἐγὼ γε 380
 τούτων σοι φθονέοιμι καὶ οἰκτρότερ' ἄλλ' ἀγορεύσαι,
 κήδε' ἐμῶν ἐτάρων, οἳ δὴ μετόπισθεν ὄλοντο,

11. ΟΔΥΣΣΕΙΑΣ Λ.

οἱ Τρώων μὲν ὑπεξέφυγον στονόεσσαν αὐτὴν,
ἐν νόστῳ δ' ἀπόλουντο κακῆς ἰότητι γυναικός.

Odysseus tells how he saw Agamemnon and learned
his fate.

Αὐτὰρ ἐπεὶ ψυχὰς μὲν ἀπεσκέδασ' ἄλλυδις ἄλλην 385
ἀγνὴ Περσεφόνηα γυναικῶν θηλυτεράων,
ἦλθε δ' ἐπὶ ψυχῇ Ἀγαμέμνονος Ἀτρεΐδαο
ἄχρυμένῃ· περὶ δ' ἄλλαι ἀγηγέραθ', ὅσσοι ἄμ' αὐτῷ
οἴκῳ ἐν Αἰγίσθοιο θάνον καὶ πότμον ἐπέσπον.
ἔγνω δ' αἰψ' ἐμὲ κείνος, ἐπεὶ πῖεν αἶμα κελαινόν· 390
κλαῖε δ' ὃ γε λιγέως, θαλερὸν κατὰ δάκρυον εἴβων,
πιτνὰς εἰς ἐμὲ χεῖρας, ὕρέξασθαι μενεαίνων·
ἀλλ' οὐ γάρ οἱ ἔτ' ἦν ἰς ἔμπεδος οὐδὲ τι κῖκυσ,
οἷη περ πάρος ἔσκεν ἐνὶ γναμπτοῖσι μέλεσσι.
τὸν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ, 395
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων·
ἄτρεϊδῃ κύδιστε, ἀναξ ἀνδρῶν, Ἀγάμεμνον,
τίς νύ σε κῆρ ἐδάμασσε ταηλεγέος θανάτοιο ;
ἦέ σέ γ' ἐν νήεσσι Ποσειδάων ἐδάμασσεν
ὄρσας ἀργαλέων ἀνέμων ἀμέγαρτον αὐτμῆν, 400
ἦέ σ' ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσου
βοῦς περιταμνόμενον ἠδ' οἴῳ πώεα καλὰ,
ἦέ περὶ πτόλιος μαχεούμενον ἠδὲ γυναικῶν ;
ὦς ἐφάμην, ὃ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπε·
ἴδιογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ, 405
οὔτ' ἐμέ γ' ἐν νήεσσι Ποσειδάων ἐδάμασσεν,
ὄρσας ἀργαλέων ἀνέμων ἀμέγαρτον αὐτμῆν,
οὔτε μ' ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσου,
ἀλλὰ μοι Αἰγισθος τεύξας θάνατόν τε μόρον τε
ἔκτα σὺν οὐλομένη ἀλόχῳ, οἰκόνδε καλέσσας, 410
δειπνίσσας, ὥς τίς τε κατέκτανε βοῦν ἐπὶ φάτῃ.

11. ΟΔΥΣΣΕΙΑΣ Α.

ὥς θάνον οἰκτίστω· θανάτῳ· περὶ δ' ἄλλοι ἑταῖροι
 νωλεμέως κτείνονται, σύες ὥς ἀργιόδοντες,
 οἳ ρά τ' ἐν ἀφνειοῦ ἀνδρὸς μέγα δυναμένοιο
 ἢ γάμφῃ ἢ ἐράνῳ ἢ εἰλαπίνῃ τεθαλύνῃ. 415
 ἦδη μὲν πολέων φόνῳ ἀνδρῶν ἀντεβόλησας,
 μουνᾶξ κτεινομένων καὶ ἐνὶ κρατερῇ ὕσμίνῃ·
 ἀλλὰ κε κείνα μάλιστα ἰδὼν ὀλοφύραο θυμῷ,
 ὥς ἀμφὶ κρητῆρα τραπέζας τε πληθούσας
 κείμεθ' ἐνὶ μεγάρῳ, δάπεδον δ' ἅπαν αἵματι θῦεν. 420
 οἰκτροτάτην δ' ἤκουσα ὅπα Πριάμοιο θυγατρὸς,
 Κασσάνδρης, τὴν κτεῖνε Κλυταιμνήστρη δολόμητις
 ἀμφ' ἐμοί· αὐτὰρ ἐγὼ ποτὶ γαίῃ χεῖρας ἀείρων
 βάλλον ἀποθνήσκων περὶ φασγάνῳ· ἢ δὲ κυνώπις
 νοσφίσας, οὐδέ μοι ἔτλη ἰόντι περ εἰς Ἀΐδαο 425
 χερσὶ κατ' ὀφθαλμοὺς ἐλέειν σὺν τε στόμ' ἐρείσαι.
 ὥς οὐκ αἰνότερον καὶ κύντερον ἄλλο γυναικὸς
 [ἢ τις δὴ τοιαῦτα μετὰ φρεσὶν ἔργα βάληται].
 οἷον δὴ καὶ κέλην ἐμήσατο ἔργον ἀεικὲς,
 κουριδίῳ τεύξασα πόσει φόνον. ἦ τοι ἔφην γε 430
 ἀσπᾶσιος παιδεσσιν ἰδὲ δμῳέσσιν ἐμοῖσιν
 οἴκαδ' ἐλεύσεσθαι· ἢ δ' ἔξοχα λυγρὰ ἰδυῖα
 οἳ τε κατ' αἴσχος ἔχευε καὶ ἐσσομένησιν ὀπίσσω
 θηλυτέρησι γυναιξὶ, καὶ ἦ κ' εὐεργὸς ἔησιν.
 ὦς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον 435
 'ὦ πόποι, ἦ μάλα δὴ γόνον Ἀτρείος εὐρύοπα Ζεὺς
 ἐκπάγλως ἤχθηρε γυναικείας διὰ βουλὰς
 ἐξ ἀρχῆς· Ἑλένης μὲν ἀπωλόμεθ' εἵνεκα πολλοὶ,
 σοὶ δὲ Κλυταιμνήστρη δόλον ἤρτυε τηλόθ' ἐόντι.
 ὦς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπε·
 'τῷ νῦν μήποτε καὶ σὺ γυναικί περ ἥπιος εἶναι 441
 μηδ' οἱ μῦθον ἅπαντα πιφασκέμεν, ὃν κ' ἐν εἰδῆς,
 ἀλλὰ τὸ μὲν φάσθαι, τὸ δὲ καὶ κεκρυμμένον εἶναι.

11. ΟΔΥΣΣΕΙΑΣ Α.

ἀλλ' οὐ σοί γ', Ὀδυσσεῦ, φόνος ἔσσεται ἔκ γε γυναικός·
 λήην γὰρ πιυντή τε καὶ εὖ φρεσὶ μῆδεα οἶδε ' 445
 κούρη Ἰκαρίοιο, περίφρων Πηνελόπεια.

ἦ μὲν μιν νύμφην γε νέην κατελείπομεν ἡμεῖς
 ἐρχόμενοι πόλεμόνδε· πάις δέ οἱ ἦν ἐπὶ μαζῷ
 νήπιος, ὅς πον νῦν γε μετ' ἀνδρῶν ἴζει ἀριθμῷ,
 ὄλβιος· ἦ γὰρ τόν γε πατὴρ φίλος ὄψεται ἐλθών, 450
 καὶ κείνος πατέρα προσπτύζεται, ἣ θέμις ἐστίν.

ἦ δ' ἐμὴ οὐδέ περ υἱὸς ἐνιπλησθῆναι ἄκοιτις
 ὀφθαλμοῖσιν ἔασε· πάρος δέ με πέφνε καὶ αὐτόν.
 [ἄλλο δέ τοι ἔρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσι·
 κρύβδην, μῆδ' ἀναφανδὰ, φίλην ἐς πατρίδα γαίαν 455
 νῆα κατισχέμεναι· ἐπεὶ οὐκέτι πιστὰ γυναιξίν.]

ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
 εἴ πον ἔτι ζῶντος ἀκούετε παιδὸς ἐμοῖο,
 ἦ πον ἐν Ὀρχομενῷ, ἦ ἐν Πύλῳ ἡμαθόεντι,
 ἦ πον παρ Μενελάῳ ἐνὶ Σπάρτῃ εὐρείῃ· 460
 οὐ γάρ πω τέθνηκεν ἐπὶ χθονὶ δῖος Ὀρέστης·

ᾧς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 ' Ἀτρεΐδῃ, τί με ταῦτα διείρειαι; οὐδέ τι οἶδα,
 ζῶει ὃ γ' ἦ τέθνηκε· κακὸν δ' ἀνεμώλια βάζειν.'

Νῶϊ μὲν ὥς ἐπέεσσιν ἀμειβομένῳ στυγεροῖσιν 465
 ἔσταμεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες·
 ἦλθε δ' ἐπὶ ψυχὴ Πηληιάδew Ἀχιλλῆος
 καὶ Πατροκλῆος καὶ ἀμύμονος Ἀντιλόχοιο
 Αἴαντός θ', ὃς ἄριστος ἔην εἰδός τε δέμας τε
 τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα. 470

Odysseus talks with the ghost of Achilles.

ἔγνω δὲ ψυχὴ με ποδώκεος Αἰακίδαο,
 καὶ ῥ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·
 ' Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,

11. ΟΔΥΣΣΕΙΑΣ Α.

σχέτλιε, τίπτ' ἔτι μεῖζον ἐνὶ φρεσὶ μήσεαι ἔργον ;
 πῶς ἔτλης Ἀιδόσδε κατελθέμεν, ἔνθα τε νεκροὶ 475
 ἀφραδέες ναίουσι, βροτῶν εἰδῶλα καμόντων ;'

ἌΩς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 ὦ Ἀχιλεῦ, Πηλέος υἱέ, μέγα φέρτατ' Ἀχαιῶν,
 ἦλθον Τειρεσίαο κατὰ χρέος, εἴ τινα βουλὴν
 εἴποι, ὅπως Ἰθάκην ἐς παιπαλόεσσιν ἰκοίμην· 480
 οὐ γάρ πω σχεδὸν ἦλθον Ἀχαιῖδος, οὐδέ πω ἀμῆς
 γῆς ἐπέβην, ἄλλ' αἶεν ἔχω κακά· σείο δ', Ἀχιλλεῦ,
 οὗ τις ἀνὴρ προπάροιθε μακάρτατος οὔτ' ἄρ' ὀπίσσω.
 πρὶν μὲν γάρ σε ζῶν ἐτίομεν ἴσα θεοῖσιν
 Ἀργεῖοι, νῦν αὖτε μέγα κρατέεις νεκύεσσιν 485
 ἐνθάδ' ἑών· τῷ μὴ τι θανῶν ἀκαχίζεν, Ἀχιλλεῦ.'

ἌΩς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπε·
 'μὴ δὴ μοι θανάτῳ γε παραύδα, φαίδιμ' Ὀδυσσεῦ.
 βουλοίμην κ' ἐπάρουρος ἑὼν θητευέμεν ἄλλω,
 ἀνδρὶ παρ' ἀκλήρῳ, ᾧ μὴ βίोटος πολὺς εἴη, 490
 ἢ πᾶσιν νεκύεσσι καταφθιμένοισιν ἀνάσσειν.
 ἀλλ' ἄγε μοι τοῦ παιδὸς ἀγανοῦ μῦθον ἐνίσπες,
 ἢ ἔπει' ἐς πόλεμον πρόμος ἔμμεναι ἦε καὶ οὐκί.
 εἰπέ δέ μοι, Πηλῆος ἀμύμονος εἴ τι πέπυσσαι,
 ἢ ἔτ' ἔχει τιμὴν πολέσιν μετὰ Μυρμιδόνεσσιν, 495
 ἢ μιν ἀτιμάζουσιν ἀν' Ἑλλάδα τε Φθίην τε,
 οὐνεκά μιν κατὰ γῆρας ἔχει χεῖράς τε πόδας τε.
 οὐ γὰρ ἐγὼν ἐπαρωγὸς ὑπ' αὐγὰς ἡέλοιο,
 τοίος ἑὼν οἷός ποτ' ἐνὶ Τροίῃ εὐρείῃ
 πέφνον λαὸν ἄριστον, ἀμύνων Ἀργεῖοισιν. 500
 εἰ τοιόσδ' ἔλθοιμι μίνυνθά περ ἐς πατέρος δῶ,
 τῷ κέ τεφρὸν στύξαιμι μένος καὶ χεῖρας ἀάπτους,
 οἳ κεῖνον βιόωνται ἔργουσίην τ' ἀπὸ τιμῆς.'

ἌΩς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 'ἦ τοι μὲν Πηλῆος ἀμύμονος οὗ τι πέπυσμαι, 505

11. ΟΔΥΣΣΕΙΑΣ Λ.

αὐτάρ τοι παῖδός γε Νεοπτολέμοιο φίλοιο
 πᾶσαν ἀληθείην μυθήσομαι, ὥς με κελεύεις·
 αὐτὸς γάρ μιν ἐγὼ κοίλης ἐπὶ νηὸς εἴσης
 ἤγαγον ἐκ Σκύρου μετ' ἐυκνήμιδας Ἀχαιοὺς.
 ἦ τοι ὅτ' ἀμφὶ πόλιν Τροίην φραζοίμεθα βουλὰς, 510
 αἰεὶ πρῶτος ἔβαζε καὶ οὐχ ἡμάρτανε μύθων·
 Νέστωρ τ' ἀντίθεος καὶ ἐγὼ νικάσκομεν οἶω.
 αὐτὰρ ὅτ' ἐν πεδίῳ Τρώων μαρνοίμεθα χαλκῷ,
 οὔ ποτ' ἐνὶ πληθυὶ μένεν ἀνδρῶν οὐδ' ἐν ὀμίλῳ,
 ἀλλὰ πολὺ προθέεσκε, τὸ δὲ μένος οὐδενὶ εἴκων· 515
 πολλοὺς δ' ἄνδρας ἔπεφνευ ἐν αἰνῇ δημοτῇτι.
 πάντας δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
 ὅσσοι λαὸν ἔπεφνευ ἀμύνων Ἀργείοισιν,
 ἀλλ' οἶον τὸν Τηλεφίδην κατενήρατο χαλκῷ,
 ἦ ῥω' Εὐρύπυλον· πολλοὶ δ' ἀμφ' αὐτὸν ἑταῖροι 520
 Κήτειοι κτείνοντο γυναιῶν εἵνεκα δώρων.
 κείνων δὲ κάλλιστον ἴδον μετὰ Μέμνονα δῖον.
 αὐτὰρ ὅτ' εἰς ἵππον κατεβαίνομεν, ὃν κάμ' Ἐπειὸς,
 Ἀργείων οἱ ἄριστοι, ἐμοὶ δ' ἐπὶ πάντ' ἐτέταλτο,
 [ἡμὲν ἀνακλῖναι πυκινὸν λόχον ἢ δ' ἐπιθεῖναι] 525
 ἔνθ' ἄλλοι Δαναῶν ἡγήτορες ἦδὲ μέδοντες
 δάκρυά τ' ὠμόργυντο τρέμον θ' ὑπὸ γυνῖα ἐκάστων·
 κείνων δ' οὔ ποτε πάμπαν ἐγὼν ἴδον ὀφθαλμοῖσιν
 οὔτ' ὥχρησάντα χροὰ κάλλιστον οὔτε παρεῖων
 δάκρυ' ὁμορξάμενον· ὁ δέ με μάλα πόλλ' ἰκέτευεν 530
 ἱππόθεν ἐξέμεναι, ξίφεος δ' ἐπεμαίετο κώπῃ
 καὶ δόρυ χαλκοβαρὲς, κακὰ δὲ Τρώεσσι μενοῖνα.
 ἀλλ' ὅτε δὴ Πριάμοιο πόλιν διεπέρασαμεν αἰπὴν,
 μοῖραν καὶ γέρας ἐσθλὸν ἔχων ἐπὶ νηὸς ἔβαινευ
 ἀσκηθῆς, οὔτ' ἄρ βεβλημένος ὀξεί χαλκῷ 535
 οὔτ' αὐτοσχεδίην οὐτασμένος, οἷά τε πολλὰ
 γίγνεται ἐν πολέμῳ· ἐπιμῖξ δέ τε μαίνεται Ἀρης·

11. ΟΔΥΣΣΕΙΑΣ Λ.

ἄΩς ἐφάμην, ψυχὴ δὲ ποδώκεος Αἰακίδαο
φοίτα, μακρὰ βιβᾶσα κατ' ἀσφοδελὸν λειμῶνα,
γηθοσύνη ὃ οἱ υἱὸν ἔφην ἀριδείκετον εἶναι. 540

The ghost of Ajax turns away in angry silence.

Αἰ δ' ἄλλαι ψυχαὶ νεκύων κατατεθνηώτων
ἔστασαν ἀχνύμεναι, εἶρουτο δὲ κήδε' ἐκάστη. ·
οἷη δ' Αἴαντος ψυχὴ Τελαμωνιάδαο
νόσφιν ἀφεστήκει, κεχολωμένη εἵνεκα νίκης,
τὴν μιν ἐγὼ νίκησα δικαζόμενος παρὰ νηυσὶ 545
τεύχεσιν ἀμφ' Ἀχιλλῆος· ἔθηκε δὲ πότνια μήτηρ.
[παῖδες δὲ Τρώων δίκασαν καὶ Παλλὰς Ἀθήνη.]
ὥς δὴ μὴ ὄφελον νικᾶν τοιῷδ' ἐπ' ἀέθλω·
τοίην γὰρ κεφαλὴν ἔνεκ' αὐτῶν γαῖα κατέσχευ,
Αἴανθ', ὅς περὶ μὲν εἶδος, περὶ δ' ἔργα τέτυκτο 550
τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα.
τὸν μὲν ἐγὼν ἐπέεσσι προσηύδων μελιχίοισιν·

ἄϊαν, παῖ Τελαμῶνος ἀμύμονος, οὐκ ἄρ' ἔμελλες
οὐδὲ θανὼν λήσεσθαι ἐμοὶ χόλου εἵνεκα τειχέων
οὐλομένων; τὰ δὲ πῆμα θεοὶ θέσαν Ἀργείοισι, 555
τοῖος γάρ σφιν πύργος ἀπώλεο· σείο δ' Ἀχαιοὶ
ἴσον Ἀχιλλῆος κεφαλῇ Πηληϊάδαο
ἀχνύμεθα φθιμένοιο διαμπερές· οὐδέ τις ἄλλος
αἴτιος, ἀλλὰ Ζεὺς Δαναῶν στρατὸν αἰχμητῶν
ἐκπάγλως ἤχθηρε, τέν δ' ἐπὶ μοῖραν ἔθηκεν. 560
ἀλλ' ἄγε δεῦρο, ἄναξ, ἴν' ἔπος καὶ μῦθον ἀκούσῃς
ἡμέτερον· δάμασον δὲ μένος καὶ ἀγήνορα θυμόν·

ἄΩς ἐφάμην, ὃ δέ μ' οὐδὲν ἀμείβετο, βῆ δὲ μετ' ἄλλας
ψυχὰς εἰς Ἑρεβος νεκύων κατατεθνηώτων.
ἔνθα χ' ὅμως προσέφη κεχολωμένος, ἥ κεν ἐγὼ τόν· 565
ἀλλὰ μοι ἤθελε θυμὸς ἐνὶ στήθεσσι φίλοισι
τῶν ἄλλων ψυχὰς ἰδέειν κατατεθνηώτων.

11. ΟΔΥΣΣΕΙΑΣ Α.

The ghosts of Minos, Orion, Tantalus and Sisyphus.

Ἔνθ' ἣ τοι Μίνωα ἴδον, Διὸς ἀγλαὸν υἱόν,
 χρύσειον σκῆπτρον ἔχοντα, θεμιστεύοντα νέκυσσιν,
 ἤμενον· οἱ δέ μιν ἀμφὶ δίκας εἵροντο ἄνακτα,
 ἤμενοι ἑσταότες τε, κατ' εὐρυπυλῆς Ἀΐδος δῶ. 570

Τὸν δὲ μέτ' Ὀρίωνα πελώριον εἰσενόησα
 θῆρας ὁμοῦ εἰλεῦντα κατ' ἀσφοδελὸν λειμῶνα,
 τοὺς αὐτὸς κατέπεφνεν ἐν οἰπόλοισιν ὄρεσσι,
 χερσὶν ἔχων ῥόπαλον παγχάλκεον, αἶεν ἀαγές. 575

Καὶ Τιτυὸν εἶδον, Γαίης ἐρικυδέος υἱόν,
 κείμενον ἐν δαπέδῳ· ὁ δ' ἐπ' ἐννέα κεῖτο πέλεθρα,
 γῦπε δέ μιν ἐκάτερθε παρημένῳ ἦπαρ ἔκειρον,
 δέρτρον ἔσω δύνοντες· ὁ δ' οὐκ ἀπαμύνητο χερσὶ·
 Λητὼ γὰρ ἔλκησε, Διὸς κυδρὴν παράκοιτιν,
 Πυθῶδ' ἐρχομένην διὰ καλλιχόρου Πανοπῆος. 580

Καὶ μὴν Τάνταλον εἰσεῖδον χαλέπ' ἄλγε' ἔχοντα,
 ἑστεῶτ' ἐν λίμνῃ· ἣ δὲ προσέπλαζε γενεῇφ'
 στεῦτο δὲ διψᾶων, πῖεῖν δ' οὐκ εἶχεν ἐλέσθαι·
 ὅσσάκι γὰρ κύψει' ὁ γέρων πῖεῖν μενεαίνων,
 τοσσάχ' ὕδωρ ἀπολέσκει' ἀναβροχὲν, ἀμφὶ δὲ ποσσὶ
 γαῖα μέλαινα φάνεσκε, καταζήνασκε δὲ δαίμων.
 δένδρεα δ' ὑψιπέτηλα κατὰ κρήθεν χέε καρπὸν,
 ὄγχυαι καὶ ῥοιαί καὶ μηλέαι ἀγλαόκαρποι
 συκέαι τε γλυκεραί καὶ ἐλαῖαι τηλεθόωσαι·
 τῶν ὁπότε' ἰθύσει' ὁ γέρων ἐπὶ χερσὶ μάσασθαι,
 τὰς δ' ἄνεμος ῥίπτασκε ποτὶ νέφεα σκιόεντα. 585

Καὶ μὴν Σίσυφον εἰσεῖδον κρατέρ' ἄλγε' ἔχοντα,
 λαῶν βαστάζοντα πελώριον ἀμφοτέρῃσιν.
 ἦ τοι ὁ μὲν σκηριπτόμενος χερσὶν τε ποσὶν τε
 λαῶν ἄνω ὤθεσκε ποτὶ λόφον· ἄλλ' ὅτε μέλλοι
 ἄκρον ὑπερβαλέειν, τότε' ἀποστρέψασκε κραταίς· 595

II. ΟΔΥΣΣΕΙΑΣ Λ.

αὐτὶς ἔπειτα πέδονδε κυλίνδετο λᾶας ἀναιδής.
 αὐτὰρ ὃ γ' ἄψ ὥσασκε τιταινόμενος, κατὰ δ' ἰδρῶς
 ἔρρεεν ἐκ μελέων, κούη δ' ἐκ κρατὸς ὀρώρει. 600

The ghost of Heracles.

Τὸν δὲ μέτ' εἰσενόησα βίην Ἡρακλεῖην,
 εἶδωλον· αὐτὸς δὲ μετ' ἀθανάτοισι θεοῖσι
 τέρπεται ἐν θαλήῃ καὶ ἔχει καλλίσφυρον Ἥβην
 [παῖδα Διὸς μέγαλοιο καὶ Ἥρης χρυσοπεδῖλον].
 ἀμφὶ δέ μιν κλαγγὴ νεκύων ἦν οἰωνῶν ὧς, 605
 πάντοσ' ἀτυζομένων· ὁ δ' ἔρεμνῇ νυκτὶ ἔοικώς,
 γυμνὸν τόξον ἔχων καὶ ἐπὶ νευρῆφιιν οἰστὸν,
 δεινὸν παπταίνων, αἰεὶ βαλέοντι ἔοικώς.
 σμερδαλέος δέ οἱ ἀμφὶ περὶ στήθεσσιν ἀορτὴρ
 χρύσεος ἦν τελαμῶν, ἵνα θέσκελα ἔργα τέτυκτο, 610
 ἄρκτοι τ' ἀγρότεροί τε σύες χαροποί τε λέοντες,
 ὕσμῖναί τε μάχαι τε φόνοι τ' ἀνδροκτασίαι τε.
 μὴ τεχνησάμενος μηδ' ἄλλο τι τεχνήσαιτο,
 ὃς κεῖνον τελαμῶνα ἐῆ ἐγκάτθετο τέχνη.
 ἔγνω δ' αὐτίκα κείνος, ἐπεὶ ἶδεν ὀφθαλμοῖσι, 615
 καὶ μ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα·
 'Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 ἂ δεῖλ', ἧ τινὰ καὶ σὺ κακὸν μόρον ἠγῆλάζεις,
 ὃν περ ἐγὼν ὀχέεσκον ὑπ' αὐγὰς ἡελίοιο.
 Ζηνὸς μὲν πᾶϊς ἦα Κρονίουος, αὐτὰρ οἰζὺν 620
 εἶχον ἀπειρεσίην· μάλα γὰρ πολὺν χεῖρονι φωτὶ
 δεδμήμην, ὁ δέ μοι χαλεποὺς ἐπετέλλετ' ἀέθλους.
 καὶ ποτέ μ' ἐνθάδ' ἔπεμψε κύν' ἄξοντ'· οὐ γὰρ ἔτ' ἄλλον
 φράζετο τοῦδ' ἐγὼ μοι χαλεπώτερον εἶναι ἄεθλον.
 τὸν μὲν ἐγὼν ἀνένεικα καὶ ἤγαγον ἐξ Ἀΐδαο· 625
 Ἑρμείας δέ μ' ἔπεμψεν ἰδὲ γλαυκῶπις Ἀθήνη.'

11. ΟΔΥΣΣΕΙΑΣ Λ.

Odysseus retires fearing he might see the Gorgon's head.

ὦς εἰπὼν ὁ μὲν αὖτις ἔβη δόμον Ἄϊδος εἴσω,
 αὐτὰρ ἐγὼν αὐτοῦ μένον ἔμπεδον, εἴ τις ἔτ' ἔλθοι
 ἀνδρῶν ἡρώων, οἳ δὴ τὸ πρόσθεν ὄλοντο.
 καὶ νῦν κ' ἔτι προτέρους ἴδον ἀνέρας, οὓς ἔθελόν περ· 630
 [Θησέα Πειρίθοόν τε, θεῶν ἐρικυδέα τέκνα·]
 ἀλλὰ πρὶν ἐπὶ ἔθνε' ἀγείρετο μυρία νεκρῶν
 ἡχῇ θεσπεσίῃ· ἐμὲ δὲ χλωρὸν δέος ἦρει,
 μή μοι Γοργείην κεφαλὴν δεινοῖο πελώρου
 ἐξ Ἄϊδος πέμψειεν ἀγανὴ Περσεφόνη. 635
 αὐτίκ' ἔπειτ' ἐπὶ νῆα κιῶν ἐκέλευον ἐταίρους
 αὐτοὺς τ' ἀμβάλειν ἀνά τε πρυμνήσια λῦσαι.
 οἳ δ' αἶψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον.
 τὴν δὲ κατ' Ὀκεανὸν ποταμὸν φέρε κύμα ῥόοιο,
 πρῶτα μὲν εἰρεσίῃ, μετέπειτα δὲ κάλλιμος οὖρος. 640

ΟΔΥΣΣΕΙΑΣ Μ.

Σειρήνες, Σκύλλα, - Χάρυβδις, βόες 'Ηλίου.

Return to Aëaea and burial of Elpenor.

Αὐτὰρ ἐπεὶ ποταμοῖο λίπεν ῥόον 'Ωκεανοῖο
νηῦς, ἀπὸ δ' ἔκετο κῦμα θαλάσσης εὐρυπόροιο
νῆσόν τ' Αἰαίην, ὅθι τ' 'Ηοῦς ἠριγενείης
οἰκία καὶ χοροὶ εἰσι καὶ ἀντολαὶ 'Ηελίοιο,
νῆα μὲν ἔνθ' ἐλθόντες ἐκέλσαμεν ἐν ψαμάθοισιν, 5
ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης.
ἔνθα δ' ἀποβρίξαντες ἐμείναμεν 'Ηῶ διαν.

'Ημος δ' ἠριγένεια φάνη ῥοδοδάκτυλος 'Ηῶς,
δῆ τότ' ἐγὼν ἐτάρους προΐειν ἐς δώματα Κίρκης
οἰσέμεναι νεκρὸν 'Ελπήνορα τεθνηῶτα. 10
φίτροὺς δ' αἶψα ταμόντες, ὅθ' ἀκροτάτῃ πρόεχ' ἀκτῇ,
θάπτομεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες.
αὐτὰρ ἐπεὶ νεκρός τ' ἐκάη καὶ τεύχεα νεκροῦ,
τύμβον χεύαντες καὶ ἐπὶ στήλῃν ἐρύσαντες
πήξαμεν ἀκροτάτῳ τύμβῳ εὐήρες ἐρετμόν. 15

'Ημεῖς μὲν τὰ ἕκαστα διείπομεν· οὐδ' ἄρα Κίρκην
ἐξ 'Αἰδεω ἐλθόντες ἐλήθομεν, ἀλλὰ μάλ' ὥκα
ἦλθ' ἐντυναμένη· ὅμα δ' ἀμφίπολοι φέρον αὐτῇ
σίτον καὶ κρέα πολλὰ καὶ αἶθοπα οἶνον ἐρυθρόν.
ἦ δ' ἐν μέσσῳ στᾶσα μετηύδα διὰ θεάων· 20

‘Σχέτλιοι, οἳ ζῶντες ὑπήλθετε δῶμ' 'Αἰδαο,

12. ΟΔΥΣΣΕΙΑΣ Μ.

δισθανέες, ὅτε τ' ἄλλοι ἄπαξ θνήσκουσ' ἄνθρωποι.
 ἀλλ' ἄγετ' ἐσθίετε βρώμην καὶ πίνετε οἶνον
 αὐθι πανημέριοι· ἅμα δ' ἡοῖ φαινομένηφι
 πλεύσεσθ'· αὐτὰρ ἐγὼ δείξω ὁδὸν ἣδὲ ἕκαστα 25
 σημανέω, ἵνα μή τι κακοῖσσι φέρῃ ἀλεγεινῇ
 ἢ ἄλως ἢ ἐπὶ γῆς ἀλγήσετε πῆμα παθόντες.'

ὦς ἔφαθ', ἡμῖν δ' αὖτ' ἐπεπείθετο θυμὸς ἀγῆνωρ.
 ὥς τότε μὲν πρόπαν ἡμᾶρ ἐς ἡέλιον καταδύντα
 ἡμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ· 30
 ἡμος δ' ἡέλιος κατέδυν καὶ ἐπὶ κνέφας ἦλθεν,
 οἱ μὲν κοιμήσαντο παρὰ πρυμνήσια νηὸς,
 ἢ δ' ἐμὲ χειρὸς ἐλουῦσα φίλων ἀπονόσφιν ἑταίρων
 εἶσέ τε καὶ προσέλεκτο καὶ ἐξερέεινεν ἕκαστα·
 αὐτὰρ ἐγὼ τῇ πάντα κατὰ μοῖραν κατέλεξα. 35
 καὶ τότε δὴ μ' ἐπέεσσι προσηύδα πότνια Κίρκη·

Circe tells Odysseus of the dangers that beset his voyage:

'Ταῦτα μὲν οὕτω πάντα πεπείρανται, σὺ δ' ἄκουσον,
 ὥς τοι ἐγὼν ἐρέω, μνήσῃ δέ σε καὶ θεὸς αὐτός.
 Σειρήνας μὲν πρῶτον ἀφίξεις, αἷ ῥά τε πάντας
 ἀνθρώπους θέλγουσιν, ὅτις σφέας εἰσαφίκηται. 40
 ὅς τις αἰδρεῖη πελάσῃ καὶ φθόγγον ἀκούσῃ
 Σειρήνων, τῷ δ' οὐ τι γυνὴ καὶ νήπια τέκνα
 οἴκαδε νοστήσαντι παρίσταται οὐδὲ γάννυνται,
 ἀλλὰ τε Σειρήνες λιγυρῇ θέλγουσιν ἀοιδῇ,
 ἡμεναι ἐν λειμῶνι· πολὺς δ' ἀμφ' ὀστεόφιν θῖς 45
 ἀνδρῶν πυθομένων, περὶ δὲ ῥινοὶ μινύθουσι.

how he must avoid the Sirens,

ἀλλὰ παρὲξ ἐλάαν, ἐπὶ δ' οὐατ' ἀλεῖψαι ἑταίρων
 κηρὸν δεψήσας μελιηδέα, μή τις ἀκούσῃ
 τῶν ἄλλων· ἀτὰρ αὐτὸς ἀκουέμεν αἶ κ' ἐθέλησθα,

12. ΟΔΥΣΣΕΙΑΣ Μ.

δησάντων σ' ἐν νηὶ θοῇ χεῖράς τε πόδας τε 50
 ὀρθὸν ἐν ἱστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήφθω,
 ὄφρα κε τερπόμενος ὅπ' ἀκούης Σειρήνοιον.
 εἰ δέ κε λίσσῃαι ἐτάρους λῦσαί τε κελεύης,
 οἱ δέ σ' ἔτι πλεόνεσσι τότ' ἐν δεσμοῖσι διδέντων.

and the perils of the passage by the Planctæ.

Αὐτὰρ ἐπὴν δὴ τὰς γε παρὲξ ἐλάσωσιν ἐταῖροι, 55
 ἔνθα τοι οὐκέτ' ἔπειτα διηνεκέως ἀγορεύσω
 ὀπποτέρῃ δὴ τοι ὁδὸς ἔσσεται, ἀλλὰ καὶ αὐτὸς
 θυμῷ βουλευέιν· ἐρέω δέ τοι ἀμφοτέρωθεν.
 ἔνθεν μὲν γὰρ πέτραι ἐπηρεφέες, προτὶ δ' αὐτὰς 60
 κύμα μέγα ροχθεῖ κυανώπιδος Ἀμφιτρίτης·
 Πλαγκτὰς δ' ἦ τοι τὰς γε θεοὶ μάκαρες καλέουσι.
 τῇ μὲν τ' οὐδὲ ποτητὰ παρέρχεται οὐδὲ πέλειαι
 τρήρωνες, ταί τ' ἀμβροσίην Διὶ πατρὶ φέρουσιν,
 ἀλλὰ τε καὶ τῶν αἰὲν ἀφαιρεῖται λῖς πέτρη· 65
 ἀλλ' ἄλλην ἐνίησι πατὴρ ἐναρίθμιον εἶναι.
 τῇ δ' οὐ πῶ τις νηὺς φύγεν ἀνδρῶν, ἣ τις ἴκηται,
 ἀλλὰ θ' ὁμοῦ πίνακάς τε νεῶν καὶ σώματα φωτῶν
 κύμαθ' ἁλὸς φορέουσι πυρός τ' ὀλοοῖο θύελλαι.
 οἷη δὴ κείνη γε παρέπλω ποντοπόρος νηὺς
 Ἀργῶ πᾶσι μέλουσα, παρ' Αἰήταο πλέουσα· 70
 καὶ νῦ κε τὴν ἔνθ' ὤκα βάλεν μεγάλας ποτὶ πέτρας,
 ἀλλ' Ἥρη παρέπεμψεν, ἐπεὶ φίλος ἦεν Ἰήσων.

She tells him of the passage between Scylla and
 Charybdis,

Οἱ δὲ δύω σκόπελοι ὁ μὲν οὐρανὸν εὐρὺν ἰκάνει
 ὀξείῃ κορυφῇ, νεφέλῃ δέ μιν ἀμφιβέβηκε
 κυανέῃ· τὸ μὲν οὐ ποτ' ἔρωεῖ, οὐδέ ποτ' αἶθρη 75
 κείνου ἔχει κορυφὴν οὔτ' ἐν θέρει οὔτ' ἐν ὀπώρῃ·
 οὐδέ κεν ἀμβαίῃ βροτὸς ἀνὴρ, οὐ καταβαίῃ,

12. ΟΔΥΣΣΕΙΑΣ Μ.

οὐδ' εἰ οἱ χεῖρές τε ἐείκοσι καὶ πόδες εἶεν·
 πέτρῃ γὰρ λῖς ἐστι, περιξεστῇ εἰκυῖα.
 μέσσω δ' ἐν σκοπέλῳ ἐστὶ σπέος ἥροειδές, 80
 πρὸς ζόφον εἰς Ἑρεβος τετραμμένον, ἣ περ ἂν ὑμεῖς
 νῆα παρὰ γλαφυρὴν ἰθύνετε, φαίδιμ' Ὀδυσσεῦ.
 οὐδέ κεν ἐκ νηὸς γλαφυρῆς αἰζήμιος ἀνῆρ
 τόξῳ οἰστεύσας κοῖλον σπέος εἰσαφίκοιτο.
 ἔνθα δ' ἐνὶ Σκύλλῃ ναλεῖ δεινὸν λελακυῖα· 85
 τῆς ἦ τοι φωνὴ μὲν ὅση σκύλακος νεογιλῆς,
 γίγνεται, αὐτὴ δ' αὐτὴ πέλωρ κακόν· οὐδέ κέ τίς μιν
 γηθήσειεν ἰδὼν, οὐδ' εἰ θεὸς ἀντιάσειε.
 τῆς ἦ τοι πόδες εἰσὶ δυνώδεκα πάντες ἄωροι,
 ἐξ δέ τέ οἱ δειραὶ περιμήκεες, ἐν δὲ ἐκάστη 90
 σμερδαλέῃ κεφαλῇ, ἐν δὲ τρίστοιχοι ὀδόντες,
 πυκνοὶ καὶ θαμέες, πλείοι μέλανος θανάτοιο.
 μέσση μὲν τε κατὰ σπείους κοῖλοιο δέδυκεν,
 ἔξω δ' ἐξίσχει κεφαλὰς δεινοῖο βερέθρου,
 αὐτοῦ δ' ἰχθυῖα, σκόπελον περιμαιμώσασα, 95
 δελφῖνάς τε κύνας τε καὶ εἰ ποθὶ μείζον ἔλῃσι
 κῆτος, ἃ μυρία βόσκει ἀγαστονος Ἀμφιτρίτῃ.
 τῇ δ' οὐ πώ ποτε ναῦται ἀκήριοι εὐχετόωνται
 παρφυγέειν σὸν νηί· φέρει δέ τε κρατὶ ἐκάστῳ
 φῶτ' ἐξαρπάξασα νεὸς κυανοπρόφοιο. 100
 Τὸν δ' ἔτερον σκόπελον χθαμαλώτερον ὄψει, Ὀδυσσεῦ.
 πλησίον ἀλλήλων· καὶ κεν διοῖστέυσεας.
 τῷ δ' ἐν ἔρινεός ἐστι μέγας, φύλλοισι τεθιγλῶς·
 τῷ δ' ὑπὸ δῖα Χάρυβδις ἀναρρῶιβδεῖ μέλαν ὕδωρ.
 τρεῖς μὲν γάρ τ' ἀνίσιν ἐπ' ἡματι, τρεῖς δ' ἀναροιβδεῖ 105
 δεινόν· μὴ σύ γε κεῖθι τύχοις, ὅτε ροιβδήσειεν·
 οὐ γάρ κεν ῥύσαιτό σ' ὑπ' ἐκ κακοῦ οὐδ' ἐνοσίχθων.
 ἀλλὰ μάλα Σκύλλης σκοπέλῳ πεπλημένους ὦκα
 νῆα παρὲξ ἐλάαν, ἐπεὶ ἡ πολὺν φέρτερόν ἐστιν

12. ΟΔΥΣΣΕΙΑΣ Μ.

ἐξ ἐτάρους ἐν νηὶ ποθήμεναι ἢ ἅμα πάντας.' 110

ἌΩς· ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
' εἰ δ' ἄγε δὴ μοι τοῦτο, θεὰ, νημερτὲς ἐνίσπες,
εἴ πως τὴν ὁλοὴν μὲν ὑπεκπροφύγοιμι Χάρυβδιν,
τὴν δέ κ' ἀμυναίμην, ὅτε μοι σίνωιτό γ' ἐταίρους.'

ἌΩς ἐφάμην, ἣ δ' αὐτίκ' ἀμείβετο διὰ θεάων· 115
' σχέτλιε, καὶ δ' αὖ τοι πολεμήϊα ἔργα μέμνηε
καὶ πόνος· οὐδὲ θεοῖσιν ὑπείξεται ἀθανάτοισιν ;
ἣ δέ τοι οὐ θνητῇ, ἀλλ' ἀθάνατον κακὸν ἔστι,
δεινὸν τ' ἀργαλέον τε καὶ ἄγριον οὐδὲ μαχητόν·
οὐδέ τίς ἐστ' ἀλκή· φυγέειν κάρτιστον ἀπ' αὐτῆς. 120

ἦν γὰρ δηθύνησθα κορυσσόμενος παρὰ πέτρῃ,
δεῖδω μή σ' ἐξαυτίς ἐφορμηθεῖσα κίχῃσι
τόσσησιν κεφαλῇσι, τόσους δ' ἐκ φώτας ἔλῃται.
ἀλλὰ μάλα σφοδρῶς ἐλάαν, βωστρεῖν δὲ Κραταῖν,
μητέρα τῆς Σκύλλης, ἣ μιν τέκε πῆμα βροτοῖσιν· 125
ἣ μιν ἔπειτ' ἀποπαύσει ἐς ὕστερον ὄρμηθῆναι.

and of the Thrinacian isle, and the herds of Helios.

Θρινακίην δ' ἐς νῆσον ἀφίξεαι· ἔνθα δὲ πολλὰ
βόσκοντ' Ἑλίοιο βόες καὶ ἵφια μῆλα,
ἐπτὰ βοῶν ἀγέλαι, τόσα δ' οἰῶν πώεα καλὰ,
πεντήκοντα δ' ἕκαστα· γόνος δ' οὐ γίγνεται αὐτῶν, 130
οὐδέ ποτε φθινύθουσι. θεαὶ δ' ἐπιποιμένες εἰσὶ,
νύμφαι ἐνπλόκαμοι, Φαέθουσά τε Λαμπετή τε,
ἃς τέκεν Ἑλίῳ Ὑπερίονι διὰ Νέαιρα.
τὰς μὲν ἄρα θρέψασα τεκοῦσά τε πότνια μήτηρ
Θρινακίην ἐς νῆσον ἀπώκισε τηλόθι ναίειν, 135
μῆλα φυλασσέμεναι πατρώϊα καὶ ἔλικας βοῦς.
τὰς εἰ μὲν κ' ἀσινέας ἑάας νόστου τε μέδῃαι,
ἣ τ' ἂν ἔτ' εἰς Ἰθάκην κακὰ περ πάσχοντες ἴκοισθε·
εἰ δέ κε σῶνῃαι, τότε τοι τεκμαίρομ' ὄλεθρον

12. ΟΔΥΣΣΕΙΑΣ Μ.

νῆί τε καὶ ἐτάροις· αὐτὸς δ' εἴ πέρ κεν ἀλύξῃς,
ὄψε' κακῶς νεῖαι, ὀλέσας ἅπο πάντας ἐταίρους.' 140

Odysseus sets sail with his comrades.

ᾧ ὤς ἔφατ', αὐτίκα δὲ χρυσόθρονος ἤλυθεν Ἡώς.
ἡ μὲν ἔπειτ' ἀνὰ νῆσον ἀπέστιχε διὰ θεάων
αὐτὰρ ἐγὼν ἐπὶ νῆα κιὼν ὤτρυνον ἐταίρους
αὐτοὺς τ' ἀμβάλειν ἀνά τε πρυμνήσια λῦσαι. 145
οἱ δ' αἰψ' εἰσβαίνον καὶ ἐπὶ κληῖσι καθίζον.

[ἔξῃς δ' ἐξόμενοι πολὺν ἄλα τύπτον ἐρετμοῖς.]
ἡμῖν δ' αὖ κατόπισθε νεὸς κυανοπρῶροι
ἔκμενον οὖρον ἴει πλησίστιον, ἐσθλὸν ἐταῖρον,
Κίρκη ἐνπλόκαμος, δεινὴ θεὸς αὐδήεσσα. 150

αὐτίκα δ' ὅπλα ἕκαστα πονησάμενοι κατὰ νῆα
ἤμεθα· τὴν δ' ἀνεμός τε κυβερνήτης τ' ἴθυνε.
δὴ τότε ἐγὼν ἐτάροισι μετηύδων ἀχνύμενος κῆρ·

ᾧ ὤ φίλοι, οὐ γὰρ χρὴ ἔνα ἴδμεναι οὐδὲ δύ' οἴους
θέσφαθ' ἃ μοι Κίρκη μυθήσατο, διὰ θεάων 155
ἀλλ' ἐρέω μὲν ἐγὼν, ἵνα εἰδότες ἢ κε θάνωμεν
ἢ κεν ἀλευάμενοι θάνατον καὶ κῆρα φύγοιμεν.

Σειρήνων μὲν πρῶτον ἀνώγει θεσπεσιάων
φθόγγον ἀλεύασθαι καὶ λειμῶν' ἀνθεμόεντα.
οἶον ἔμ' ἠνώγειν ὅπ' ἀκουέμεν· ἀλλὰ με δεσμῷ 160
δήσατ' ἐν ἀργαλέῳ, ὅφρ' ἐμπεδον αὐτόθι μίμνω,
ὀρθὸν ἐν ἱστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήφθω.
εἰ δέ κε λίσσωμαι ὑμέας λῦσαι τε κελεύω,
ὑμεῖς δὲ πλεόνεσσι τότε ἐν δεσμοῖσι πιέζειν.'

*They reach the Sirens' coast, and Odysseus hears
their song unharmed.*

Ἡ τοι ἐγὼ τὰ ἕκαστα λέγων ἐτάροισι πίφασκον· 165

12. ΟΔΥΣΣΕΙΑΣ Μ.

τόφρα δὲ καρπαλίμως ἐξίκετο νηὺς εὐεργῆς
 νῆσον Σειρήνουιν· ἔπειγε γὰρ οὗρος ἀπήμων.
 αὐτίκ' ἔπειτ' ἄνεμος μὲν ἐπαύσατο ἡδὲ γαλήνη
 ἔπλετο νηνεμίη, κοίμησε δὲ κύματα δαίμων.
 ἀνστάντες δ' ἔταροι νεὸς ἱστία μηρύσαντο, 170
 καὶ τὰ μὲν ἐν νηὶ γλαφυρῇ θέσαν, οἱ δ' ἐπ' ἑρετμὰ
 ἐζόμενοι λεύκαινον ὕδωρ ξεστῆς ἐλάττησιν.
 αὐτὰρ ἐγὼ κηροῖο μέγαν τροχὸν ὀξεί χαλκῷ
 τυτθὰ διατμήξας χερσὶ στιβαρῇσι πίεζον.
 αἶψα δ' λαίνετο κηρὸς, ἐπεὶ κέλετο μεγάλη ἱς 175
 'Ἡελίου τ' αὐγῇ Ὑπεριονίδαο ἀνακτος·
 ἐξείης δ' ἐτάροισιν ἐπ' οὐατα πᾶσιν ἄλειψα.
 οἱ δ' ἐν νηὶ μ' ἔδησαν ὁμοῦ χεῖράς τε πόδας τε
 ὀρθὸν ἐν ἱστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνῆπτον·
 αὐτοὶ δ' ἐζόμενοι πολίην ἄλα τύπτον ἑρετμοῖς. 180
 ἀλλ' ὅτε τόσσον ἀπῆν ὅσσον τε γέγωνε βοήσας,
 ῥίμφα διώκοντες, τὰς δ' οὐ λάθην ὠκύαλος νηὺς
 ἐγγύθεν ὀρνυμένη, λιγυρὴν δ' ἔντυνον ἀοιδὴν·
 'Δεῦρ' ἄγ' ἰὼν, πολύαιν' Ὀδυσσεῦ, μέγα κῦδος Ἀχαιῶν,
 νῆα κατάστησον, ἵνα νωιτέρην ὅπ' ἀκούσῃς. 185
 οὐ γάρ πώ τις τῇδε παρήλασε νηὶ μελαίνῃ,
 πρίν γ' ἡμέων μελίγηρυν ἀπὸ στομάτων ὅπ' ἀκοῦσαι,
 ἀλλ' ὃ γε τερψάμενος νεῖται καὶ πλείονα εἰδώς.
 ἴδμεν γάρ τοι πάνθ' ὅσ' ἐνὶ Τροίῃ εὐρείῃ
 Ἀργεῖοι Τρῳῆς τε θεῶν ἰότητι μόγησαν· 190
 ἴδμεν δ' ὅσσα γένηται ἐπὶ χθονὶ πουλυβοτείρῃ.'
 ὣς φάσαν ἰεῖσαι ὅπα κάλλιμον· αὐτὰρ ἐμὸν κῆρ
 ἦθελ' ἀκούμεναι, λῦσαί τ' ἐκέλευον ἐταίρους,
 ὀφρῦσι νευστάζων· οἱ δὲ προπεσόντες ἔρεσσον.
 αὐτίκα δ' ἀνστάντες Περιμήδης Εὐρύλοχός τε 195
 πλείοσί μ' ἐν δεσμοῖσι δέον μᾶλλον τε πίεζον.
 αὐτὰρ ἐπεὶ δὴ τὰς γε παρήλασαν, οὐδ' ἔτ' ἔπειτα

12. ΟΔΥΣΣΕΙΑΣ Μ.

φθόγγῃς Σειρήνων ἠκούομεν οὐδέ τ' αἰοιδῆς,
αἰψ' ἀπὸ κηρὸν ἔλοντο ἔμοι ἐρήρες ἑταῖροι,
ὃν σφιν ἐπ' ὣσιν ἄλειψ', ἐμέ τ' ἐκ δεσμῶν ἀνέλυσαν. 200

The surf and the smoke at the Planctae.

Ἄλλ' ὅτε δὴ τὴν νῆσον ἐλείπομεν, αὐτίκ' ἔπειτα
καπνὸν καὶ μέγα κῦμα ἴδον καὶ δοῦπον ἄκουσα·
τῶν δ' ἄρα δεισάντων ἐκ χειρῶν ἔπτат' ἑρετμὰ,
βόμβησαν δ' ἄρα πάντα κατὰ ῥόον· ἔσχετο δ' αὐτοῦ
νῆς, ἐπεὶ οὐκέτ' ἑρετμὰ προήκεα χερσὶν ἔπειγον. 205
αὐτὰρ ἐγὼ διὰ νηὸς ἰὼν ὠτρυνον ἑταίρους
μειλιχίοις ἐπέεσσι παρασταδὸν ἄνδρα ἕκαστον·

ᾧ φίλοι, οὐ γάρ πώ τι κακῶν ἀδαίμονές εἰμεν·
σὺ μὲν δὴ τότε μείζον ἐπι κακὸν ἢ ὅτε Κύκλωψ
εἶλει ἐνὶ σπῆϊ γλαφυρῷ κρατερῇφι βλήφιν· 210
ἀλλὰ καὶ ἔνθεν ἐμῇ ἀρετῇ βουλῇ τε νόψ τε
ἐκφύγομεν, καὶ που τῶνδε μνήσεσθαι οἶω.
νῦν δ' ἄγεθ', ὥς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες.
ὑμεῖς μὲν κώπησιν ἁλὸς ῥηγμῖνα βαθεῖαν
τύπτετε κληίδεσσιν ἐφήμενοι, αἳ κέ ποθι Ζεὺς 215
δῶη τόνδε γ' ὄλεθρον ὑπεκφυγέειν καὶ ἀλύξαι·
σοὶ δὲ, κυβερνήθ', ᾧδ' ἐπιτέλλομαι· ἀλλ' ἐνὶ θυμῷ
βάλλεν, ἐπεὶ νηὸς γλαφυρῆς οἰήια νωμᾶς.
τούτου μὲν καπνοῦ καὶ κύματος ἐκτὸς ἔργε
νῆα, σὺ δὲ σκοπέλου ἐπιμαίεο, μή σε λάθῃσι 220
κεῖσ' ἐξορμήσασα καὶ ἐς κακὸν ἄμμε βάλησθα.'

Ὡς ἐφάμην, οἱ δ' ᾧκα ἔμοις ἐπέεσσι πίθοντο.
Σκύλλην δ' οὐκέτ' ἐμυθεόμην, ἄπρηκτον ἀνίην,
μή πῶς μοι δείσαντες ἀπολλήξειαν ἑταῖροι
εἰρεσίης, ἐντὸς δὲ πυκάζοιεν σφέας αὐτούς. 225
καὶ τότε δὴ Κίρκης μὲν ἐφημοσύνης ἀλεγεινῆς
λανθανόμην, ἐπεὶ οὐ τί μ' ἀνώγει θωρήσσεσθαι·

12. ΟΔΥΣΣΕΙΑΣ Μ.

αὐτὰρ ἐγὼ καταδὺς κλυτὰ τεύχεα καὶ δύο δοῦρε
 μάκρ' ἐν χερσὶν ἔλὼν εἰς ἱκρία νηὸς ἔβαινον
 πρῶρης· ἔνθεν γάρ μιν ἐδέγμην πρῶτα φανείσθαι 230
 Σκύλλην πετραίην, ἣ μοι φέρε πῆμ' ἐτάροισιν.
 οὐδέ πη ἀθρήσαι δυνάμην· ἔκαμον δέ μοι ὅσσε
 πάντη παπταίνουσι πρὸς ἡεροειδέα πέτρην.

The strait between Scylla and Charybdis.

Ἡμεῖς δὲ στενωπὸν ἀνεπλόμεν γοώοντες·
 ἔνθεν γὰρ Σκύλλη, ἐτέρωθι δὲ διὰ Χάρυβδις 235
 δεινὸν ἀνερρόιβδησε θαλάσσης ἄλμυρὸν ὕδωρ.
 ἦ τοι ὅτ' ἐξεμέσειε, λέβης ὥς ἐν πυρὶ πολλῷ
 πᾶσ' ἀναμορμύρεσκε κυκωμένη· ὑψόσε δ' ἄχνη
 ἄκροισι σκοπέλοισιν ἐπ' ἀμφοτέροισιν ἐπιπτεν.
 ἀλλ' ὅτ' ἀναβρόξειε θαλάσσης ἄλμυρὸν ὕδωρ, 240
 πᾶσ' ἔντοσθε φάνεσκε κυκωμένη, ἀμφὶ δὲ πέτρῃ
 δεινὸν βεβρύχει, ὑπένερθε δὲ γαῖα φάνεσκε
 ψάμμω κυανῇ· τοὺς δὲ χλωρὸν δέος ἦρει.
 ἡμεῖς μὲν πρὸς τὴν ἵδομεν δείσαντες ὀλεθρον·

Scylla's attack.

τόφρα δέ μοι Σκύλλη κοίλης ἐκ νηὸς ἐταίρους 245
 ἐξ ἔλεθ', οἳ χερσὶν τε βίηφί τε φέρτατοι ἦσαν
 σκεψάμενος δ' ἐς νῆα θοὴν ἅμα καὶ μεθ' ἐταίρους
 ἦδη τῶν ἐνόησα πόδας καὶ χεῖρας ὑπερθεν
 ὑψόσ' ἀειρομένων· ἐμὲ δὲ φθέγγοντο καλεῦντες
 ἐξονομακλήδην, τότε γ' ὕστατον, ἀχνύμενοι κῆρ. 250
 ὥς δ' ὅτ' ἐπὶ προβόλῳ ἀλιεὺς περιμήκει ῥάβδῳ
 ἰχθύσι τοῖς ὀλίγοισι δόλον κατὰ εἶδατα βάλλων
 ἐς πόντον προΐησι βοὸς κέρας ἀγραύλοιο,
 ἀσπαίροντα δ' ἔπειτα λαβὼν ἔρριψε θύραζε,
 ὥς οἱ γ' ἀσπαίροντες αἶεροντο προτὶ πέτρας· 255

12. ΟΔΥΣΣΕΙΑΣ Μ.

αὐτοῦ δ' εἰνὶ θύρῃσι κατήσθιε κεκλήγοντας,
 χεῖρας ἔμοι δρέγοντας ἐν αἰνῇ δημοτῇτι.
 οἴκτιστον δὴ κείνο ἔμοις ἴδον ὀφθαλμοῖσι
 πάντων ὅσος ἔμόγησα πόρους ἄλδος ἐξερεείνων.

Arrival at the Thrinacian isle.

Αὐτὰρ ἐπεὶ πέτρας φύγομεν δεινὴν τε Χάρυβδι 260
 Σκύλλην τ', αὐτίκ' ἔπειτα θεοῦ ἐς ἀμύμονα νῆσον
 ἰκόμεθ'. ἔνθα δ' ἔσαν καλαὶ βόες εὐρυμέτωποι,
 πολλὰ δὲ ἴφια μῆλ' Ὑπερίονος Ἥελιοιο.
 δὴ τότε ἔγων ἔτι πόντῳ ἔων ἐν νηὶ μελαίνῃ
 μυκηθμοῦ τ' ἤκουσα βοῶν ἀνλιζομενάων 265
 οἴων τε βληχῆν· καί μοι ἔπος ἔμπεσε θυμῷ
 μάντης ἀλαοῦ, Θηβαίου Τειρεσίαο,
 Κίρκης τ' Αἰαΐης, οἳ μοι μάλα πόλλ' ἐπέτελλον
 νῆσον ἀλεύασθαι τερψιμβρότου Ἥελιοιο.
 δὴ τότε ἔγων ἐτάροισι μετηύδων, ἀχνύμενος κῆρ· 270
 'Κέκλυτέ μευ μύθων, κακά περ πάσχοντες ἑταῖροι,
 ὄφρ' ὑμῖν εἴπω μαντήια Τειρεσίαο
 Κίρκης τ' Αἰαΐης, οἳ μοι μάλα πόλλ' ἐπέτελλον
 νῆσον ἀλεύασθαι τερψιμβρότου Ἥελιοιο·
 ἔνθα γὰρ αἰνότατον κακὸν ἔμμεναι ἄμμιν ἔφασκον. 275
 ἀλλὰ παρέξ τὴν νῆσον ἐλαύνετε νῆα μέλαιναν.'
 Ὡς ἐφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ.
 αὐτίκα δ' Εὐρύλοχος στυγερῷ μ' ἡμείβετο μύθῳ·
 'Σχέτλιός εἰς, Ὀδυσσεῦ, περί τοι μένος οὐδέ τι γυῖα
 κάμνεις· ἦ ῥά νυ σοί γε σιδήρεα πάντα τέτυκται, 280
 ὅς ῥ' ἐτάρους καμάτῳ ἀδηκότας ἦδὲ καὶ ὕπνῳ
 οὐκ ἑάσας γαίης ἐπιβήμεναι, ἔνθα κεν αὐτε
 νήσῳ ἐν ἀμφιρύτῃ λαρὸν τετυκοίμεθα δόρπον,
 ἀλλ' αὐτῶς διὰ νύκτα θοὴν ἀλάλησθαι ἄνωγας,
 νήσου ἀποπλαγχθέντας, ἐν ἡεροειδέϊ πόντῳ. 285

12. ΟΔΥΣΣΕΙΑΣ Μ.

ἐκ νυκτῶν δ' ἄνεμοι χαλεποὶ, δηλήματα νηῶν,
γίγνονται· πῇ κέν τις ὑπεκφύγοι αἰπὺν ὄλεθρον,
ἦν πως ἐξαπώης ἔλθῃ ἀνέμοιο θύελλα,
ἣ Νότου ἢ Ζεφύροιο δυσσεός, οἷ τε μάλιστα
νῆα διαβρᾶλουσι, θεῶν ἀέκητι ἀνάκτων. 290

ἀλλ' ἦ τοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ
δόρπον θ' ὀπλισόμεσθα θοῇ παρὰ νηὶ μένοντες·
ἡῶθεν δ' ἀναβάντες ἐνήσομεν εὐρεί πόντῳ.'

ᾧς ἔφατ' Εὐρύλοχος, ἐπὶ δ' ἦνεον ἄλλοι ἑταῖροι.
καὶ τότε δὴ γίγνωσκον δὲ δὴ κακὰ μῆδετο δαίμων, 295
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων·

Ἐὐρύλοχ', ἣ μάλα δὴ με βιάζεστε μοῦνον ἐόντα·
ἀλλ' ἄγε νῦν μοι πάντες ὁμόσσετε καρτερὸν ὄρκον,
εἴ κέ τι νῦν ἢ βοῶν ἀγέλην ἢ πῶν μέγ' οἴω
εὖρωμεν, μὴ πού τις ἀτασθαλίῃσι κακῇσιν 300
ἢ βοῦν ἢέ τι μῆλον ἀποκτάνῃ· ἀλλὰ ἔκηλοι
ἐσθίετε βρώμην, τὴν ἀθανάτη πόρε Κίρκη.'

ᾧς ἐφάμην, οἱ δ' αὐτίκ' ἀπώμνουν ὥς ἐκέλευον.
αὐτὰρ ἐπεὶ ῥ' ὁμοσάν τε τελεύτησάν τε τὸν ὄρκον,
στήσαμεν ἐν λιμένι γλαφυρῷ εὐεργέα νῆα 305
ἄγχ' ὕδατος γλυκεροῖο, καὶ ἐξαπέβησαν ἑταῖροι
νηὸς, ἔπειτα δὲ δόρπον ἐπισταμένως τετύκοντο.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
μνησάμενοι δὴ ἔπειτα φίλους ἔκλαιον ἑταίρους,
οὓς ἔφαγε Σκύλλη γλαφυρῆς ἐκ νηὸς ἐλοῦσα· 310
κλαιόντεσσι δὲ τοῖσιν ἐπήλυθε νήδυμος ὕπνος.
ἦμος δὲ τρίχα νυκτὸς ἔην, μετὰ δ' ἄστρα βεβήκει,
ᾧρσεν ἔπι ζαῆν ἄνεμον νεφεληγερέτα Ζεὺς
λαίλαπι θεσπεσίῃ, σὺν δὲ νεφέεσσι κάλυψε
γαῖαν ὁμοῦ καὶ πόντον· ὁρώρει δ' οὐρανόθεν νύξ. 315
ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,
νῆα μὲν ᾧρμίσαμεν, κοῖλον σπέος εἰσερύσαντες·

ἐνθα δ' ἔσαν Νυμφέων καλοὶ χοροὶ ἡδὲ θόωκοι·
 καὶ τότε' ἐγὼν ἀγορὴν θέμενος μετὰ πᾶσιν ξειπον·
 'ὦ φίλοι, ἐν γὰρ νηὶ θοῇ βρώσις τε πόσις τε 320
 ἔστιν, τῶν δὲ βοῶν ἀπεχώμεθα, μή τι πάθωμεν·
 δεινοῦ γὰρ θεοῦ αἶδε βόες καὶ ἴφια μῆλα,
 'Ἡελίου, ὃς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούει.'

Weather-bound and half-famished, they slaughter the cows
 of Helios.

'Ὡς ἐφάμην, τοῖσιν δ' ἐπεπείθετο θυμὸς ἀγῆνωρ.
 μῆνα δὲ πάντ' ἄλληκτος ἤη Νότος, οὐδέ τις ἄλλος 325
 γίγνεται' ἔπειτ' ἀνέμων, εἰ μὴ Εὐρὸς τε Νότος τε.
 οἱ δ' εἴως μὲν σίτον ἔχον καὶ οἶνον ἐρυθρὸν,
 τόφρα βοῶν ἀπέχοντο λιλαιόμενοι βιότοιο.
 ἀλλ' ὅτε δὴ νηὸς ἐξέφθιτο ἥια πάντα,
 καὶ δὴ ἄγρην ἐφέπεσκον ἀλητεύοντες ἀνάγκη, 330
 ἰχθὺς ὄρνιθάς τε, φῖλας δ' τι χεῖρας ἴκοιτο,
 γναμπτοῖς ἀγκίστροισιν· ἔτειρε δὲ γαστέρα λιμός·
 δὴ τότε' ἐγὼν ἀνὰ νῆσον ἀπέστιχον, ὄφρα θεοῖσιν
 εὐξαίμην, εἴ τίς μοι ὁδὸν φήνειε νέεσθαι.
 ἀλλ' ὅτε δὴ διὰ νήσου ἰὼν ἤλυξα ἐταῖρους, 335
 χεῖρας νιψάμενος, ὅθ' ἐπὶ σκέπας ἦν ἀνέμοιο,
 ἠρώμην πάντεσσι θεοῖς οἱ Ὀλυμπον ἔχουσιν·
 οἱ δ' ἄρα μοι γλυκὺν ὕπνον ἐπὶ βλεφάροισιν ἔχευαν.
 Εὐρύλοχος δ' ἐτάροισι κακῆς ἐξήρχετο βουλῆς.

'Κέκλυτέ μεν μύθων, κακά περ πάσχοντες ἐταῖροι· 340
 πάντες μὲν στυγεροὶ θάνατοι δειλοῖσι βροτοῖσι,
 λιμῷ δ' οἴκτιστον θανέειν καὶ πότμον ἐπισπείν.
 ἀλλ' ἄγετ', 'Ἡελίοιο βοῶν ἐλάσαντες ἀρίστας
 ῥέξομεν ἀθανάτοισι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν.
 εἰ δέ κεν εἰς Ἰθάκην ἀφικοίμεθα, πατρίδα γαῖαν, 345
 αἰψά κεν 'Ἡελίῳ ὕπερβονι πίονα νηὸν
 τεύξομεν, ἐν δέ κε θεῖμεν ἀγάλματα πολλὰ καὶ ἑσθλά·

12. ΟΔΥΣΣΕΙΑΣ Μ.

εἰ δὲ χολωσάμενός τι βοῶν ὀρθοκραιράων
 νῆ' ἐθέλῃ ὀλέσσαι, ἐπὶ δ' ἔσπωνται θεοὶ ἄλλοι,
 βούλομ' ἅπαξ πρὸς κῦμα χανῶν ἀπὸ θυμὸν ὀλέσσαι 350
 ἢ δηθὰ στρεύγεσθαι ἐὼν ἐν νήσῳ ἐρήμῃ.'

ἌΩς ἔφατ' Εὐρύλοχος, ἐπὶ δ' ἦνεον ἄλλοι ἑταῖροι.
 αὐτίκα δ' Ἑλλίοιο βοῶν ἐλάσαντες ἀρίστας
 ἐγγύθεν· οὐ γὰρ τῇλε νεὸς κυανοπρῶροιο
 βοσκέσκονθ' ἔλικες καλαὶ βόες εὐρυμέτωποι· 355
 τὰς δὲ περίστησάν τε καὶ εὐχετόωντο θεοῖσι,
 φύλλα δρεψάμενοι τέρενα δρυὸς ὑψικόμοιο·
 οὐ γὰρ ἔχον κρῖ λευκὸν ἐυσσέλμου ἐπὶ νηός.
 αὐτὰρ ἐπεὶ ῥ' εὗξαντο καὶ ἔσφαζαν καὶ ἔδειραν,
 μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυψαν 360
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν·
 οὐδ' εἶχον μέθυ λειψαὶ ἐπ' αἰθομένοις ἱεροῖσιν,
 ἀλλ' ὕδατι σπένδοντες ἐπώπτων ἔγκατα πάντα.
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχυν' ἐπάσαντο,
 μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν. 365

Καὶ τότε μοι βλεφάρων ἐξέσσυτο νήδυμος ὕπνος·
 βῆν δ' ἵεναι ἐπὶ νῆα θοὴν καὶ θίνα θαλάσσης.
 ἀλλ' ὅτε δὴ σχεδὸν ἦα κιῶν νεὸς ἀμφιελίσσης,
 καὶ τότε με κνίσης ἀμφήλυθεν ἡδὺς ἀντμή·
 οἰμῶξας δὲ θεοῖσι μετ' ἀθανάτοισι γεγώνευν· 370

Ἐπεὶ πάτερ ἦδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἐόντες,
 ἢ με μάλ' εἰς ἄτην κοιμήσατε νηλεὲς ὕπνῳ,
 οἱ δ' ἔταροι μέγα ἔργον ἐμητίσαντο μένοντες.
 Ὡκέα δ' Ἑλίοι Ὑπερίονι ἄγγελος ἦλθε,
 Λαμπετὴν ταυῦπεπλος, ὃ οἱ βόας ἔκταμεν ἡμεῖς. 375
 αὐτίκα δ' ἀθανάτοισι μετηῦδα χωόμενος κῆρ'

Helios demands vengeance, which Zeus promises.

Ἐπεὶ πάτερ ἦδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἐόντες,

12. ΟΔΥΣΣΕΙΑΣ Μ.

τίσαι δὴ ἐτάρους Λαερτιάδew 'Οδυσῆος,
οἳ μew βοῦς ἔκτειναν ὑπέρβιον, ἦσιν ἐγὼ γε
χαίρεσκον μὲν ἰὼν εἰς οὐρανὸν ἀστερόεντα, 380
ἦδ' ὀπότ' ἄψ' ἐπὶ γαῖαν ἀπ' οὐρανόθεν προτραποίμην.
εἰ δέ μοι οὐ τίςουσι βοῶν ἐπιεικέ' ἀμοιβὴν,
δύσομαι εἰς 'Αἶδαο καὶ ἐν νεκύεσσι φαείνω.'

Τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
' Ἡέλι', ἦ τοι μὲν σὺ μετ' ἀθανάτοισι φάεινε 385
καὶ θνητοῖσι βροτοῖσιν ἐπὶ ζείδωρον ἄρουραν·
τῶν δέ κ' ἐγὼ τάχα νῆα θοὴν ἀργῆτι κεραυνῶ
τυτθὰ βαλὼν κεάσαιμι μέσῳ ἐνὶ οἴνωπι πόντῳ.'

Ταῦτα δ' ἐγὼν ἤκουσα Καλυψοῦς ἠυκόμοιο·
ἦ δ' ἔφη Ἑρμείας διακτόρου αὐτῇ ἀκοῦσαι. 390

Αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἠδὲ θάλασσαν,
νεῖκεον ἄλλοθεν ἄλλον ἐπισταδὸν, οὐδὲ τι μῆχος
εὐρέμεναι δυνάμεσθα· βόες δ' ἀπετέθνασαν ἤδη.
τοῖσιν δ' αὐτίκ' ἔπειτα θεοὶ τέραα προῦφαινον·
εἶρπον μὲν ῥινοὶ, κρέα δ' ἄμφ' ὀβελοῖσι μεμύκει, 395
ὀπταλέα τε καὶ ὤμα· βοῶν δ' ὥς γίγνεται φωνή.

'Εξῆμαρ μὲν ἔπειτα ἔμοι ἐρίηρες ἐταῖροι
δαίνυντ' Ἡελίοιο βοῶν ἐλάσαντες ἀρίστας·
ἀλλ' ὅτε δὴ ἔβδομον ἡμαρ ἐπὶ Ζεὺς θῆκε Κρονίων,
καὶ τότε ἔπειτ' ἄνεμος μὲν ἐπαύσατο λαίλαπι θύων, 400
ἡμεῖς δ' αἰψ' ἀναβάντες ἐνήκαμεν εὐρέι πόντῳ,
ἰστὸν στησάμενοι ἀνὰ θ' ἰστία λεύκ' ἐρύσαντες.

Storm and shipwreck of Odysseus,

'Αλλ' ὅτε δὴ τὴν νῆσον ἐλείπομεν, οὐδέ τις ἄλλη
φαίνεται γαῖαν, ἀλλ' οὐρανὸς ἠδὲ θάλασσα,
δὴ τότε κυανέην νεφέλην ἔστησε Κρονίων 405
νῆος ὑπερ γλαφυρῆς, ἥχλυσε δὲ πόντος ὑπ' αὐτῆς.
ἦ δ' ἔθει οὐ μάλα πολλὸν ἐπὶ χρόνον· αἰψα γὰρ ἤλθε

12. ΟΔΥΣΣΕΙΑΣ Μ.

κεκληγῶς Ζέφυρος, μεγάλη σὺν λαίλαπι θύων,
 ἱστοῦ δὲ προτόνους ἔβρηξ' ἀνέμοιο θύελλα
 ἀμφοτέρους· ἱστὸς δ' ὀπίσω πέσεν, ὅπλα τε πάντα 410
 εἰς ἄντλον κατέχυνθ'· ὁ δ' ἄρα πρύμνῃ ἐνὶ νηὶ
 πλήγξε κυβερνήτεω κεφαλὴν, σὺν δ' ὅστέ' ἄραξε
 πάντ' ἄμυδις κεφαλῆς· ὁ δ' ἄρ' ἀρνευτήρι ἐοικῶς
 κάππεσ' ἀπ' ἱκριόφιν, λίπε δ' ὅστέα θυμὸς ἀγήνωρ.
 Ζεὺς δ' ἄμυδις βρόντησε καὶ ἔμβαλε νηὶ κεραυνόν· 415
 ἣ δ' ἐλελίχθη πᾶσα Διὸς πληγείσα κεραυνῷ,
 ἐν δὲ θεεῖον πλήτο· πέσον δ' ἐκ νηὸς ἑταῖροι.
 οἱ δὲ κορώνησιν ἵκελοι περὶ νῆα μέλαιναν
 κύμασιν ἐμφορέοντο, θεὸς δ' ἀποαίνυτο νόστον.
 Αὐτὰρ ἐγὼ διὰ νηὸς ἐφοίτων, ὄφρ' ἀπὸ τοίχους 420
 λῦσε κλύδων τρόπιος· τὴν δὲ ψιλὴν φέρε κύμα.
 ἐκ δὲ οἱ ἱστὸν ἄραξε ποτὶ τρόπιν· αὐτὰρ ἐπ' αὐτῷ
 ἐπίτονος βέβλητο, βοὸς ῥινοῖο τετευχώς.
 τῷ ῥ' ἄμφω συνέργον ὁμοῦ τρόπιν ἦδὲ καὶ ἱστὸν,
 ἐζόμενος δ' ἐπὶ τοῖς φερόμην ὀλοοῖς ἀνέμοισιν. 425

who is drifted back to the terrible strait.

"Ενθ' ἣ τοι Ζέφυρος μὲν ἐπαύσατο λαίλαπι θύων,
 ἦλθε δ' ἐπὶ Νότος ὦκα, φέρων ἐμῷ ἄλγεα θυμῷ,
 ὄφρ' ἔτι τὴν ὀλοὴν ἀναμετρήσαιμι Χάρυβδιν.
 παννύχιος φερόμην, ἅμα δ' ἠελίφ ἀνιόντι
 ἦλθον ἐπὶ Σκύλλης σκόπελον δεινὴν τε Χάρυβδιν. 430
 ἣ μὲν ἀνεβρόιβδησε θαλάσσης ἄλμυρόν ὕδωρ·
 αὐτὰρ ἐγὼ ποτὶ μακρὸν ἔριεδὸν ὑψόσ' ἀερθεῖς
 τῷ προσφὺς ἐχόμεν ὥς νυκτερίς· οὐδέ πῃ εἶχον
 οὔτε στηρίξαι ποσὶν ἔμπεδον οὔτ' ἐπιβῆναι·
 ῥίζαι γὰρ ἐκὰς εἶχον, ἀπήωροι δ' ἔσαν ὄζοι, 435
 μακροὶ τε μεγάλοι τε, κατεσκίαον δὲ Χάρυβδιν.
 νωλεμέως δ' ἐχόμεν, ὄφρ' ἐξεμέσειεν ὀπίσσω

12. ΟΔΥΣΣΕΙΑΣ Μ.

ἰστὸν καὶ τρόπιον αὐτῖς· ἐελδομένῳ δέ μοι ἦλθον
 ὄψ'. ἦμος δ' ἐπὶ δόρπον ἀνὴρ ἀγορήθην ἀνέστη
 κρίνων νείκεα πολλὰ δικάζομένων αἰζηῶν, 440
 τῆμος δὴ τά γε δοῦρα Χαρύβδιος ἐξεφαάνθη.
 ἦκα δ' ἐγὼ καθύπερθε πόδας καὶ χεῖρε φέρεσθαι,
 μέσσω δ' ἐνδούπησα παρέξ περιμήκεα δοῦρα,
 ἐζόμενος δ' ἐπὶ τοῖσι διήρεσα χερσὶν ἐμῇσι.
 [Σκύλλην δ' οὐκέτ' ἔασε πατὴρ ἀνδρῶν τε θεῶν τε 445
 εἰσιδέειν· οὐ γάρ κεν ὑπέκφυγον αἰπὺν ὄλεθρον.]

Arrival at Calypso's isle.

Ἐνθεν δ' ἐννῆμαρ φερόμην, δεκάτῃ δέ με νυκτὶ
 νῆσον ἐς Ὀγυγίην πέλασαν θεοὶ, ἔνθα Καλυψὼ
 ναίει ἐνπλόκαμος, δεινὴ θεὸς αὐδήεσσα,
 ἥ μ' ἐφίλει τ' ἐκόμει τε. τί τοι τάδε μυθολογεύω; 450
 ἦδη γάρ τοι χθιζὺς ἐμυθεόμην ἐνὶ οἴκῳ
 σοί τε καὶ ἱφθίμῃ Ἀλόχῳ· ἐχθρὸν δέ μοι ἔστιν
 αὐτῖς ἀριζήλως εἰρημένα μυθολογεύειν.

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§ 1.

The Epic dialect, in which the Homeric forms are preserved, may be described as the Early-Ionic, of which Attic was a later development. But we cannot venture to regard these poems as a monument of a particular dialect prevalent at any one time. For the Epic is rather a poetical dialect; its forms largely modified by the metrical requirements of the hexameter, and by the many changes necessarily produced by an indefinitely long period of oral transmission, before writing was invented or had become common.

§ 2.

Besides the twenty-four letters of the Greek classic alphabet, there existed formerly a letter called, from its sound, Vau (equivalent to our *v* or *w*), and, from its form (*f*, i. e. *ff*), the double gamma or digamma. This letter fell early into disuse in the written language, so that it is not found in our Homeric text; but there are unmistakable traces of its previous existence there. We must be content with pointing out the commonest. In such a combination as τὸν δ' ἡμείβετ' ἔπειτα ἀναξ or μέγα μήσατο ἔργον, we should expect to find ἔπειτ' ἀναξ and μήσατ' ἔργον. Instead of ἀποείκω or ἀποείπω, we should naturally write ἀπέικω and ἀπέιπω. But there was a time when the words were pronounced *Fánaξ*, *Férgon*, *ἀποFείκω*, *ἀποFείπω*, so that no elision took place. The presence of an original digamma may be inferred not only from its effect upon the metre and the forms of words, but from a comparison of Greek with cognate languages, e. g. *Fóikos*, Sanskrit *veças*, Lat. *vicus*; *Fóivos*, *vinum*, 'wine'; *Fέσπερος*, *vesper*; *Fιδείν*, *videre*; *Fέργον*, 'work.'

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§ 3. Vowels.

(1) The *ä* in Attic generally appears in the Homeric dialect as *η*, e. g. ἀγορή, πειρήσομαι, πρήσσω, λίην. Sometimes *ä* is changed to *η*, as ἡγορέη, ἡνεμόεια: or to *αι*, as παρὰ, καταβατός.

(2) *ε* may be *lengthened* to *ει*, χρύσειος, κεινός, εἶω, Ἑρμείας, σπείος, θείω: into *η*, τιθήμενος, ἡύ.

(3) *ο* *lengthened* to *ου*, πουλός, μῶνος, οὔλος for ὄλος: to *οι*, πνοιή, ἡγνοίησε: to *ω*, Διώνυσος, ἀνώιστος.

(4) *η* *shortened* to *ε*, as in Subjunctives ἰθύνετε, εἶδετε, πειρήσεται, μίσγεαι: ω to *ο*, as in Subjunctives τραπέομεν, ἐγείρομεν.

(5) Before or after *η* the addition of *ε* is not uncommon, as ἔηκε = ἦκε, ἡέλιος = ἦλιος, as also before *ε*, as ἔεδνα, ἐέικοσι.

(6) *αο* (*ηο*) often changes to *εω*, as Ἀτρεΐδᾱο, Ἀτρεΐδεω. This interchange between short and long vowels is called *Metabasis quantitatis*; as in ἔως often read as εἶος. Cp. ἀπειρέσιος and ἀπερείσιος.

§ 4. Contraction.

(1) Contraction generally follows the ordinary rules, with the exception that *εο* and *εου* may contract into *ευ*, as θάρσεν, γεγάνεν, βάλλεν.

(2) Frequently words remain uncontracted, as ἀέκων, πάϊς, ὀστέα. Sometimes contraction takes place when it does not occur in Attic, as in ἱρός (ἱερός), βώσας (βοήσας).

(3) When two vowels which do not form a diphthong come together, they are often pronounced as forming one syllable, as κρεῶ, Ἀτρεΐδεω, δὴ αὖ, δὴ ἔβδομος, ἐπεὶ οὖ. This is called *Synizesis*.

§ 5. Hiatus.

The concurrence of two vowels without elision or contraction taking place is called *Hiatus*. This generally occurs when one word ends and the next begins with a vowel. Hiatus, which is rarely admissible in Attic poetry, is frequent in the Homeric hexameter, especially (1) after the vowels *ι* and *υ*, as παιδί | ὅπασσεν: or (2) when there is a pause in the sense between the two words, as Ὀλύμπιε. | οὐ νύ τ' Ὀδυσσεύς: or (3) when the final vowel is long, and stands in *Arsis*, as ἀντιθέφ | Ὀδυσῆι: or (4) when a final long vowel or diphthong is made short before a vowel following, as πλάγχθη | ἐπεὶ (- υ υ -), οἴκοι | ἔσαν (- υ υ -). Many apparent cases of Hiatus are only traces of a lost digamma. See § 2.

§ 6. Elision.

In the Homeric hexameter not only are the vowels *α*, *ε*, *ο*, elided, but also frequently the diphthongs *αι*, as βούλομ' ἐγώ, and *οι* in μοι and τοι, as well as *ι* in the dative and in ὄτι. The *ν* ἐφελκυστικόν stands before consonants as well as before vowels.

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§ 7. *Apocope.*

Before a following consonant, the short final vowel in *ἄρα, παρά, ἀνά, κατά*, may be dropped. This is called *Apocope*. The *τ* of *κατ[ά]* so shortened assimilates itself to the following consonant—*κάππεσε, κάμμορος, κάπ πέδιον, κάκ κορυφήν, κάλλιπε, κἀδ δ' ἄρα*; and similarly the *ν* of *ἀν[ά]* before a following *π* or *λ*, as *ἀμ πεδίον, ἀλλύεσκε*.

§ 8. *Consonants.*

We often find—

(1) *Metathesis*, especially with *ρ* and *α*, e. g. *καρδίη* and *κραδίη, θάρσος* and *θράσος, κάρτιστος* and *κράτιστος*.

(2) *Doubling of a consonant*, especially of *λ, μ, ν, ρ*, as *ἔλλαβον, ἔμμαθον, ἔννγητος, τόσσοι*: so, also, *ὅπως, ὅτι, πελεκκάω, ἔδδισε*. A short final vowel is often made long when followed by a word which begins with *λ, μ, ν, ρ, σ, δ*, or which originally began with the *F* (§ 2), as *πολλὰ λισσομενος, ἔτι νῦν, ἐνὶ μεγάροισι*.

(3) Conversely, a single *λ* or *σ* may take the place of the double liquid or sibilant, as *Ἀχιλεὺς, Ὀδυσσεύς*.

DECLENSIONS.

§ 9. *First Declension.*

(1) For *ᾱ* in the singular, Homer always has *η, Τροίη, θήρη, νεηνίης, εκ* cept *θεά* and some proper names.

(2) *ᾱ* remains unchanged, as *βασίλεια*, except in abstract nouns in *εια, οια*, as *ἀληθείη* for *ἀλήθειᾱ*.

(3) The Nom. sing. of some masculines in *ης*, is shortened into *ᾱ*, as *ἱπ-πότᾱ, νεφεληγερέτᾱ*.

(4) Gen. sing. from masc. in *ης* ends in *αο* or *εω* (see § 3. 6); sometimes contracted to *ω*.

(5) Gen. plur. ends in *αων* or *εων*, sometimes contracted to *ων*, as *γαϊάων, ναυτέων, παρειῶν*.

(6) Dat. plur. *ησι* or *ης*, as *πύλῃσι, σχίζῃς*; but *θεαῖς, ἀκταῖς*.

§ 10. *Second Declension.*

Special forms—

(1) Gen. sing. in *οιο*.

(2) Gen. and Dat. dual *οιν*.

(3) Dat. plural *οισι[ν]*.

§ 11. *Third Declension.*

(1) Dat. and Gen. dual *οιν*.

(2) Dat. plur. *εσι, εσσι*, and, after vowels, *σσι*.

(3) Nouns in *ης (εε)* and *ος (Gen. εος)* and *ας (Gen. αος)* retain for the most part the uncontracted forms; *εος* is often contracted into *εε*. In the

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terminations *eos*, *ees*, *eas*, the *ε* often coalesces, not with the vowel of the termination, but with a preceding *ε*, into *ει* or *η*, as *εὐρρε-εος* contracts into *εὐρρεῖος*, *σπέ-εος* into *σπῆος*, *Ἡρακλέ-εος* into *Ἡρακλῆος*, *-ῆι*, *-ῆα*.

(4) Words in *eus* form their cases with *η* instead of *ε*, as *βασιλῆος*, *-ῆι*, *-ῆα*; the Dat. plur. often ends in *ήεσσι*. But proper names may retain the *ε*, as *Τυδεί*, *Ὀδυσσεά*.

(5) Words in *is* generally retain *ι* in their cases, as *πόλις*, *πόλιος*, *πόλει*, *πόλιες*, *ίαν*, *ιας*, *ίεσσι*. But we find also *πόληος* (cp. *μάντηος*), *πόληι*, *πόληες*, *πόληας*. The Dat. plur. sometimes makes *ισι*, and the Acc. plur. *ῖς*.

(6) For *ναῦς* Homer uses *νηῦς*, declined with both *ε* and *η*. Gen. *νεός* or *νῆος*, Dat. *νηί*, Acc. *νέα* or *νῆα*, Dat. plur. *νηυσί*, *νῆεσσι*, and *νέεσσι*.

(7) Among anomalous forms may be mentioned:—

(a) Nom. and Acc. *κάρη*, Gen. *κάρητος*, *καρήατος*, and *κράατος* (as if from *κράας*, neut.), and *κρατός*, Dat. *κράατι* and *κρατί*, Acc. *κράτα* (from *κράς*, masc.).

(b) *γόνυ* and *δόρυ* make *γούνατος*, *γουνός*, and *δούρατος*, *δουρός*.

(c) *υῖός*, besides the regular forms in Second Declension, has Gen. *υῖος*, Dat. *υῖι*, Acc. *υῖα*, Nom. plur. *υῖες*, Dat. *υῖάσι*, Acc. *υῖας*, Dual *υῖε*.

§ 12. Special Terminations.

(1) The termination *φι[ν]* (appearing with nouns of First Declension as *ἡφι*, of Second Declension as *οφι*, and of Third Declension as, generally, *εσφι*) serves for a Genitive or Dative sing. and plur.; e.g. Gen. *ἐξ εὐνήφι*, *ἀπ' ἱκρόφιν*, *διὰ στήθεσφιν*, *ὕστεύφιν* *θίς*; Dat. *θύρηφι*, *βιήφι*, *φαινομένηφι*, *θεόφιν*, *σὺν ἵπποισιν καὶ ὄχεσφι*, *πρὸς κοτυληδονόφιν* (*κοτυληδόσι*), and, in anomalous form, *ναῦφι*. In the form *ἐσχαρόφιν* we find the vowel of Second Declension attached to a noun of the First.

(2) *There are three local suffixes:—*

(a) Answering to the question *where?* in *θι*, as *οἴκοθι*, *Ἰλιούθι* *πρὸ*, *κηρόθι*.

(b) To the question *whence?* in *θεν*, as *οἴκοθεν*, *θεόθεν*: also with prepositions, as *ἀπ' οὐρανóθεν*, *κατὰ κρήθεν*.

(c) To the question *whither?* in *δε*, as *ἀγορήνδε*, *λόχονδε*, *ἄλαδε* (also *εἰς ἄλαδε*), and analogous forms *φύγαδε*, *οἴκαδε*. With *Ἀΐδóσδε* supply *δῶμα*, 'to the house of Hades.' In the phrase *ἔνδε δόμονδε* the termination is added both to the possessive and the noun.

§ 13. Adjectives.

(1) The Femin. of Adjectives of Second Declension is formed in *η* instead of *α*, as *ὁμοίη*, *αλσχή*, except *διὰ*.

(2) Adjectives in *ος* are sometimes of two, sometimes of three, terminations. The Attic rule is not strictly observed, for an uncompounded Adjective may have but two, as is the case with *πικρός*, etc., and the compounded three, as *εὐξέστη*, *ἀπειρεσίη*. But see note on Od. 4. 406.

(3) Adjectives in *us* are also often of two terminations only, and often shorten the Femin. *εια* to *εα* or *εη*, as *βαθέη*, *ώκέα*.

(4) A common termination is *εις*, *εσσα*, *εν*. In this form *ηεις* may contract to *ης*, as *τιμήεις*, *τιμῆς*, and *οεις* may contract *οε* to *ευ*, as *λωτεύοντα* for *λωτέοντα*.

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(5) πολὺς is declined from two stems, πολυ- and πολλο-, so that we have as Homeric forms πολέος Gen. sing., πολέες Nom. plur., πολέων Gen. plur., πολέεσσι, πολέεσσι, πολέεσι Dat. plur., and πολέας Acc. plur.

(6) In the Comparison of Adjectives, the termination *ωτερ-, ωτατ-,* is admissible in the case of a long vowel in the penult. of the Positive, as *λαρῶτατος, ολϋρῶτατος.* The Comparative and Superlative forms in *ων, ιστος* are more frequently used than in Attic.

§ 14. The Article.

Special forms of the Article are :—Gen. τοῖο, Dual Gen. τοῖν, Nom. plur. τοί, ταί, Gen. τῶων, Dat. τοῖσι, τῇσι, τῇς.

§ 15. Pronouns.

(1) Special forms of the Personal Pronouns are as follows.

	(a) First Person.	(b) Second Person.	(c) Third Person.
Nom. Sing.	ἐγών	σύνη	
Gen. "	ἐμέο, ἐμεῦ, μεν ἐμείο, ἐμέθεν	σέο, σεῦ, σεῖο σέθεν	ἐο, εὔ, εἰο, ἔθεν
Dat. "	.. ..	τοί, τείν	οἷ, ἐοῖ
Acc. "	.. ..	.. ..	ἐ, ἐί, μιν
N. A. Dual	νῶι, νῶ (Acc.)	σφῶι, σφῶ	σφωῖ
G. D. "	νῶιν	σφῶιν, σφῶν	σφῶν
Nom. Plur.	ἄμμες	ὑμμες	
Gen. "	ἡμέων, ἡμείων	ὑμέων, ὑμείων	σφέων, σφείων, σφῶν
Dat. "	ἄμμι(ν), ἡμιν	ὑμμι(ν), ὑμιν	σφι(ν), σφίσι(ν)
Acc. "	ἄμμε, ἡμέας, ἡμας	ὑμμε, ὑμέας	σφέας, σφέας, σφε.

(2) Special forms of the Possessive Pronouns.

	Sing.	Plur.	Dual.
First Person	.. ..	ἄμδς and ἄμδς (ᾱ), ἡ, ὄν	νωίτερος.
Second Person	τέός, ἡ, ὄν	ὑμός, ἡ, ὄν	σφωίτερος
Third Person	ἐός, ἡ, ὄν	σφός, ἡ, ὄν	

(3) Special forms of the Pronoun τίς.

	Sing.	Plur.
Gen.	τέο, τεῦ	τέων
Dat.	τέφ	τέοισι.

(4) Special forms of the Pronoun ὅστις.

	Sing.	Plur.
Nom.	ὅτις, ὅττι	
Gen.	ὅτεν, ὅττεο, ὅττεν	ὀτέων
Dat.	ὅτεφ	ὀτέοισι
Acc.	ὅτινα, ὅττι	ὀτινας, ἄσσα.

(5) Special forms of Relative Pronouns.

Gen. δον, (al. δο), ἔης. Dat. plur. ᾗσι, ᾗς.

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VERBS.

§ 16. Augment and Reduplication.

(1) The syllabic and temporal Augments may be omitted. After the syllabic augment λ, μ, ν, σ are often doubled; ρ may be doubled or not at will, as ἔρρεον, ἔρεξα.

(2) Reduplication of the Second Aor. Act. and Med. is common. Cp. ἐπέφραδον (φράζω), ἐπεφνον and πέφνον (φένω), πεπίθωμεν (πείθω), πεφιδέσθαι (φείδομαι), ἐρύκω makes a sort of reduplicated Aor. in ἐρύκακον and ἐνίπτω in ἠνίπαπον.

(3) Some of the reduplicated Aorists give also a reduplicated Future, as πεπιθήσω, πεφιδήσομαι, κεκαδήσω, κεχολώσομαι.

(4) The forms ξιμμορα (μείρομαι) and ἔσσυμαι (σεύω) follow the analogy of the reduplication of verbs beginning with ρ. But cp. βερυπαμένα, Od. 6. 59. In δέγμαι (δέχομαι) the reduplication is lost, in δειδεγμαι, δείδια (root δι) it is irregular.

§ 17. Terminations.

(1) The older forms of the termination of the verb (Sing.) μι, σθα, σι are common in Homer; cp. θέλωμι, ἴδωμι, ἐθέλῃσι, βάλῃσι, ἐθέλῃσθα, καλοίσθα.

(2) The termination of the third person Dual in historic tenses is τον as well as την, in Pass. σθον as well as σθην, διώκετον, θωρήσσεσθον. In the plural μεσθα is frequently used for μεθα, Dual first person μεσθον.

(3) In the second person sing. Pass. and Med. σ is omitted from the termination σαι, σο, as λιλαίεαι, βούλειαι, Subjunct. ἔχῃαι. This mostly remains uncontracted. εο, as in ἐπλεο, often makes ευ, viz. ἐπλευ. In Perf. Med. for βέβλησαι we find βέβληαι.

(4) The third Plur. in νται and ντο mostly appear as αται and ατο, as δεδαίαται, κίατο (ἔκειντο), ἀπολοίατο.

(5) The termination of the Inf. is frequently μναι, or μεν. Pres. ἀκουέ-μεν(αι), Fut. κελουσ-έ-μεν(αι), Perf. τεθνάμεν(αι), Pass. Aor. Βλήμεν(αι), μιχθήμεν(αι), Second Aor. Act. ἐλθέμεν(αι). Another termination is έειν, as πείειν, θανέειν, and from some -αω and -εω verbs we have -ήμεναι and -ήναι, as φορήναι.

(6) The terminations σκον and σκομην express repetition of the action (*iterative form*). They are attached to Imperf. and Second Aor. of verbs in ω by the connecting vowel ε, or sometimes α, θέλγασκον, ὤθεσκον, ῥίπτασκον, κρύπτασκον. In the First Aor. Act. the termin. follows the aoristic vowel α, ἐλάσασκον, μνησά-σκετο. In μι verbs the terminations are attached directly to the stem, δό-σκον, στά-σκον, ἔσκον for ἔσ-σκον (εἰμί), κέ-σκετο from κείμει. These forms are rarely augmented. Cp. φάνεσκε, Od. 11. 587, from ἐφάνην.

§ 18. Contracted Verbs.

(1) Verbs in έω (for the most part uncontracted) change εε and εει into ει, sometimes εε into η, εο or εου to ευ. In the uncontracted form the stem vowel ε is sometimes lengthened into ει, as ἐτελείετο for ἐτελέετο.

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(2) Verbs in *άω* are for the most part contracted. In these verbs the long vowel produced by contraction has often a corresponding short (sometimes a long) vowel inserted before it, as *δρόω* (*δρῶ*), *δράω* (*δρᾶ*), *δρώωσι* (*δρῶσι*), *μνάσθαι* (*μνᾶσθαι*). Occasionally this short vowel appears after the long vowel of contraction, as *ήβῶντες*, from *ήβάω*, *δράωιμι* from *δράω*.

(3) Verbs in *όω* are generally contracted. In forms that remain uncontracted the *ο* is often lengthened to *ω*, as *ύπνῶντες*. Such forms as *άρῶωσι* (*άρῶσι*) and *δηιόφεν* (*δηιοῖεν*) follow the rule of verbs in *άω*.

§ 19. Future and Aor. I. Act. and Med.

(1) (a) Pure verbs which do not lengthen the vowel of the stem in forming their tenses, often double the *σ* in Fut. and Aor. I. Act. and Med., as (*νείκω*) *νέικεσσα*, (*αἰδέομαι*) *αἰδέσσομαι*, (*γελῶ*) *ἐγέλασσα*. This is sometimes the case with verbs in *ζω*, as (*ἀναχάζομαι*) *ἀναχασσάμενος*, (*φράζομαι*) *ἐφράσσατο*. (b) Or the *σ* may be altogether dropped in the Fut., as *τελείει*, *μαχέονται*, *ἀντιόω*, i.e. *ἀντιάσω*, *ἀντιώω*, expanded by the principle explained in § 18. 2.

(2) The future of liquid verbs, i.e. that have for characteristic *λ, μ, ν, ρ*, commonly have the Fut. uncontracted as *βαλέοντι*, *κατακτανέουσι*, *σημανέω*. Some liquid verbs have a *σ* in Fut. and Aor. I., as *εἰλσα*, *κύρσω*, *κέλσαι*, and there is an anomalous form *κένσαι* (*κεντέω*).

(3) Conversely some verbs, not liquid, form an Aor. I. without *σ*, as *χέω* *ἔχευα ἔχεα*, *καίω* *ἔκηα*, *σεύω* *ἔσσευα*. Cp. *εἶπα* for *εἶπον*.

§ 20. Aor. II.

(1) The Aor. II. contains the root of the verb in its simplest form. The present tenses to which certain Aor. II. are referred are often of later formation, e.g. *ἔστυγον* is more primitive than *στυγέω*, *ἔκτυπον* than *κτυπέω*, *ἔμακον* than *μηκάομαι*, *ἔγηραν* than *γηράσκω*, *ἔχραον* than *χράω*.

(2) Reduplicated Aor. II. Act. and Med., see § 18. 2.

(3) 'Mixed Aor.' with *ο* and *ε* instead of *ᾱ*. We find such forms as *ἴζον* (*ἴκω*), *ἐβήσето* (*βαίνω*), *ἐδύсето*, *δυσόμενος* (*δύνω*), *ὄρсеο* (*ὄρνυμι*), *λέξεο* (*λέγω*), *ἄξετε* (*ἄγω*), *οἶσε* (*οἶω* = *φέρω*), *ἄξεμεν*, *ἐρξέμεν*.

(4) Syncopated Aor. II. An Aor. is common, formed, on analogy of Aor. of verbs in *μι*, without connecting vowel, as (Act.) *ἔκταν* (*κτείνω*), *ἐμβλήτην* (*βάλλω*), *οὔτα* (*οὔτάω*). In the Med. these forms are often without augment, and are distinguishable from Plpf. Pass. only by want of reduplication, e.g. *ἔδεγμην*, *δέγμενος* (*δέχομαι*), *φθίμην* (Opt. from *φθίνω*), *λῦτο* (*λύω*), *ἔχυτο*, *χύμενος* (*χέω*), *σύτο* (*σεύω*), *ὄρτο* (*ὄρνυμι*).

§ 21. Perfect and Pluperfect.

(1) The First Perf. is only found with verbs having a vowel stem. The Second Perf. is the commonest, and is formed without aspiration, as *κέκοπα*. Even in vowel verbs the Perf. is often without a *κ*, as *βεβαρήως*, *πεφύασι*, *ἔστηως*, *δεδιότες*, etc.

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(2) The Pluperfect is found with the uncontracted terminations *εα, εαν, ιε(ν) = ει(ν)*; sometimes *εε* becomes *η*, as in *ῥῆδη*.

§ 22. Aor. I. and II. Passive.

(1) The 3rd pers. plur. Indic. often ends in *εν* instead of *ησαν*, as *ἐμύχθεν, γράφεν, ἔκταθεν*, and the Infin. in *ήμεναι* and *ἦμεν* instead of *ἦναι*.

(2) In the Subjunctive the uncontracted form in *εω* is generally used, and *ε* is often lengthened to *ει* or *η*, while the connecting vowel in Dual and Plural is shortened; e. g. *δαίω* (*εἰδάην*), *σαπῆν* (*σῆπω*), *μυγῆης*, (al. *μυγείης*), *μυγέωσι*, *δαμείετε*.

§ 23. Verbs in *μι*.

(1) The principal peculiarities of the verbs *ἴσθημι, τίθημι, ἵημι, δίδωμι*, are given as follows.

	(a) ἴσθημι	(b) τίθημι	(c) ἵημι	(d) δίδωμι
Indic. Pres.				
2nd Sing.	.. ..	τίθησθα	ίεις	{ διδοῖσθα διδούς
3rd Sing.	.. ..	τιθεῖ (?)	ίει	{ διδοῖ διδούσι
3rd Plur.	.. ..	τιθεῖσι	ίεισι	
Indic. 1st Aor.	.. ..	.. ..	ἔηκα	
„ Imperf.	.. ..	.. ..	ἔειν	ἔδιδον
Imperat.	ἴστα	.. ..	.. ..	δίδωθι
Infin. Pres.	ἰστάμεναι	τιθήμεναι	ἰέμεν[αι]	{ διδόμεν διδούναι
„ 2nd Aor.	στήμεναι	θέμεν[αι]	ἔμεν	{ διδόμεν δόμεν[αι]
„ Perf.	ἔστάμεν[αι]			
Subjunctive				
2 Aor.				
1st Sing.	στέω (στέιω)	θέω (θείω)	μεθ-είω	
2nd Sing.	στήης	θήης (θείης)		[δῶσι
3rd Sing.	στήη	θήη (θείη)	ῆσι, ἀν-ήη	δῶσι, δῶη,
1st Plur.	στέωμεν (στέιομεν)	θέωμεν (θείομεν)	.. ..	δῶομεν
2nd Plur.	.. ..	θείετε	.. ..
3rd Plur.	περι-στήωσι	.. ..	.. ..	δῶωσι.
Dual	παρ-στήετον			

(2) In the Third Plural of Past tenses *εν* is a common termination for *εσαν*, as *τίθεν, ἰεν*: also *ἔσταν* and *σάν = ἔστησαν*, *ἔφαν = ἔφασαν*, *ἔφυν = ἔφυσαν*, *ἔβαν* and *βαν = ἔβησαν*. Notice also the forms *ἔσταώς, ἔστεώς*, perf. act. particip.; and 2nd pers. plur. perf. *ἔστατε*, 3rd pers. plur. pluperf. *ἔστασαν*.

(3) *Εἴμι* (*ibo*) has the following peculiar forms.

	Pres. Indic.	Subjunct.	Opt.	Inf.
Second Sing.	εἶσθα	ἴησθα	..	ἵμεν(αι).
Third Sing.	.. ..	ἴησιν	ἰείη	
First Plur.	.. ..	ἴομεν		

SKETCH OF PRINCIPAL HOMERIC FORMS.

Imperf. First Sing.	ἦα, ἦιον	Third Sing.	ἦε(ν), ἦε(ν), ἦεν
Dual	ἴτην		
First Plur.	ἦομεν, ἴμεν	Third Plur.	ἦισαν, ἴσαν, ἦιον
Fut. εἴσομαι, εἴσῃ, εἴσεται	Aor. I. εἰσάμην, εἰεσάμην.		

(4) Εἰμι (sum) has the following.

	Pres. Indic.	Conjunct.	Opt.	Imp.
(a) First Sing.	.. ..	ἔω, μετ-είω	.. ..	.. ..
Second Sing.	ἔσσι, εἰς	ἔης	ἔοις	ἔσσο
Third Sing.	.. ..	ἔησι, ἦσι, ἔη	ἔοι	
First Plur.	εἰμὲν			
Second Plur.	.. ..	.. ..	εἴτε	
Third Plur.	ἔασι	ἔωσι		

(b) Inf. ἔμμεν[αι] and ἔμμεν[αι].

(c) Particip. ἔων, ἔουσα, ἔδν, Gen. ἔόντος.

(d) Imperf. First Sing. ἦα, ἔα, ἔον, Second ἔησθα, Third ἦεν, ἔην, ἦην, Third Plur. ἔσαν.

(e) Iterative tense ἔσκειν, Fut. ἔσσομαι, Third Sing. ἔσσειται.

(5) Under φημι we find φῆη (Third Sing. Conjunct.), φᾶς (Particip.), φάο (Imp. 2 Sing.).

(6) Under κείμαι we have κέαι, καίαι, and κέονται, = κείνται: κέαι, κείαι = κέαιτο: κῆται = κέηται. Iterative tense κέσκειν, Fut. κίω, κείω, Inf. κείμεν, Particip. κέων.

(7) Under ἤμαι, ἔαι, εἶαι for ἦνται: ἔαιτο, εἶαιτο for ἦντο.

(8) Under οἶδα

(a) Pres. Indic. Second Sing. οἶδας, First Plur. ἴδμεν.

(b) Conjunct. First Sing. εἶδέω, First Plur. εἶδομεν, Second εἶδετε, Particip. ἰδύα, Inf. ἴδμεναι, ἴδμεν.

(c) Imperf. First Sing. ἦδεα, Second Sing. ἦειδης, Third ἦδεε, ἦείδη, Third Plur. ἴσαν, Fut. εἰδήσω.

THE METRE OF HOMER.

THE Homeric verse is, technically, the catalectic dactylic Hexameter, consisting of six dactyls, of which the last is incomplete by a syllable (*καταληκτικός*, i. e. *καταλήγει*, 'stops short').

Od. 1. $\bar{a}\nu\delta\rho\bar{a}\ \mu\bar{o}\iota\ |\ \bar{\epsilon}\nu\nu\epsilon\pi\bar{\epsilon}\ |\ \text{Μοῦσα πολ}\ |\ \bar{\upsilon}\tau\rho\bar{o}\rho\bar{o}\nu\ |\ \delta\epsilon\ \mu\acute{\alpha}\lambda\alpha\ |\ \bar{\pi}\omicron\lambda\lambda\acute{\alpha}\ |\ \text{''}$

The last syllable of the line may be long or short.

A verse which thus consists entirely of dactyls is called *στίχος ὁλοδάκτυλος*, and is of frequent occurrence.

A spondee may be substituted for the dactyl in every foot, as Od. 15. 334, $\sigma\acute{\iota}\tau\omicron\upsilon\ |\ \kappa\alpha\bar{\iota}\ \kappa\rho\epsilon\bar{\iota}\ |\ \bar{\omega}\nu\ \gamma\delta'\ |\ \omicron\bar{\iota}\nu\omicron\upsilon\ |\ \beta\epsilon\beta\rho\bar{\iota}\ |\ \theta\alpha\sigma\bar{\iota}$, but this form of verse is extremely rare.

The *στίχος ὁλοδάκτυλος* is the most frequent form; the next commonest is a verse where the 1st or 2nd, or both feet are spondees, e. g. Od. 1. 6, Od. 1. 2, Od. 1. 3. The spondee is less common in the 3rd, and still less in the 5th; where a spondee occurs in the 5th, the verse generally ends with a quadrisyllable. Cf. Od. 1. 29, 35, 36.

Caesura (τομή).

1 : 2	3 : 4	5 : 6	7 : 8	9 : 10	11 : 12
— : —	— : —	— : —	— : —	— : —	— : —
— : ~	— : ~	— : ~	— : ~	— : ~	— : ~
1	2	3	4	5	6

The scheme of the hexameter is here given with two modes of division; (1) into six feet, marked by the lower line of figures, and (2) into half-feet, marked by the upper line.

The commonest Caesurae are

(1) After the first *long* syllable of 3rd foot (τομή πενθ-ημι-μερής, i. e. at 5th half-foot). This is called *strong caesura*. e. g.

$\pi\lambda\acute{\alpha}\gamma\chi\theta\eta\ \acute{\epsilon}\pi\epsilon\bar{\iota}\ \tau\rho\bar{o}\iota\ |\ \eta\varsigma\ \bar{\iota}\epsilon\rho\ |\ \delta\bar{\nu}\ \pi\tau\omicron\lambda\acute{\iota}\epsilon\theta\rho\bar{o}\nu\ \acute{\epsilon}\pi\epsilon\rho\sigma\epsilon.$ Od. 1. 2.

(2) After the first *short* syllable of 3rd foot (τομή κατὰ τρίτον τροχαῖον), *weak caesura*. e. g.

$\alpha\acute{\upsilon}\tau\bar{\omega}\nu\ \gamma\acute{\alpha}\rho\ \sigma\phi\epsilon\tau\acute{\epsilon}\rho\ |\ \eta\sigma\bar{\iota}\nu\ \acute{\alpha}\ |\ \tau\alpha\sigma\theta\alpha\lambda\acute{\iota}\eta\sigma\bar{\iota}\nu\ \acute{\omicron}\lambda\omicron\tau\omicron.$ Od. 1. 7.

(3) After the first long syllable of 4th foot (τομή ἑφθ-ημι-μερής, i. e. at 7th half-foot). e. g.

$\epsilon\bar{\iota}\mu'\ \acute{\omicron}\delta\upsilon\sigma\sigma\epsilon\delta\epsilon\ \Lambda\alpha\rho\tau\bar{\iota}\acute{\alpha}\ |\ \delta\eta\varsigma\ \delta\epsilon\ |\ \pi\acute{\alpha}\sigma\bar{\iota}\ \delta\acute{o}\lambda\omicron\iota\sigma\bar{\iota}\nu.$ Od. 9. 19.

(4) After the first short syllable of 4th foot (κατὰ τέταρτον τροχαῖον). e. g.

$\Pi\lambda\eta\acute{\alpha}\delta\alpha\varsigma\ \tau'\ \acute{\epsilon}\sigma\omicron\rho\acute{\omega}\nu\tau\alpha\ \kappa\alpha\bar{\iota}\ |\ \acute{o}\psi\acute{\epsilon}\ \delta\acute{\upsilon}\ |\ \omicron\tau\alpha\ \beta\omicron\acute{\omega}\tau\eta\eta\upsilon.$ Od. 5. 272.

THE METRE OF HOMER.

(5) At end of 4th foot (*βουκολική*, because frequent in Theocr. and poets of his school); e. g.

ῥ'χ' Κύδανες ἔναιον Ἰαρδάνου | ἀμφὶ ῥέεθρα.

There is frequently a pause in the sense after the 4th foot, when the Bucolic caesura occurs, as

ναιετάω δ' Ἰθάκην εὐδείελον | ἐν δ' ὕρος αὐτῇ. Od. 9. 21, (cf. Od. 1. 60, &c.)

Hiatus (see Homeric Forms, § 5).

Hiatus is frequent in the Homeric verse; e. g.

ἐκ τοῦδ' οὐτ' Ὀδυσῆα | ἐγώ. Od. 1. 212.

ἐσθῆτά τε | ἔσπερον εἶσω. Od. 7. 6.

Where a final short vowel suffers no elision when followed by a word that begins with a vowel, it may be the case that originally the word began with the digamma (Homeric Forms, § 2), so that the hiatus is only apparent; e. g. ἐνθάδε φοί—ἐπὶ φῆρα—μέγα φέργον—πίονα φοῖκον—αἶθοπα φοῖνον.

Long Vowels used short.

This occurs when a word ending with a long vowel or diphthong is followed by a word with an initial vowel; e. g.

ἐν μεγάρουσι Ὀλύμπῳ | ἀθρόοι | ἦσαν. Od. 1. 27.

τίσις ἔσσεταί | Ἀτρεΐδαο. Od. 1. 40.

θέλγει ὅπως Ἰθάκης ἐπιλήσεται. Od. 1. 57.

This shortening is occasionally found in the middle of a word, as
υῖος | ω | Od. 11. 270. οἶος | ω | Od. 7. 312. ἥρωος | ωω | Od. 6. 103.

Lengthening of short Syllables in Arsis.

e. g. Πριάμίδης—ἀμφηρεφέᾱ—φλόγεᾱ—φίλε—ἀπονέεσθαι—ἀποπέσσει—
Ἷψυρή—ἀγοράασθε—κατὰλοφάδια—συνβύσια.

A short final vowel is often lengthened before a succeeding consonant: e. g. before *δφείδω* and *δφέος*, *δφηρύν* and *δφῆν*: before a liquid, as *πολλά λισσομένη*—*πυκνῷ ῥαγαλῆν*—*περὶ δὲ μέγα βάλλετο φᾶρος*—*τοῖσι δ' ἀπὸ νύσσης*. The word *νέφος* lengthens a preceding vowel because its original form was *δνέφος*. Cf. *ἐπεὶ—ἐπίτονος* Od. 12. 423.

Generally speaking the Homeric verse uses great freedom in altering the quantity of words to suit the needs of the metre.

Cf. Martial Epigr. 12. 9, 13—

Dicant Æarínōn tamen poetæ,
Sed Graeci, quibus est nihil negatum,
Et quos Ἀρὲς Ἀρὲς decet sonare.

HOMERIC SYNTAX.

It would be impossible to attempt here anything like a complete sketch of Homeric Syntax, or to point out the contrast that it offers to the later constructions used by Attic writers, but a few hints may be given, that can be more fully worked out by the student for himself.

THE USE OF THE ARTICLE.

To enable us to define accurately the use of the Article peculiar to the Greek of the Homeric poems, all doubts ought to be cleared up as to the date of the composition of the poems, the number and the age of interpolated passages, and the relation of the existing text to the original language. In the midst of so many uncertainties it is impossible to establish definite rules. We shall find the Article sometimes used with the force of a demonstrative, or relative pronoun, sometimes approaching more nearly the ordinary Attic use.

a. Pronominal use, as a weak Demonstrative.

Od. 2. 160 *ὃ σφιν ἐνφρονέων ἀγορήσατο.*

In this sense it may be the *repetition* of something mentioned before,

Od. 3. 11 *νηὸς εἰσὶν ἱστία . . τὴν δ' ὤρμισαν,*

or may introduce a contrast,

Il. 4. 9 *ἀλλ' ἢ τοι ταὶ νόσφι καθήμεναι εἰσορόωσαι
τέρπεσθον τῷ δ' αὖτε, κ.τ.λ.*

In this sense the Article frequently begins a new clause, generally with the addition of a conjunction; e. g. *ὁ μὲν—ὁ δὲ—ὁ γὰρ—αὐτὰρ ὁ.*

The combination *ὃ γὰρ* mostly serves to resume the main subject of the sentence, as

Od. 2. 131 *πατὴρ δ' ἐμὸς ἄλλοθι γάϊης,
ζῶει δ' γ' ἢ τέθνηκε;*

The Article may also sum up or repeat a foregoing relative clause,

Od. 11. 147 *ὅν τινα μὲν κεν ἑῶς νεκύων κατατεθνηώτων
αἵματος ἄσπον ἴμεν, ὃ δὲ τοι νημερτὲς ἐνίψει,*

or may prepare for a subsequent relative clause, as

Od. 2. 119 *τάων αἰ πάρος ἦσαν.*

β. Attributive use.

The commonest form of this is when the Article stands at the beginning of the clause, and the subject is expressed later by a sort of apposition; e. g.

ἡ μὲν ἄρ' ὦδ' εἰποῦσ' ἀπέβη—γλαυκῶπις Ἀθήνη.

HOMERIC SYNTAX.

When the Article draws nearer to the subject to which it belongs, we naturally approach the regular Attic use. In the Homeric poems when the Article is used in direct combination with a noun it will be found for the most part that this noun either serves to point a contrast or to add a definition: thus we find οἱ ἄλλοι—τὰ πρῶτα—τοῦ ἐτέρου—τὸ χθιζόν—ταῖς πέντε, where one class of things is marked off from another.

In the frequent combinations δ ξείνος—ὁ ἀναξ—ὁ ἥρως, the noun substantive must be regarded as a regular title.

γ. The Relative use.

This arises from the common custom in an early stage of literary composition of putting together two or more demonstrative clauses without a connecting link (asyndeton). e. g.

Il. 1. 330 ἀλλ' ὃ γε Ταλθύβιδόν τε καὶ Εὐρυβάτην προσέειπε,
τῷ οἱ ἔσαν κήρυκε.

The τῷ here is merely the demonstrative, and the sentence has no syntactical connection with the preceding clause. 'They were his heralds.' Attic Greek would write οἷ, and English idiom render 'who were his heralds,' but the simpler Homeric syntax leaves the two clauses distinct. Cp.

Od. 9. 334 οἱ δ' ἔλαχον || τοὺς ἂν κε καὶ ἦθελον.

Il. 7. 452 τοῦ δ' ἐπιλήσονται || τὸ ἐγὼ καὶ Φοῖβος . . πολίσσαμην.

From this usage the transition to the real relative force is natural. Cp.

Il. 1. 125 ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν, τὰ δέδασται,

i. e. *quas vero ex urbibus diripiimus, ea sunt divisa.*

Od. 4. 349 ἀλλὰ τὰ μὲν σοι ἔειπε γέρων ..

τῶν οὐδέν τοι ἐγὼ κρύψω ἔπος.

These last instances will serve to introduce a new feature of Homeric Syntax, viz.

COORDINATION OF SENTENCES.

If we examine a paragraph in some Attic writer, we shall find that the sentences are elaborately connected with and subordinated to one another by means of relative pronouns, relative conjunctions, participles, etc. In Homeric syntax the mere juxtaposition of two sentences is often the only link of connection between them. This is called Coordination or Παράταξις. Cp.

Od. 1. 433 εὐνῇ δ' οὐ ποτ' ἔμικτο, χόλον δ' ἀλέεινε γυναικίς.

Here we might expect χόλον γὰρ or χ. ἀλεείνων.

Od. 2. 10 βῆ δ' ἴμεν εἰς ἀγορὴν, παλάμῃ δ' ἔχε χάλκεον ἔγχος
= παλάμῃ ἔχων.

Ib. 18 Ἀντιφος αἰχμήτης τὸν δ' ἀγριος ἔκτανε Κύκλωψ
= ὃν ἄγρ. ἔκ Κ.

See also Od. 2. 20, 86, 313; 3. 252, 391; 4. 374, 729; 6. 234; 7. 30, 171, 263; 9. 8, 374; 11. 520. Cp. also

HOMERIC SYNTAX.

- Il. 6. 147 φύλλα τὰ μὲν τ' ἄνεμος χάμαδι χέει, ἄλλα δέ θ' ὕλη
 τηλεθώσα φύει, ἔαρος δ' ἐπιγίγνεται ὥρη.
 = ἐπιγιγνομένης ὥρης οἱ ὑπόταν ἐπιγένηται.

Analogous to this is the tendency noticeable in Homeric syntax to drop from a construction with the Relative to the simpler one with the Demonstrative; e. g.

- Od. 2. 225 Μέντωρ, ὃς ῥ' Ὀδυσῆος ἀμύμονος ἦεν ἑταῖρος,
 καὶ οἱ ἰὼν . . ἐπέτρεπεν.
 „ 9. 19 εἴμ' Ὀδυσσεὺς Λαερτιάδης ὃς πᾶσι δόλοισιν
 ἀνθρώποισι μέλω . . καὶ μεν κλέος οὐρανὸν ἔκει.
 Il. 1. 79 ὃς μέγα πάντων
 Ἀργείων κρατεῖ, καὶ οἱ πείθονται Ἀχαιοί.

This disconnected style of syntax is peculiarly favourable to the frequent use in Homer of

EPEXEGESIS*.

This 'appended explanation' is thus described by Schol. on Il. 22. 465
 ἐστὶ δὲ συνηθὲς Ὀμήρῳ τὸ ὀφειλόμενον ἀπλῶς ἐρμηνεύεσθαι ἐν δυοῖ περι-
 κοπαῖς ἐκφέρειν.

The simplest form of this is where one substantive explains or adds a closer definition to the preceding,

- Od. 2. 420 οἶρον . . Ζέφυρον,
 „ 6. 122 κουράων αὐτῇ . . νυμφάων,

or when the constituent parts of a whole are expressed,

- Od. 7. 114 δένδρεα . . ὄγχαι . . ῥοιαί . . μηλῆαι,
 „ 10. 5 παῖδες . . ἐξ θνηγότες . . ἐξ νῆες,
 „ 12. 330 ἄγρην . . ἰχθυς . . ὕρμιθας.

By a similar epexegetis we may explain the idiomatic use of ἄλλος.

- Od. 1. 132 ἄλλων . . sc. μνηστήρων,
 „ 5. 105 ἄλλων . . sc. τῶν ἀνδρῶν,
 „ 10. 485 ἄλλων . . sc. ἐτάρων.

There is also a frequent epexegetis of pronouns,

- Od. 1. 194 μιν . . σὺν πατέρα,
 „ 2. 307 ταῦτα . . νῆα, ἐρέτας.

Such an epexegetis may be corrective, where, in Attic Greek, we should find μὲν οὖν used,

- Od. 3. 208 οὐ μοι . . πατρί τ' ἐμῷ καὶ ἐμοί,

where the latter clause is a more accurate statement than the former, unless we prefer here to explain μοι as an ethical dative. Occasionally, the epexegetic reference is grammatically irregular, as

- Od. 1. 50 νήσῳ . . νῆσος δειδρῆεσσα.

We find an epexegetical use of the infinitive,

- Od. 4. 197 τοῦτο νῦν καὶ γέρας οἶον . . κείρασθαι κόμην.

* See note on Od. 1. 1.

HOMERIC SYNTAX.

This infin. generally refers to a noun in the nom. or acc., but cp.

Od. 10. 431 τί κακῶν ἱμείρετε τούτων

• Κίρκης ἐς μέγαρον καταβήμεναι;

where the reference is to a noun in the genit. This restriction is not found when the combination of the definite article with the infin. has come thoroughly into use.

A participial sentence may serve as an epexegetis,

Il. 1. 473 ἰλάσκοντο . . ἀείδοντες, μέλποντες,

Od. 11. 582 ἄλγε' ἔχοντα . . ἑσταότ' ἐν λίμνῃ.

An adverb may be explained by an epexegetis,

Od. 4. 343 παρξέ . . . παρακλιδύν,

„ 8. 279 καθύπερθε . . μελαθρόφιν,

„ 4. 312 δεῦρο . . . ἐς Λακεδαιμόνα,

and αὐτοῦ is constantly explained by some such addition, Od. 2. 317; 3. 397; 9. 194; 11. 187.

Sometimes one whole sentence is made to explain another, as

Od. 8. 402 ἐγὼ τὸν ξείνον ἀρέσσομαι . .

δώσω οἱ τόδ' ἄορ.

Cp. Od. 1. 241; 11. 314.

Sometimes again a single word may be explained by a periphrasis, following,

Od. 1. 1 πολύτροπον . . δε μάλα πολλά πλάγχθη.

Cp. Od. 1. 300; 2. 65; 3. 382; 9. 271.

The so-called *σχῆμα καθ' ὅλον καὶ μέρος* is a form of epexegetis, the *μέρος* being added to make a closer definition of the *ὅλον*: e. g.

Τρώας τρύμος ἔλλαβε γυνία, κ.τ.λ.

MOODS.

Among the peculiarities of the use of Moods in Homer, the student will note with respect to the Subjunctive, that (1) it often stands absolutely, analogous in meaning to the future Indicative:

Il. 1. 262 ἴδωμαι, 7. 87 εἴησι, 24. 551 πάθησθα,

Od. 2. 333 ἀπόληται, 5. 299 γένηται.

Similar to this is the use of the Subjunctive to introduce the possible and likely, though not actual, circumstances of a simile, Od. 4. 337; 5. 328, 368.

(2) The Imperative use of the Subjunctive in Homer in 1st pers. sing. and plur. is always accompanied by ἀλλ' ἄγε . . ἄγετε . . δεῦτε Od. 9. 37; 10. 44. Here should be noticed a usage which couples such a Subjunctive mood with a foregoing Imperative.

Il. 6. 340 ἀλλ' ἄγε νῦν ἐπίμεινον, ἀρήια τεύχεα δῶω,

Od. 3. 18 ἀλλ' ἄγε νῦν ἰθὺς κίε . . εἶδομεν (Subj.).

This is really the earliest or paratactic stage of syntax which afterwards develops into the subordinated use with ὥς, ὅφρα, ὅπως. Cp. also Il. 22. 417, 450; 23. 71.

HOMERIC SYNTAX.

The Optative mood represents an action merely as a conception of the mind; for this reason, where we find it contrasted with the Subjunctive, it generally expresses a more distant contingency, while the Subjunctive is more analogous in usage to the Indicative future. The Optative may stand absolutely to express a possible result, as

Il. 23. 151 Πατρόκλῳ ἦραι κόμην ὀπάσαιμι φέρεσθαι,

Od. 3. 231 βεῖα θεός γ' ἐθέλων, καὶ τηλόθεν ἄνδρα σάώσαι,
or in a negative sentence,

Od. 22. 462 μὴ μὲν δὴ καθαρῷ θανάτῳ ἀπὸ θυμὸν ἐλοίμην
τάων.

When such a possible realization is qualified by an additional clause, it is easy to see the transition to the use of the Optative as a conditional mood,

Il. 10. 246 τούτου γ' ἐσπομένοιο, καὶ ἐκ πυρὸς αἰθομένοιο
ἄμφω νοστήσαιμεν·

Od. 1. 265 τοῖος ἔων μνηστῆρσιν δμλήσειεν Ὀδυσσεύς·
πάντες κ' ὠκύμοροι τε γενοῖατο πικρόγαμοί τε

THE USE OF ἄν AND κεν.

While the Attic poets employ only ἄν as the conditional particle, with indic., optat., infin., and particip., and with subjunct. only in combination with a relative pronoun or adverb, Homeric Greek uses both ἄν and κε(ν) with much fewer restrictions. The use of ἄν is more common in negative sentences than in affirmative in the proportion of 2 : 1. Κε(ν) is not unfrequently repeated in each element of a disjunctive sentence, as

Il. 20. 311 ἢ κέν μιν ἐρύσσειαι ἢ κεν ἑάσει,

„ 22. 253 ἔλοιμί κεν ἢ κεν ἀλοίην,

while ἄν is never so used. Similarly we find the double κε(ν) in Homer, as Od. 4. 733, and ἄν κε together, as Od. 5. 361; 6. 259; 9. 334, but never the double ἄν.

In Homeric Greek both ἄν and κε(ν) may be used with an independent subjunctive; ἄν is only so used occasionally, and then almost without exception in negative sentences, as

Il. 3. 54 οὐκ ἄν τοι χραίσμῃ κίθαρις.

The only exceptions to this negative use being Il. 1. 205; 22. 505 : κε(ν) with the subjunctive is not uncommon, but is always found in affirmative sentences. Cp. Od. 1. 396; 10. 507; 17. 418 : κε(ν) is also freely used with indicative future; cp. Il. 1. 139, 523; 3. 138; 4. 176; 8. 404; 9. 61, Od. 3. 80; 4. 80; 12. 346; 14. 99; 16. 297 : but ἄν with the indicative future is only found three times Il. 22. 49, 66, Od. 6. 221; for in Il. 9. 167 the ἄν belongs to the relative.

NOTES.

N.B. The sections and numbers in thick type refer to the 'Homeric forms,' pp. 3 foll.

line 1. *ἐννεπε*, 'tell of.' Buttman (Lexil. 123 foll.) takes *ἐνέπω* as a lengthened form of *ἐπιπ*, through a step *ἐμπω*. It seems rather to be compounded of *ἐν* and *έπω*, i.e. *féπω*, and the second *ν* represents the original digamma, § 2.

πολύτροπον = the man 'of many wanderings;' the word explained by the next clause *δς .. πλάγχθη*. So inf. v. 300 *πατροφονῆα, ὅς οἱ πατέρα κλυτὸν ἔκτα*. Cp. also Od. 2. 65, 66; 3. 383 and 9. 271. This '*appended explanation*' is called in Gk. *ἐπεξήγησις*. Others render the word, 'clever,' 'of many devices or shifts,' cp. Od. 9. 19, 20.

1. 2. *πλάγχθη = ἐπλάγχθη*. The syllabic and temporal augments are dropped or retained at will in Homer; as *πλάγχθη .. ἐπερσεν*. Cp. § 16. 1.

1. 3. *νόον = mores*, as Horace translates it, Ep. 1. 2, 20; A. P. 141.

1. 4. *ὃ γε*, generally used to make an emphatic reference back to the original nominative. Cp. Od. 2. 327; 4. 821. See on p. 14, α.

1. 5. *ἦν* from *δς, ἦ, δν = suus*. *ἀρνύμ.*, 'trying to win.'

1. 6. *οὐδ' ὧς*, 'not even thus' = notwithstanding all his efforts; explained by *λέμενός περ*. For the *ββ* in *ἐβρύσατο*, see § 16. 1.

1. 7. *αὐτῶν σφέτερ.* = *suis ipsorum*.

1. 8. Join *κατ-ήσθιον*. This separation of the preposition from a compound verb is called *Tmesis* (*τμήσις, τέμνω* = 'cutting').

1. 10. 'Of these things (from some point of them at least), tell us too.' *τῶν* (= the whole story of the wanderings) is the genit. after *εἰπὲ*, as *εἰπὲ πατρός*, Od. 11. 174. *ἀμύθεν γε* [*ἀμδς* Doric for *τις*, cp. *οὐδ-αμοῦ* and *ἀμωσγέπως*] adds a qualification: the poet only asks to know some portion of the story. Cp. *ἐνθεν ἐλάν*, Od. 8. 500, 'taking it up at that point.' *καὶ ἡμῖν* = 'even as thou hast told others,' or, perhaps, 'even as thou thyself knowest it.' The *ἐνθα* of v. 11 is, then, the point at which the Muse consents to begin; viz. the eighth year (Od. 7. 261) of the captivity of Odysseus in Calypso's isle, and the tenth after the sack of Troy.

1. 11. *αἰπὺν*, properly 'steep.' Death is regarded as a plunge down a precipice. Cp. Soph. O. T. 877 *ἀπότομον ὤρουσεν εἰς ἀνάγκαν*. Trans. generally 'violent.' Cp. the use of *praeceps* in Latin.

NOTES.

l. 13. **κεχρημένον**. The perf. pass. of **χράσμαι** has in Epic the sense of 'yearning after.' Cp. **εὐνήs κεχρημένος**, Il. 19. 262.

l. 16. **ἐνιαυτός** is a year regarded as a series of seasons; **ἔτος**, as a date. 'But when the year came as the seasons revolved (**περιπ[ε]λομένην**, in which the Gods destined for him,' etc.

l. 18. **οὐδ' ἐνθα**, 'not even then (apod. to **ὔτε δὴ**) was he escaped from his trials and [safe] among his friends.' i.e. The time for his return was come, but there were still many ordeals to undergo, before he found himself safe in Ithaca. **πεφυγ.** with genit. implies escape from troubles in which one has been actually involved: with the accus. (cp. Od. 9. 455) it implies that one is spared them altogether. Others render less well, 'Not even there (sc. in Ithaca) was he safe from troubles even when among his friends,' alluding to the struggle with the suitors still in store.

l. 21. **πάρος**, used, like **πρὶν**, with infin.

l. 24. **δυσομένου Ὑπερίωνος**, here a local genit., as **Ἀργεος**, 'at Argos,' Od. 3. 251. For **δεδαίταται**, cp. § 17. 4; **δυσομένου**, § 20. 3. For **ἀντιόων**, cp. §§ 18. 2; 19. 1.

l. 28. **τοῖσι**, 'for them.'

l. 29. **ἀμύμονος**, i.e. in point of birth or beauty, not of virtue.

l. 32. **αἰτιδώνται**, § 18. 2; **ἡμέων**, § 15. 1.

l. 33. **οἱ δὲ**, 'whereas they, even of their own selves, by their infatuation, have sorrow beyond the claims of fate.' Every man had a certain amount of suffering which he could not forego, but this minimum could be indefinitely increased by recklessness and folly; **σφῆσι**, § 15. 2.

l. 36. **νοστήσαντα**, 'slew Agamemnon on his return [from Troy], though well aware of an awful doom, since we told him beforehand.'

l. 38. **ἀργειφόντην**. This epithet represents Hermes as the slayer of Argus the watchful guardian of Io. The word originally had some connection with the 'brightness of day,' **ἀργός-φαίνω** (the change from **φάντης** to **φόντης** being an Aeolic variation), and the latter story seeks to explain an epithet whose meaning had become unintelligible.

l. 39. **μνάσθαι** for **μνᾶσθαι**, § 18. 2.

l. 40. **τίσις Ἀτρείδαο** = 'vengeance for Agamemnon.'

l. 41. **λμείρεται** for **λμείρηται**, conjunct., § 3. 4.

l. 44. **γλαυκῶπις**, 'with flashing eyes.' Cp. of Athene Il. 1. 200 **δεινὰ δὲ οἱ ὅσσε φάανθεν**. Cp. **γλήνη**, **γλαῦξ**, **λάω** ('I see'). Others render 'grey-glittering'; cp. **γλαυκός** as epithet of the olive.

l. 46. **καὶ λίην**, 'Aye verily! *ibid* man lies low in befitting destruction; so perish too any one else!'

l. 50. **δοῖ τε**. Notice the Epic **τε**, used not as a copulative, but appended to pronouns, adverbs, and particles, adding a slight tinge of indefiniteness, by pointing rather to general cases than to a special instance. It is retained in Attic in **οἷός τε** = 'the sort of person to do so and so'; and also in **ὥστε**.

ODYSSEY, I.

l. 51. νῆσος, ἐστὶ being omitted, as in Od. 4. 606. But a similar anacoluthon occurs Il. 6. 396 θυγάτηρ Ἡετίανος .. Ἡετίαν δὲ ἔναιεν, κ.τ.λ.; ὧ here is adverbial = 'therein.'

l. 52. ὀλοόφρων. Atlas is called a being 'of baleful mind,' because of his deep knowledge. With ignorant nations a very clever man has something 'uncanny' about him. A wizard is only 'one who knows.' (Germ. *wissen*.)

l. 53. αὐτὸς, emphatic. ἀμφὶς ἔχουσι, 'keep asunder;' so ἀμφὶς ἔέργει, Il. 13. 706. The name Ἀτλας (τλάω) signifies the 'upholder.'

l. 55. ὀδυρόμενον, to be taken predicatively with κατερύκει.

l. 58. καὶ καπνὸν, 'if it were but the smoke,' θανέιν, § 17. 5.

l. 59. οὐδέ νυ σοὶ περ, 'and *ibine* heart even reck's not of it.' οὐ νύ τ[οι], § 6.

l. 62. ὠδύσαιο, only the first aor. and perf. pass. (cp. Od. 5. 423) used in Homer. The word contains a pun upon the name of Odysseus.

l. 63. νεφεληγερέτα, § 9. 3.

l. 64. σε .. ἔρκος. In Epic diction a personal accusative is often joined with an expegetic (see on v. 1) accusative of the part affected, τὸν δὲ σκότος ὅσσε κάλυψε. It is sometimes found in Attic, as ποῦ μ' ὑπεξάγεις πόδα; Eur. Hec. 812.

ἔρκος ὀδόντων = 'the fence formed by the teeth,' like πύργου ρῦμα, 'a defence in the shape of a tower.'

l. 66. δὲ περὶ μὲν, i. e. δὲ περὶ .. ἐστὶ βροτῶν νόον, 'who is beyond mortals in wit (so περίεσσι γυναικῶν, Od. 18. 248), and beyond all others (περὶ = περισσῶς) gave offerings.'

l. 70. Πολύφημον, assimilated in case to ὄν. For ὄν cp. § 15. 5.

l. 71. Κυκλώπεσσι, a local dat., 'among the C.' Cp. Πυλίοισι μέγ' ἔξοχα, Od. 15. 227.

l. 75. οὐ τι κατακτείνει, parenthetical; as we should say, 'without indeed slaying him.'

l. 76. ἡμεῖς οἶδε, 'we here,' in opposition to the absent Poseidon. ἔλθῃσι, § 17. 1.

l. 78. Join ἐριδιαινέμεν (§ 17. 5) οἷος ἀντία πάντων, 'to contend alone against all,' viz. in despite of ἀθ. θεῶν.

l. 82. τοῦτο, sc. νοστήσαι Ὀδ.

l. 83. ὅνδε δόμενδε, 'to his home,' § 12. 2. (c.)

l. 84. διάκτορος, 'guide,' from διάγω. Cp. Od. 11. 626. Buttinann refers the word to δίακω = διώκω, and renders 'the runner.'

l. 85. ὀτρύνομεν, i. e. ὀτρύνωμεν, § 3. 4, 1 aor. subjunct.

l. 89. θείω, cp. §§ 3. 2 and 23. 1.

l. 90. καλῆσαντα, attracted into construction of accusat. with infin. κομόντας, from κομάω, § 18. 2.

l. 91. ἀπειπέμεν, § 17. 5, 'to tell out,' as inf. v. 373.

l. 92. ἀδινά, descriptive epithet, 'close-thronging.' εἰλίποδας expressed

NOTES.

the circling movement of the foot, which is brought round at each step, instead of being lifted fairly and set down again. Buttmann would render 'heavy tramping.' But 'roll' is the primary notion of root *eil-* or *el-*. *ἔλικας* has its meaning decided by *κεράεσσιν ἐλικτάς*, Hymn. Herm. 192.

l. 95. *ἔχρησι*, cp. Il. 17. 143 *ἥ σ' αὐτὰς κλέος ἐσθλὸν ἔχει*.

l. 97. *ὕγρη*, a femin. adjct. used substantively, as *ἔφευρή*, Od. 7. 119; *ἴση*, Od. 9. 42.

l. 100. *δάμνησι*, from form *δάμνημι*.

l. 101. *τοῖσιν τε κοτέσσεται*, i. e. *κοτέσθεται*, § 3. 4 and 8. 2 = *quibus cunctis irata fuerit*. The lines 97-100 were rejected by the Alexandrian critics as an interpolation from Il. 10. 135 and 5. 746 foll. Athene does not go to Ithaca in the character of a war-goddess.

l. 110. *οἱ μὲν* takes up *κῆρυκες*, and *οἱ δ' αὖτε* refers to *θεράποντες*.

l. 112. *πρότιθεν* = *προ[ε]τίθεισαν*, § 22. 1; 'set them in the front of the seats,' cp. Od. 10. 354. *δατεῦντο*, § 4. 1.

l. 114. *τετίημαι-μένος* and *τετιῶς* (Il. 7. 30) are the only forms in use of a root *TIE*.

l. 116. *μνηστήρων τῶν μὲν*. The demonstrative rarely follows the noun unless a relative clause succeeds, as Od. 2. 119; 10. 74. Here it strengthens the antithesis to *τιμὴν δ' αὐτός*. *σκεδάσιν θέη* = *σκεδάσειε*.

l. 120. *ἔφεστάμεν*, § 23. 1.

l. 122. Join *ἔπεά μιν προσηύδα* as *αἶψα δ' ἄρ' Εὐμαιον ἔπεα πτερόεντα προσηύδα*, Od. 17. 543, the verb being used with a double accusative.

l. 124. *πασσάμενος* (*πατέομαι*), § 19. 1. With *ὅττεός σε χρή*, cp. Od. 4. 463 = *cujus rei tibi opus sit*.

l. 125. *ἥ δ' ἔσπετο* II. A. In Epic diction a clause often begins, as here, with the article, and the noun follows later by a sort of apposition. 'She, i. e. Pallas Athene.' See p. 14.

l. 130. *εἶσα*, aor.; *εἶσον*, imperat. A defective verb from a present **ΕΩ*. Join *ὑπο-πετάσσαις*, § 19. 1. That *λῖτα* is accus. sing. from a masc. nom. *λῖς* seems settled by the dat. *λιτὶ*, Il. 18. 352; others take it as accus. plur. from an old nom. *λῖ* = *λίσσος*, *λείος*, 'smooth,' i. e. not embroidered. In any case the epithets *καλὸν δαιδ.* will be referred back to *θρόνον* (cp. Od. 10. 314, 366), the words *ὑπὸ .. πετάσσαις* being parenthetical. 'And below (*ὑπὸ*, adverbial) was a stool for the feet.' The *κλισμός* is a low easy chair with a back: the *θρόνος* had none.

l. 132. *πάρ δέ* (§ 7), 'and beside it,' adverbial.

ἔκτοθεν ἄλλων μνηστήρων. This use is explained by taking *μνηστ.* as the epexegetis of *ἄλλων*, 'apart from the others,' sc. the suitors. So Soph. Aj. 516 *ἄλλη μοῖρα* = 'something else,' i. e. fate. Phil. 38 *ἄλλα βᾶκη* = 'other things,' viz. rags. Cp. Livy 4. 41. 8 *plaustra jumentaque alia*. See p. 16.

l. 134. *ἀδῆσαι*, 'should feel a loathing at,' properly the loathing that

comes from satiety. *ἄδην*, = Lat. *sa-tur, sa-tis*. *ὑπερφύλαος*, from *ὑπερφυῆς* = 'over-grown,' i. e. over-weening; for *φν* changing to *φι*, cp. *φύτον* with *φίτυ*.

l. 136. Join *προχόφ φέρουσα*. *ἐπέχευε*, sc. over their hands, above the basin. *νίψασθαι*, 'to wash withal.'

l. 138. *παρὰ ἐτάνυσσε*, 'drew to their side.'

l. 140. *ἐπιθείσα*, 'having laid on [the board] many cates, lavishing from her stores.'

l. 141. *κρειών*, § 3. 2.

l. 143. Join *αὐτοῖσιν οἰνοχοεύων*.

l. 147. *παρηνήγεον*, imperf. from unused form *νηνέω*, reduplicated from *νέω* = 'to heap.'

l. 148. *ἐπι-στέφ-εσθαι*, Lat. *stip-are* = 'to fill brim-full of drink.' Cp. Od. 2. 431. Virgil's *vina coronant* means to wreath the bowl with flowers. (Aen. 1. 724; 3. 525.)

l. 150. *ἐξ .. ἔντο*, from *ἐξίεσθαι*, to dismiss from one's self.

l. 152. *ἀναθήματα* = 'appendages,' i. e. accompaniments. The notion of 'ornaments' is later.

l. 155. *ἀνεβάλλετο*, 'struck up' the prelude.

l. 160. *ῥεῖα*, 'lightly.' *νήποινον* = 'without payment.'

l. 163. *ἰδοῖατο, ἀρησαῖατο*, § 17. 4.

l. 164. With the double comparative, of two qualities contrasted in the same object, (the latter comparative being assimilated to the former), cp. Hdt. 3. 65 *ἐπιόησα ταχύτερα ἢ σοφώτερα*. Lat. *libentius quam verius*, Cic. pro Mil. 29.

l. 167. *εἰ πέρ τις*, 'even supposing any one should declare.' *φῆσι*, the conjunct. of an imaginary case.

l. 170. *τίς πόθεν*; two questions fused into one. At *ὀπποίης* appears an *indirect* question after *κατάλεξον*, the *direct* is resumed at *πῶς*.

l. 172. *εὐχετόωντο, εὐχετόομαι*, § 18. 2.

l. 173. *πεζόν*. Notice the *naïveté* of this remark in the mouth of an islander.

l. 175. This is not the affirmative particle *ῆ*. The rule of the early grammarians was to write in a double question (where Attic would have used *πότερον .. ῆ*) *ῆ* or *ἢ* in the first clause, and, in the second, *ῆ* or *ῆε*. (See La Roche, Hom. Textkrit., s. v.)

πατρῴος, 'ancestral.'

l. 176. *ἴσαν*, § 23. 3. So *ἔη χρόνον*, Od. 18. 194.

l. 177. *ἄλλοι*, i. e. strangers.

l. 182. *ὥδε* = 'as you see,' 'thus;' never in Homer = *vera*.

l. 183. *πλέων*, one syllable, § 4. 3.

l. 184. *Τεμέση*, in Cyprus, the great storehouse for copper (*cuprum* = *aes Cyprium*).

l. 185. *ἦδε* = 'yonder;' he points as he speaks.

NOTES.

1. 185. ἐπ' ἀγροῦ refers to the 'cultivated land,' as opposed to the city. πόλις, § 11. 5.

1. 190. ἔρχεσθ[αι], § 8.

1. 192. παρτιθεῖ=παράτιθῃσι, §§ 7 and 23. 1. Join κατα-λάβῃσι. Trans. 'crawling along the slope (γουνὸς from γόνυ) of his vineyard-plot.'

1. 193. ἀλωή, properly 'a threshing-floor,' stands for any plot of smoothed land. In Il. 9. 579 οἰνόπεδον stands as substantive.

1. 195. βλάπτουσι κελ., 'bar him from his homeward voyage.' Cp. Od. 4. 380. βλαβ-εῖν seems connected with λαβ-εῖν.

1. 199. ἐρुकανόωσι, from ἐρुकανάω, § 18. 2.

1. 201. τελείεσθαι, fut., § 19. 1.

1. 204. ἔχησι, sc. αὐτὸν, δέσματα is the subject of the verb.

1. 207. τόσος = τήλικος, 'grown so big.'

1. 209. θάμα τοῖον, like our familiar 'ever so often.' This addition of τοῖον gives an emphasis which was probably marked by some expressive gesture. Cp. σιγῇ τοῖον, i. e. with finger on lip. Od. 4. 776; see also Od. 3. 321, and II. 135.

1. 210. ἀναβήμεναι ἐς, 'embarked for;' ἔβαν=ἔβησαν.

1. 213. πεπνυμένος. Irregular perf. part. from πνέω. Lit. 'having the breath of life' (Od. 10. 495), and thence='intelligent.' Cp. the Lat. *anima* and *animus*.

1. 216. γόνον=γονήν, 'parentage.'

1. 217. τευ=τινος, § 15. 3.

1. 218. ἔτετμε, i. e. ἔτετ[ε]με, redupl. second aor. (§ 16. 2) from unused pres. τέμω.

1. 220. τοῦ μέ φασι ἐκγενέσθαι=nunc vero, qui infelicissimus est dominum, ejus me filium dicunt esse.

1. 222. νώνυμον ὀπίσσω, 'inglorious for the time to come.' We speak of 'looking forward' to the future. To Homer it appeared as the unseen things coming up behind us. Cp. ἔμπροσθεν in the sense of 'the past.' Plat. Phaedr. 277 D.

1. 223. τοῖον ἐγείνατο, (§ 19. 3). Cp. Virg. Aen. 1. 609 *Qui te talem genuere parentes*.

1. 225. ἐπ[έ]λετο, (πέλομαι), the aorist, where our idiom uses the present, meaning 'has come to be.' τίπτε [i. e. (κατὰ) τί ποτε;] δέ σε χρεώ; literally, *quam de re opus te habet?* With χρεώ supply γίγνεται as Od. 4. 634, or ἔκει, as Od. 2. 28. The sense is, 'What do you want with this sort of thing?'

1. 226. εἰλαπίν | ηῖ ἔ γὰ | μος, § 4. 4. τάδε, 'this that I see.'

1. 227. ὥς τέ μοι, 'since with insolent behaviour these men seem to me to be arrogantly feasting.' Cp. Od. 3. 246. Others render, 'How insolently!'

1. 229. ὅς τις, 'who might chance to come among them with his senses about him.'

ODYSSEY, I.

l. 232. μέλλεν, 'was like to be,' or, as *we* say, 'to have been.' Cp. μέλλειν ἀκούμεν, Od. 4. 94, 181. The Schol. interprets it by ὤφειλεν, *debuisset*.

l. 234. ἐβόλοντο, for ἐβουλ., from βόλομαι, thematic present with short stem. μητιώοντες, § 18. 2.

l. 235. περὶ πάντων, *prae caeteris*, i. e. He has been lost to our sight, under sadder circumstances than any other man; not merely removed by death.

l. 238. ἐν χερσὶ, 'in the arms.'

l. 239. τῷ, 'in that case,' taking up δάμη.

l. 241. ἄρπυιαι, = 'the snatchers,' a personification of storm-winds. Cp. Od. 20. 66, 77, where the same thought is expressed by ἀνέλοντο θύελλαι. The Harpyies of Virg. Aen. 3. 210 are a later creation.

l. 242. οἷχετ[αι], § 8.

l. 246. Ithaca, Samḗ [Cephalenia], and Zacynthus (Il. 2. 631), formed the kingdom over which Odysseus ruled; but it did not include Dulichium (ibid. 625), which is supposed to have been one of 'the Echinades, perhaps afterwards joined to the mainland by the deposit of the Achelous.

l. 249. τελευτήν ποιῆσαι, sc. by choosing a husband.

l. 251. τάχα, in Homer always = 'quickly'; never = 'perhaps.'

Join καὶ ἐμ' αὐτόν.

l. 253. πολλόν, § 13. 5.

l. 254. ὃ κε χεῖρας ἐφέει, *qui manus inferat*.

l. 255. εἰ γάρ. This combination = *utinam*; it is resumed by the simple optative in v. 265, but it also introduces a protasis, to which πάντες κε gives the apodosis (v. 266). The use of the Latin *si* is similar.

l. 259. Ἐφύρης. There are several places of this name. The choice here lies between the Thesprotian and Elean Ephyra.

l. 261. δόφρα οἱ εἶη, 'that he might have it, to smear his arrows withal.' Cp. Od. 9. 248.

l. 264. φιλέεσκε, § 17. 6.

l. 267. ἐν γούνασι. This phrase seems to be interpreted by the expressions γουνάζομαι, τὰ σὰ γούναθ' ἱκάνω, Od. 3. 92 and 11. 68. Cp. also Il. 6. 303, where the votive robe is laid upon Athena's knees.

l. 268. ἀποτίσεται. Indic. fut. with κε, as in Il. 1. 175 οἱ κέ με τιμήσουσι.

l. 270. ὅπως, (§ 8. 2), trans. 'how thou wilt expel.'

l. 271. εἰ δ' ἄγε. Generally interpreted as an ellipse for εἰ δὲ [βούλει] ἄγε. But εἰ may be an exclamation, like Latin *eia*.

l. 273. πέφραδε, (φράζω), imperat., § 18. 2.

l. 275. μητέρα. . . ἄψ ἵτω, an anacoluthon. The sentence would rightly have run, μητέρα δὲ [ἀνωχθεῖ] ἄψ ἵναι.

l. 277. οἱ δὲ, i. e. the father and other members of the family. ἐπι

NOTES.

παίδος = 'along with.' ἐπὶ with genit., when used with verbs of motion, means, literally, 'taking the direction of,' as Od. 3. 171.

1. 280. ἄρσας, ἄρω, § 19. 2.

1. 283. κλέος, 'news,' got by hearsay. Cp. Il. 2. 486 ἡμεῖς δὲ κλέος ὅλον ἀκούομεν, οὐδέ τι ἴδμεν.

1. 286. δὲ γάρ, (demonstr.), 'for *he* came back last.'

1. 288. τρυχόμενός περ, sc. by the suitors of his mother.

1. 291. χεῖται, (χέω, § 19. 3), κτερεῖται, δοῦναι, φράζεσθαι, are all infinit. for imperat. ἐπὶ = 'besides.'

1. 297. νηπιάας. The nom. νηπίη is lengthened to νηπιέη (§ 3. 5), cp. Il. 9. 491; and analogously the acc. νηπίας to νηπιάας, as αἰτιάσθαι to αἰτιάασθαι, Il. 10. 120. 'You ought not to practise childishness, since you are no longer of the age for it.' Homer uses plurals where in later Greek we find an abstract noun. Cp. Od. 2. 346; 5. 250.

1. 298. ἦ οὐκ, § 4. 3.

1. 299. εἰπ' ἀνθρώπους, 'spreading over.' πατροφονῆα, ὃ οἱ π. κ. ἔκτα. See on Od. 1. 1, and p. 16.

1. 302. ἔσσ[ο], § 23. 4.

1. 310. τεταρπόμενος, (τέρπω), § 18. 2.

1. 313. οἶα, sc. κειμήλια. διδοῦσι, § 23. 1.

1. 315. λιλαίόμενόν περ, 'very eager.' περ here intensive and not concessive.

1. 317. δόμεναι, see on sup. v. 291.

1. 318. καὶ μάλα καλὸν ἔλῶν, i. e. 'taking it out from among your treasures, (not = 'choosing'), and it will be worth a return-present to you,' i. e. when you visit me, I will give you as good an one.

1. 320. ἀνοπαῖα. The meaning and accentuation of this word are altogether uncertain. It is interpreted, (1) 'upwards' (cp. Anopaea, as name of mountain-pass, Hdt. 7. 216); (2) 'the *anopaea*,' a sort of sea-eagle; (3) 'up the smoke-vent;' ὀπή, (query if ἀν' ὀπαῖα?), and (4) 'unseen,' (ἀ + ὄπ-ωπα). The choice seems to lie between (1) and (2).

1. 326. εἶτα [ο], § 24. 7.

1. 328. ὑπερωϊόθεν (ὑπεραίον) § 12. 2 (b).

1. 330. κατεβήσεται, § 20. 3.

1. 337. πολλὰ γάρ. The clause containing the reasons of her action is thrown first. Cp. Od. 10. 174, 190. οἶδας, § 23. 8.

1. 338. κλείουσι, § 8. 2.

1. 343. μεμνημένη, 'calling it to mind.' The particp. stands free from the construction, (as in Od. 4. 151), and ἀνδρὸς depends on κεφαλὴν, 'the person, I mean, of a man who,' etc. Cp. sup. v. 161 and Od. 11. 549. The phrase Ἑλλὰς καὶ μέσον Ἄργος is a sort of familiar saying like 'from Dan to Beersheba,' and signifies the whole of Greece. Hellas, properly a district in Thessaly, is extended to signify all extra-

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Peloponnesian Greece, and μέσον Ἄργος (sc. Ἀχαιῶν), the kingdom of Agamemnon, is taken to include the whole of the Peloponnese.

1. 347. οὐ νύ τ[οι], § 6, 'are not the cause,' sc. of your sorrow.

1. 349. ἀλφειότης, generally interpreted 'enterprising,' 'gain-getting,' from ἀλφάνω, is also explained as 'corn-eating,' from ἀλφι-ἔδειν. Cp. σιτοφάγος, Od. 9. 191; 8. 222. ἐκάστω, is in apposition with ἀνδράσιν.

1. 356. οἶκον here, and οἰκόνδε (§ 12. 2), v. 360 = θάλαμον.

1. 359. τοῦ resumes the ἐμοί, 'to this person (sc. to me) belongs.' The lines 356-359 were rejected by the Alexandrian critics as an interpolation from Hector's interview with his wife, Il. 6. 990.

1. 365. σκιέντα, probably because the only light came through the door when opened; or through the smoke-vent.

1. 366. Join παρακλιθῆναι [αὐτῇ ἐν] λεχέεσσιν.

1. 370. τόδε καλόν, 'this is a fine thing,' viz. ἀκουέμεν ἀοιδοῦ. Cp. sup. v. 82, inf. v. 376.

1. 374. ἐξίεναι, infin. explaining and in apposition with μῦθον.

1. 375. ὅμα, § 15. 2. ἀμειβόμενοι κ. οἶκ., 'changing about from house to house,' i. e. the guest of to-day is the host of to-morrow, and so on.

1. 377. νήποινον, v. 380 νήποινοι, 'without recompence;' in first case = without paying; in second = unavenged.

1. 378. ἐπιβώσομαι, § 4. 2.

1. 379. δῶσι, § 23. 1. παλίντιτα ἔργα, 'acts of requital.'

1. 381. ἐμφύντες χεῖλεσι ὀδᾶξ, 'fastening on (lit. 'growing on') their lips with set teeth.' Ὁ-δαξ, δάκ-ν-ω = Lat. mordicus.

1. 382. ὅ, 'in that;' *propter id quod* = ὅτι.

ll. 385-389. Antinous and Eurymachus preserve their characteristics throughout; the insolent scoffer, and the smooth man of false professions.

1. 387. πατρώιον, 'thine ancestral right.'

1. 391. τοῦτο κάκιστον. Telem. *pretends* to believe that Antinous must have thought it a bad thing to come to the throne, since he hopes Telem. may be spared that burden. The subject to βασιλεύμεν is not expressed, but it is implied by the οἱ that follows. δῶ = δῶμα.

1. 394. βασιλῆες, 'chieftains.'

1. 396. κεν ἔχῃσι, 'may have this' = Attic opt. with ἄν. Cp. Od. 4. 692; 10. 507.

1. 400. Cp. v. 267.

1. 403. βίηφι, § 12. 1.

1. 404. ἀπορῥάσει σε κτήματα, double accusative on the analogy of the construction with ἀφαιρέσθαι.

ναιετώσῃς (not ναιετώσῃς, § 18. 2), 'existing,' properly 'dwelling,' as if the lands stood for their inhabitants. So Soph. Aj. 595

ὦ κλεινὰ Σαλαμῆ σὺ μὲν πον
ναίεις ἀλίπλακτοι εὐδαίμων.

NOTES.

1. 406. *δοπώθεν*, indirect question after *ἐρέσθαι*, *ποιῆς* and *ποῦ* direct.
1. 409. Trans. 'Or comes he thus, desiring his own business [done]?' *τῶδ' ἰκάνει*; lit. 'comes he this coming?' = *τῇνδ' ἀφίξειν ἀφικεῖται*; cp. Od. 5. 215.
1. 411. *γνώμεναι*, 'for us to know him;' and he need not have been so shy, *οὐ γάρ τι κακῶ, κ.τ.λ.*
1. 414. *εἴ ποθεν ἔλθοι*, sc. *ἀγγελίῃ*: others make *πατὴρ ἐμὸς* the nom.
1. 417. The nom. to the sentence is *οὗτος*, 'this man.'
1. 420. *ἀθανάτην*, § 13. 2.
11. 422, 423. Join *ἐπ-ελθεῖν*, *ἐπ-ῆλθεν*.
1. 424. *κακκεῖοντες*, §§ 7 and 23. 6.
1. 425. *αὐλῆς*, local gen., as *Ἀργεος*, Od. 3. 251. Others make it depend on *ᾧ*, like *ἀλλοθι γαίης*, Od. 2. 131.
1. 428. *κέδνα ἰδυῖα* (i.e. *ῥιδυῖα*, § 2), 'with trusty heart.' This use of *οἶδα* is common, to denote character; e. g. *ἀθεμίστια*, *ὀλοφώα*, *αἴσιμα*, *εἰδώς*. The fem. of particip. *εἰδώς* has the shortened vowel, as *τεθελῶς*, *τεθαλυῖα*.
1. 433. *χόλον δέ*, where one would expect *χόλον γάρ*. The connection of clauses in Homer is often marked only by their thus being put side by side (co-ordinated) instead of being made dependent on one another (subordinated). See p. 15.
1. 436. *ᾤξεν*, (*οἶγω*), Attic form *ᾤξα*.
1. 439. *ἀσκήσασα*, 'smoothed.' *τρητὸς*, not bored with holes to carry the ropes that supported the bedding, but bored with holes in order to be bolted together.
1. 441. Trans. 'She pulled the door to with the silver hook, and drew home the bolt by its strap.' The *κλήις* here is a *bar* on the inner side of the door. There was a hole in the door, through which passed a strap fixed to the bar. When you had left the room, and shut the door after you, the next thing was to pull the loose end of the strap which hung outside the door, and this drew the bolt across the door into a socket made to receive it in the jamb (*σταθμός*). The bar could be lifted again from the outside by passing through the strap-hole a hook or key (also called *κλήις*). See Od. 21. 47 foll.

BOOK II.

1. 2. *εὐνήφιν*, § 12. 1.
1. 3. *ἑσάμενος*, § 10. 1 (*ἔννυμι*). Join *περι[έ]θετ[ο]*.
1. 5. *ἀντην*, literally, 'if looked at face to face' = 'in presence.'
1. 7. *ἀγορή*, see on Od. 3. 127.
1. 9. *ἤγερθεν*, § 22. 1; *ὁμηγερ. ἐγένοντ.* expresses the completed result of *ἤγερθεν*.
1. 11. *κύνες*, cp. Virg. Aen. 8. 461. *ἀργός*, in its original meaning = 'white and glistering,' gets the sense of swift through the notion of quick glancing movement. Cp. *αἰόλος* and Lat. *micare*, *coruscare*.

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1. 13. *θηέοντο*, § 4: 1; from an Epic form *θηέομαι* for *θεάομαι*.
1. 14. *γέροντες*, the head men of the noblest families, generally the immediate advisers of the king. The notion of *age* is not necessarily retained in the word, any more than in *senatus* ('senex') or in our *alderman*.
1. 17. *καὶ γὰρ* seems to be the explanation of *δε δὴ γήραϊ κυφὸς ἔην*, which was natural enough if, twenty years ago, he had a son old enough to carry arms at the siege of Troy.
1. 20. *πύματον δὲ*, 'and dressed him last for supper.' '*Sociorum Ulyssis ultimus ille fuit quem devoravit Cyclops*,' Bothe. Cyclops had threatened *Οὐτιν ἐγὼ πύματον ἔδομαι*, but *Οὔτις* had anticipated that by blinding him, Od. 9. 344, 360.
1. 21. *οἷ* = 'for him.'
1. 22. *ἔργα*, *opera rustica*, which usage appears in the title of Hesiod's poem, *Ἔργα καὶ Ἡμέραι*.
1. 23. *οὐδ' ὧς*, 'notwithstanding,' i.e. though he had three sons left.
1. 24. *τοῦ δακρυχέων*, 'shedding tears for him.' So *δύρεσθαι* with genit., Od. 4. 104.
1. 26. *θῶκος* (Epic for *θῶκος*), is here equivalent to the *βουλὴ* of the elders, Od. 3. 127.
1. 28. *ᾧδε*. See on Od. 1. 152. *χρειὼ ἔκει*, cp. Od. 1. 342.
1. 29. Join *τίνα νεῶν ἀνδρῶν, κ.τ.λ.* *ἢ οἷ = ἢ ἐκείνων οἷ*.
1. 30. *στρατοῦ* seems naturally to refer to any invading host. But the Schol. interprets it of the army returning from Troy.
1. 31. *ἦν χ' ἡμῖν*. *χ'*, i.e. *κε*, 'which he might tell us of, when he had been the first to hear of it.'
1. 33. *ὀνήμενος*, 'favoured by heaven,' an aoristic participle, used adjectively (*ὀνίνημι*), properly expresses the condition of one on whom the blessing (*ὄναιο*) has been fulfilled; as *οὐλόμενος* is one for whom the curse (*ὄλοιο*) has worked.
1. 35. The *φήμη*, or 'lucky omen,' consisted in the *unconscious* blessing pronounced on Telemachus; for Aegyptius did not know who had called the assembly. For a similar *opportune vox emissa*, cp. Livy 5. 55.
1. 36. *ἔτε δὴν*, the *ι* lengthened before *δε*, § 2. So *οὐ τι μάλα δὴν*, Il. 1. 416. See Od. 5. 127.
1. 39. Join *γέροντα προσείπ.* Trans. *καθαπτόμενος* 'accosting him.'
1. 43. *εἶπω*. In the corresponding passage, sup. v. 31, the optative occurs. Perhaps Telemachus changes it to a conjunctive, as implying that he 'really will' give every information which he happens to be the first to hear.
1. 45. *δ*, 'inasmuch as,' cp. Od. 1. 382. Others translate, 'which has fallen upon my house [in the shape of] mischief.'

NOTES.

1. 46. *δοῖα*, in apposition to *κακὸν*, 'that is to say, two sorts of things.' The simplest way is to read *κακὰ*, with Aristophanes.

*ὕμιν τοῖσδε*σσι, 'you here.' This and *τοῖσδε*σι are the usual Homeric forms of *τοῖσδε*. The Epic dative termination seems to have been appended to the already inflected case, i. e. *τοῖσδε* -σσι.

1. 49. Join *ἀπ-ολέσσας*.

1. 50. *μοι*, *dativus ethicus*. *ἐπέχραον*, 'beset.'

1. 53. Icarus was said to be then living in Samé (Cephalonia).

1. 54. *δοίῃ δ'*. The sentence in full would run, *δοίῃ δὲ αὐτὴν τούτῳ φέρε' ἐθέλοι δοῦναι, καὶ ὅς οἱ* [sc. *Ἰκαρίῳ*] *κεχαρισμένος ἔλθοι*. Cp. inf. v. 113.

1. 55. *εἰς ἡμέτερον*, sc. *δῶμα*. Most MSS. read *εἰς ἡμετέρου*, which may have been an inaccurate idiom formed on a false analogy from *εἰς Αἴδος*, *εἰς Αἰγύπτου*, such phrases making it seem as if the preposition was properly followed by a genitive.

1. 58. *τὰ δὲ πολλὰ κατ*. 'And these things are wasted largely.' Cp. Od. 5. 323. *ἔπ'* = *ἔπεστι*.

1. 59. *ἔσκειν*, § 23. 4.

1. 60. *τοῖοι ἀμυνέμεν*, 'such men (as he was) to ward off mischief;' cp. *ὅσσον ἔρυσθαι*, Od. 5. 483. *ἔπειτα*, '(sc. if we made the effort) we should prove but sorry folk and unskilled in defence.'

1. 63. Trans. 'For deeds have been wrought no longer endurable (*ἀν[α]σχετὰ*), and no longer decent is the ruin of my house.' Hospitality can put up with a great deal, but there is an end to even the most lavish generosity.

1. 64. *νεμεσσή. αἰδέσθ.*, imperatives. The words *οἱ περιναϊεταῶνσι* form the exegesis of *περικτίνας*. So Il. 9. 123 *ἵππους ἀθλοφόρους, οἱ ἀίθλια ποσσὶν ἄροντο*.

1. 67. Join *μεταστρέψ. ἔργα*, 'bring back your deeds upon your own heads.'

1. 68. *λίσσομαι* with gen., as *γυνάζομαι*, Od. 11. 66. More common with the addition of *πρός*.

1. 70. He addresses the whole body of the Ithacensians in contrast to the suitors: 'Let be, my friends, and suffer me to pine with melancholy grief all alone [he would not have his sorrow for his father disturbed by the tumult of the suitors]: unless perchance my father, Odysseus the good, did spitefully work woes to the Achaeans, by way of requiting me for which ye are spitefully working me woe, by encouraging these suitors. But for my interests it were better that *you* should be the men to eat my store and stock. If *you* should eat it, there would soon be recompence made, for we would address you with our claim throughout the city, asking back our substance, till everything had been restored. But as it is, you are laying incurable anguish on my heart.' i. e. The Ithacensians by taking the part of these suitors who came from distant

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homes were robbing Telemachus of his chance of recovering his losses. He might claim damages from the Ithacensians, he could not from the suitors. *

1. 80. Join *ποτί-βάλε* = *προσέβαλε*.

1. 81. *ἀναπρήσας*. *πρήθειν*, an onomatopoeia, is generally used of the rush and roar of flame, but is transferred to the sounds of streams and winds.

1. 82. *ἀκὴν*, adverb, of the form of a femin. accus. Cp. *ἄδην*. Hesych. quotes *ἀκὴν ἦγες* *ἡσυχίαν ἦγες*.

1. 86. Trans. 'and would fain attach blame to us also.' *

1. 88. *περὶ .. οἶδεν*, 'knows beyond all others.' *

1. 89. *τάχα δ' εἰσι τέταρτον*, 'the fourth is fast passing away;' cp. inf. v. 107. So *λέναι*, of departure, inf. v. 367.

1. 93. *δὸλον ἄλλον*, i.e. 'besides' the constant false promises.

1. 94. *στήσασθαι ἱστὸν* is, properly, to 'erect the loom itself.' Here it is to 'set up a large web,' or rather to set up the *warp*, i.e. the vertical threads, which hung from the *ζύγον* or top piece of the frame of the loom. The weaver when at work threw the shuttle (*κερκὶς*, Od. 5. 62) through the threads of the warp, and then had to cross over to the other side, to pick up the shuttle and send it back. This walking across was technically called *ἐποίχεσθαι*, Od. 5. 62.

1. 96. *ἐμοί*, the possessive pronoun, as in Od. 3. 325, 475.

1. 97. Join *ἐπειγόμενοι τὸν ἐ. γ.*, 'though hurrying on.'

1. 99. *εἰς ὅτε κεν*, as we say, 'against the time when.' *

1. 100. *τανηλεγής*, 'the outstretcher,' a picturesque epithet, alluding to the body 'streaked' for burial, from *ταν-αδς* .. *λέγω*, root *ΛΕΧ*, 'to lie.'

1. 102. *κῆται*, § 23. 6.

1. 104. *ἐνθα καί*, 'so then she would weave.' *καί* = she *really* did, as she said she would.

1. 105. *ἀλλύσκε*, §§ 7 and 17. 6. *παρὰθεῖτο*, 'when she had set at her side.' Optative of repeated action after a historic tense; cp. Od. 4. 222.

1. 108. *καὶ τότε δῆ*. A common formula for the introduction of the apodosis.

1. 110. *τὸ μὲν*, sc. *φᾶρος*.

1. 113. i.e. *γαμέεσθαι τούτῳ ᾧτινι πατὴρ γαμέεσθαι κελεύει καὶ ὃς ἀνδάνει αὐτῇ*. See on sup. v. 54.

1. 115. The apodosis to *εἰ δ' ἔτι* is forgotten in the long parenthesis which follows; but it ultimately comes, though changed in form, in v. 123.

1. 117. *ἐπίστασθαι .. κέρδεα .. φρένας* stand as three accusatives, descriptive of the gifts *ἃ οἱ δῶκεν Ἀθήνη*.

1. 118. *τιν' ἀκούομεν*, sc. *ἐπίστασθαι* or *νοῆσαι*. 'Such as we have never heard that any of the dames of old [knew], of those who,' etc. We should expect *εὐπλοκαμίδαν* 'A., but these words are attracted into

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the case of the relative. For Tyro and Alcmena, see on Od. II. 235, 266. Mycene was a daughter of Inachus.

l. 121. The full phrase would be *νοήματα ὁμοῖα νοήμασι Πηγελοπέιης*. For a similar brachylogy, see Od. 4. 279, and cp. *κόμαι Χαρίτεσσι νομοῖαι*, 'hair like the [hair of the] Graces,' Il. 17. 51.

l. 125. *τιθείσι*, § 23. 1.

l. 126. *ποιεῖτ[αι]*, § 6.

l. 128. *Ἀχαιῶν*, genit. after *ῥ*; cp. Od. 5. 448.

l. 131. *πατήρ δ' ἑμὸς*, 'and my father is in some other part of the world, whether he be alive or dead.' For the *ῥ*, see on Od. I. 175; the conjunction is omitted with the first clause, as in Od. 4. 110, 837.

l. 132. *ἀποτίνειν*, sc. 'the amount of dowry which Penelope originally brought with her to the family of Odysseus.'

l. 134. *ἐκ γὰρ τοῦ*, 'for from him, her father.'

l. 135. *ἀρήσεται*, § 6.

l. 137. *μῦθον*, sc. 'the order to depart.'

ll. 139-145 = Od. I. 374-380.

l. 148. *ἕως μὲν ῥα*, 'for a while,' generally expressed by *τέως*. *ἕως* one syllable, § 4. 3.

l. 151. *πολλά*. Several good MSS. read *πυκνά*, 'with rapid beats.'

l. 152. *ἐς δ' ἰδέτην*, 'And they glared down on the heads of all, and their look boded death. And having torn each other round cheek and throat,' etc., *ἀμφι* being retracted to the first clause. This usage is very rare in Homer. It is better therefore to take *ἀμφι* as an adverb, 'all around,' and the accusatives as directly governed by *δρῦψ*.

l. 154. *δεξιῶ*, sc. Eastward, the observer faced the North; cp. Il. 12. 239.

l. 156. *ἔμελλον*, by Attic rule *ἐμελλε*.

l. 158. *ὁμηλικίην* = *ὁμήλικας*, 'his peers.' *ἐκέκαστο* from *καίνυνμαι*. For the infin. *γινῶναι* introducing the points of excellence, cp. *ἀριστεύεσκε μάχεσθαι*, Il. 6. 460, Od. 5. 170.

l. 162. *εἶρω*, a present tense, found only in Odyssey = *dico*.

l. 166. *πολέσιν*, § 13. 5. 'He will prove a curse to many besides of us who dwell,' etc. Cp. *κακὸν πάντεσσι γενοίμην*, Od. 16. 103.

l. 167. *εὐδείλος*, see Od. 9. 21.

l. 168. *καταπαύσομεν*, conjunct., § 3. 4, 'to check,' sc. *the suitors*, taken up in the following *αὐτοί*.

l. 171. *τελευτηθῆναι*, cp. inf. v. 280, 'will be accomplished.' The sense of futurity being transferred from the *φημί* = 'I foretell,' to the infinitive. Cp. *εἶπε φθίσθαι*, sc. *perituum esse*, Il. 13. 666, *φαίη μωθήσασθαι*, Od. 3. 125. Cp. *νόμιζε πεσεῖν*, 'believe that it will fall,' Soph. Aj. 1082.

l. 172. *Ἴλιον εἰσάνα*, = *ἐς Τροίην ἀναβήμεναι*, Od. I. 210.

l. 178. Cp. Virg. Aen. 9. 399.

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1. 180. Join ἐγὼ πολλὸν ἀμείνων σέο μαντεύεσθαι ταῦτα.
1. 181. ὑπὸ with accus. after φοιτῶσι, 'moving to and fro beneath.'
1. 182. ἐναΐσιμοι, 'significant.'
1. 185. ἀνιείς, ἀνίημι, 'to let loose,' 'to hound on.'
1. 186. ποτιδέγμενος, § 20. 4.
1. 189. παρ[α]φάμενος, 'having talked over.'
1. 190. ἀνιηρόστερον, as if from ἀνιηρῆς not ἀνιηρός. αὐτῷ = Τηλεμάχῳ.
1. 191. This line has been generally rejected as an inappropriate imitation of Il. 1. 562. εἵνεκα τῶνδε may mean, 'with the aid of all these omens of thine.'
1. 194. ἐν πασιν, 'in presence of all.'
1. 195. ἐς πατρός, see sup. v. 55. ἀπονέεσθαι with long initial vowel *metri grat.* Cp. Od. 7. 119 and 12. 423, and see p. 13.
1. 196, 197 = Od. 1. 277, 278.
1. 199. ἔμπης here, as always in Homer, = 'notwithstanding;' οὐ τινα is subdivided into οὐτ' οὖν. οὔτε.
1. 202. μυθείαι syncopated for μυθείαι, § 17. 3.
1. 203. βεβρώσεται, § 18. 3. ἴσα, 'recompense,' neuter plural in abstract sense, as φυκτὰ = 'escape,' Od. 8. 299.
1. 204. διατρίβειν μητρὸς γάμον occurs in Od. 20. 341. Here the verb is used with direct personal object, and γάμον is added as *accus. respectus*.
1. 206. τῆς, sc. Πηνελοπείης, 'the excellence of her,' or perhaps 'that excellence,' sc. which we all know of.
1. 210. ταῦτα = 'your departure from my house.'
1. 215-217 = Od. 1. 281-283.
1. 218-223 = Od. 287-292.
1. 222. χεύω . . κτερεῖξω are both conjunctive of aorist though parallel with δώσω. Yet χεύω may be the indicative future, χεύσω having dropped the σ.
1. 227. γέροντι may be most simply referred to Laertes. Others render, 'Ὀδυσσεὺς ἐπέτρεπεν οἱ [Μέντορι] οἶκον, [ὥστε οἶκον] πείθεσθαι γέροντι [Μέντορι] καὶ αὐτὸν φυλάσσειν πάντα. The change of subject is not uncommon.
1. 228, 229 = sup. vv. 160, 161.
1. 230. πρόφρων, 'with all his heart,' adverbial to ἀγανός and ἥπιος. Τοῖς τοῖς the optatives εἴη and ῥέξοι answer.
1. 235. μνηστήρας, subject, not object, to ἔρδειν.
1. 237. παρ[α]θήμενοι, 'jeoparding,' lit. 'staking,' as Lat. *pono*. σφῶς § 15. 2.
1. 240. ἄνεψ, with iota subscript, is nominative plural from ἄνεως, Attic form of ἀναος = ἀναυδος. Buttman would write ἄνεω or ἄνέω as an adverb, like οὔτω. In ἡ δ' ἄνεω δὴν ἦστο the number and gender show that ἄνεω must be adverbial there (Od. 23. 93).
1. 245. Leiocritus threatens Mentor thus—You call us few (v. 241),

NOTES.

and so we are in comparison with the Ithacensians, but remember that you stand alone, 'and it is terrible work to fight about a meal with men who moreover [καὶ] outnumber you.' Even Odysseus would not stand before us, and shalt *ἰθου* stand? This interpretation alone fits in with the context.

l. 250. ἐλθόντ[ι], § 6. ἐπίσποι (ἐφέπω). αὐτοῦ, 'there.'

l. 255. Trans. 'He will have to wait a long while and hear news of his father in Ithaca.'

l. 257. αἰψηρήν, some render as = αἰψα. Better as a descriptive epithet, 'quick to disperse,' at his bidding.

l. 261. With νίξεσθαι ἁλός, local genitive, cp. λούεσθαι ποταμοῖο, Il. 6. 508. Others describe it as a *partitive* gen.

l. 262. δ χθιζὺς θ. ἦ., *tu qui venisti besternus deus*. We might expect κλυθίμεν, θεὸς δ χθιζὺς ἦλ. But the θεὸς is drawn into the relative clause.

l. 263. ἡροειδής, 'hazy;' ἀήρ is never 'clear' air.

l. 269. προσσηύδα, governs both accusatives. φωνήσασα = 'having lifted up her voice,' intransitive.

l. 270. οὐδ' ὅπιθεν. Thou hast not been, 'nor in time to come shalt thou be.'

l. 272. οἷος ἐκέινος ἔην, supply τοιοῦτόν σε εἶναι. ἔργον τε ἔπος τε seems to signify, 'all that should be said or done.' Cp. Il. 15. 234 φράσσομαι ἔργον τε ἔπος τε.

l. 274. οὐ and not μή, as the negative only qualifies κείνου and not the whole sentence; cp. Od. 12. 382.

l. 284. δς, as the gender shows, only takes up the word θάνατον, disregarding κῆρα. ἐπ' ἡματι = 'in [one] day.' Cp. Il. 10. 48. So ἐφημέριος = 'in the course of a day,' Od. 4. 223.

l. 286. τοῖος . . δς τοι, 'so good . . as that I,' etc., the δς τοι explaining how the kindness will work; cp. Od. 11. 135, 549.

l. 289. ἄρσον, § 18. 2.

l. 293 = Od. 1. 395.

l. 295. ἐνιέναι, sc. νῆα, 'to launch.'

l. 298. τετιημένος, cp. Od. 1. 114.

l. 300. ἀνιέμενους, 'ripping up,' lit. = 'letting loose in an upward direction.' The knife is put in at the lowest part and works towards the head. Cp. κόλπον ἀνιέμενη, Il. 22. 80.

l. 301. Join κίε ἰθὺς Τηλεμ. Od. 1. 119.

l. 302. ἐνέφν οἱ χειρὶ, 'he fastened on his hand;' i. e. grasped his hand. χειρὶ dative after ἐνέφν and not instrumental. Cp. Od. 3. 374; see also Aen. 8. 124. ἐξονομάζειν does not always mean, 'called him by name,' as, e. g., in Od. 5. 181, but it always implies a direct personal address.

l. 304. ἔργον τε ἔπος τε, in apposition to κακόν.

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l. 305. ἐσθιέμεν, κ.τ.λ. Infinitive for imperative. μοι='I prithee;' ethical dative.

l. 306. Ἀχαιοί, here = Ithacensians.

l. 311. ἀκέοντα, supply με or τινά.

l. 312. ἦ οὐχ (§ 4. 3) ἄλῃς ὥς = *nonne satis est quod?*

l. 313. ἦα, § 23. 4. Instead of a fresh sentence introduced by δέ, Attic style would have put ἐμοῦ ἔτι νηπίου ὄντος.

l. 316. Join ἐπι-ιήλω = *quomodo vobis inmittam*.

l. 319. ἔμπορος, 'a passenger, for I am not to be (γίγνομαι) possessed of ship or rowers.'

l. 321. ἦ ῥα, 'he spake;' not a shortened form for ἔφ-η, but an imperfect from a defective ἤμῃ, corresponding to Lat. *ā-j-o*, i. e. *aio*.

l. 322. ῥεῖα, 'lightly,' 'without more ado.' The line was rejected, as a late interpolation made to introduce the *μνηστῆρες*.

l. 324. εἵπεσκε, § 17. 6. τις = 'one and another.'

l. 327. ὃ γε, see on Od. i. 4, and cp. the use of *ille*, Virg. Aen. 5. 457.

ἐπεὶ νύ περ. 'Since you see he is so terribly set [upon killing us].'

l. 334. The meaning of the gibe is that *now* the suitors find enough to do in eating the substance of Telemachus; but it would be double trouble to have to make a division of it, should he die.

l. 336. ἡδὲ [τούτῳ] ὅς τις. Cp. sup. v. 29.

l. 337. κατεβήσετο, § 20. 3. The *κατὰ* is explained by Od. 4. 680.

l. 338. Join νητὸς ἔκειτο.

l. 343. καὶ = *καίπερ*.

l. 345. δικλίδες, (κλίνω), doors 'folding double.' Such doors (Il. 12 455 foll.) had double cross-bars to secure them.

l. 346. ἔσχ' = ἔσκει, § 23. 4. This does not mean that she slept and lived in the store-house, but was constantly about it at all hours of the day and night.

l. 350. λῶρώτατος, (λάω), 'nicest.' For this form of comparison in an adjective with long penult., see § 13. 6.

l. 351. κάμμορον, § 7. διομένη, 'expecting.'

l. 356. ἀθρόα, predicat. with τετύχθω, 'let them all be made ready together.'

l. 363. φίλε τέκνον, *constructio ad sensum*.

l. 365. μόνος, may = 'all alone,' as Od. 3. 217; but comparing Od. 16. 117 foll.

ἡμετέρην γενεὴν μόνῳσε Κρονίων,
μῦνον Λαέρτην Ἀρκείσιος υἱὸν ἔτικτε
μῦνον δ' αὐτ' Ὀδυσῆα πατὴρ τέκεν, αὐτὰρ Ὀδυσσεὺς
μῦνον ἔμ' ἐν μεγάροισι τεκὼν λίπεν,

It would rather mean her 'only child.'

l. 367. αὐτίκ' ἰόντι, 'directly you start.'

NOTES.

1. 369. μέν' αὖθ' = μένε αὖθι, 'remain here, abiding amongst thy possessions.'

1. 370. ἐπὶ is followed by the accusative here as if the sentence ran *κακοπαθοῦντα ἀλλάγησθαι ἐπὶ πόντον*.

1. 373. μυθήσασθαι, for the tense, see sup. v. 171, 'not to tell my mother before the eleventh or twelfth day be come, or she herself miss me.' The construction with πρὶν changes from conjunct. to infin. A converse change is found in Il. 17. 504 foll.

1. 375 = Od. 4. 749.

1. 376. Join κατ-ιάπτῃ = 'damage.'

1. 377. ἀπώμνυ, 'swore she would not;' so ἀπώμοτος, Soph. Antig.

388. Others render, 'swore unreservedly;' so ἀπ-ειπεῖν, Od. 1. 91.

1. 378 = Od. 10. 346.

1. 385. ἀγέρεσθαι, an aorist inf. with irregular accent; the rule requiring that it should fall on the penult. The old critics regarded it as a shortened form of the pres. ἀγείρεσθαι.

1. 387. ὑπέδεκτό οἱ, 'promised it him.'

1. 391. ἰσχατίῃ, 'at the outer edge,' i. e. the mouth of the harbour.

1. 396. πλάζε, 'bewildered.'

1. 398. εἶατ[ο] = ἦντο, § 23. 7.

1. 403. εἶατ[αι] = ἦνται. See also § 8.

1. 404. διατρίβωμεν, 'delay,' as in Il. 19. 150.

1. 409. ἰς Τηλεμ., for the periphrasis = 'the mighty Telemachus,' cp. Od. 7. 167.

1. 412. ἄλλαι δμῳαί, 'nor the handmaids *either*.' Cp. Od. 1. 132.

1. 416. ἀνέβαινε νηὸς (cp. Od. 9. 177) follows the analogy of the construction with ἐπιβαίνειν. Generally ἀναβαίνειν, when used with a case directly, takes the accus., Od. 3. 481, 492. ἦρχε, 'led the way.'

1. 420. ἱκμενος, properly ἱκόμενος from ἱκω, like Lat. *secundus* from *sequor* = 'favouring.' The favouring wind is in the same way called ἱεσθλὸν ἑταῖρον, Od. 11. 7. οὔρος is from ὄρνυμι = 'the speeder on.'

1. 421. κελάδοντα, 'whistling;' cp. Ζέφυρον κελαδεῖνδον, Il. 23. 208.

1. 423. δπλων δπτεσθαι, 'to lay their hands to the tackling.'

1. 424. Trans. 'And they raised and fixed the pine-mast inside the hollowed centre-block, and fastened it down with the forestays.' The μεσόδ[ο]μη signifies anything 'constructed in the middle,' e. g. the recess between two pilasters or beams in a house, Od. 19. 37; here of a vertical timber trough or three-sided box in a ship that held the mast upright. (See Illustration in Frontispiece.)

1. 425. πρότοναι are two ropes from the masthead to the bows. The ships only carried one square sail, so ἱστία includes all the sail-rigging as well.

1. 428. πορφύρεον, from the same root as in φρέ-αρ with reduplication, 'bubbling up:' others take it of colour (φύρω, 'to make turbid'), viz.

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the 'dark' wave of ruffled water that does not break into white foam.
Cp. Virg. Georg. 4. 357.

1. 430. *δησάμενοι δπλα* = 'having made fast the sheets,' as the wind was blowing fair.

1. 431. *ἐπιστεφίας*, κ.τ.λ. See on Od. i. 148.

1. 434. *ἥω*, 'all through the morning;' accus. of duration.

BOOK III.

1. 1. This introduces the third day of the events in the Odyssey.
λίμνην, (*λείβω*), here of the *sea*, as in Il. 13. 21 *βένθεσι λίμνης*.

1. 2. *πολύχαλκον*. This seems to mean 'of solid brass,' like *σιδήρεος οὐρανός*, Od. 15. 329. Others render, 'bright like polished brass.' *φαείνοι*, 'give light,' as in Od. 7. 102; 12. 383.

1. 3 = Od. 12. 386.

1. 4. *οἱ δὲ*, i.e. Telemachus and Athena. *Πύλον*—the position of the home of Neleus has always been a doubtful question. Strabo, the geographer, placed it in Triphylia, south of the river Alpheus, but the Messenian Pylos, on the coast (cp. the epith. *ἡμαθόεντα*, Od. 1. 93) opposite the island of Sphacteria, suits the story far better. From this Pylos, Telemachus reaches Sparta on the second day (Od. 4. 1), having rested one night at Pherae (3. 485), which lies in the straight line between the Messenian P. and Sparta.

1. 5. *ἔξον*, (*ἱκω*), § 20. 3. *τοί* = *οἱ Πύλιοι*.

1. 7. *ἐννέα ἔδραι*. Nestor (Il. 2. 591 foll.) was lord over nine townships represented here by nine groups of sacrificers.

1. 8. *προὔχοντο*, 'held in front of them,' 'ready for sacrificing.' Cp. *πρὸ δὲ δούρατ' ἔχοντο*, Il. 17. 355. *ἐκάστοθι* = at each of the nine *ἔδραι*. This gives a sum of 81 victims and 4500 men.

1. 9. *μηρία*, see on inf. vv. 456 foll. *σπλάγχνα* includes heart, liver, lungs, etc.

1. 10. *οἱ δ' ἰθὺς*, 'now the others straightway put into shore.'

ἕισις, seems to mean 'fairly trimmed,' of a ship that 'steadies with up-right keel.' The Schol. prefers to take it of the equal rounding of the vessel's hull, interpreting it by *ισόπλευρος*. Cp. *ἀπὸ παντός' ἕισις*, Il. 3. 347.

1. 11. *στεῖλαν δέραντες*, 'they furled the sails by brailing them up.' A sail is 'brailled up' when instead of being lowered from the mast altogether it is hauled up tight to the yard. This would be done when the crew purposed only to make a short stay. *ἐκ δ' ἔβαν αὐτοί*, that is, after mooring by stones cast out at the ship's bows (*εὐναί*), they hauled the stern close into the shore by the *πρυμνήσια*, and so landed; for they had no small boats.

1. 15. *ἐπέπλωσ*, a second aor. from *ἐπι-πλώω*, another form of *πλέω*.

NOTES.

1. 18. εἶδομεν, for εἶδωμεν, (οἶδα), § 28. 8 = 'let us learn.'
1. 19. λίσσεσθαι, infin. for imperat. αὐτὸς, emphat., 'you yourself.'
1. 22. πῶς τ' ἄρ' προσπτ. ἔρ for ἄρα by apocope, § 7.
1. 23. μυθοῖσι, 'I have never yet proved myself in speeches;' different from πειράσθαι τινος. Cp. ἔπεισιν πειρήσομαι [αὐτῶν], Il. 2. 73.
1. 27. οὐ . . οὐ. The οὐ, which negatives the whole sentence, is repeated again before the σε to emphasise it. Cp. Od. 8. 32.
1. 28. τραφέμεν is rightly taken as a form of the second aor. inf. act. τραφέειν with neuter signification; cp. Il. 2. 661, Τληπόλεμος δ' ἐπεὶ οὖν τράφ' ἐνὶ μεγάρῳ εὐπήκτῳ, 5. 555; 21. 279.
- Il. 29. 30 = Od. 2. 405, 406.
1. 33. They were already roasting some of the meats, and were preparing others by 'piercing' (ἐπειρον) them with the spits.
1. 39. πᾶρ, § 7. φ from the possessive δς.
1. 41. δειδισκ. The act of 'welcome' was performed by holding out the full cup towards the guest. Cp. δέπαϊ δειδίσκετο, Od. 18. 121.
1. 44. τοῦ γάρ, 'for it is a feast in his honour that you have fallen upon.' ἀντᾶν, as inf. v. 97.
1. 45. εὔξειαι, for εὐξέηαι, § 3. 4. ἡ θέμις, 'which is right,' ἡ being assimilated to the gender of θέμις, as in Lat. *si qua est ea gloria*, Virg. Aen. 7. 4.
1. 48. εὔχεσθαι = 'is a worshipper.'
1. 49. δμηλικίη, equivalent to the concrete δμηλιξ. For a similar use see inf. 364; 6. 23; 22. 209.
1. 52. δίκαιος means a 'proper' man, who, as we say, 'knows what he is about.' One who practises δίκη, = the usual behaviour or custom of men. Cp. Od. 4. 691.
1. 58. Join ἀμοιβήν ἐκατόμβης.
1. 60. Join πρήξαντα [ἐκείνο] οὐ ἔνεκα δεῦρ' ἰκόμεσθα.
1. 62. Trans. 'Thus she made her prayer accordingly' [ἔπειτα seems only to take up the circumstances of the scene, cp. ὡς δ' μὲν ἐνθ' ἤρᾶτο, Od. 7. 1], 'and was herself bringing it to pass.' She seemed to be a mere mortal dependent upon Poseidon's good pleasure, but was really a goddess who could answer prayer herself.
1. 63. δέπας ἀμφικ., 'a goblet with double cup,' i. e. forming a cup at either end, or, as Schliemann insists, 'with two handles.'
1. 64. ὡς δ' αὐτως = the later form ὡσαύτως δέ.
1. 65. ὑπέρτερα = the 'upper' or outside meats, in opp. to the σπλάγχνα. ἐρύσαντο = 'drew them off the spits.'
1. 68. Γερήνιος, of Gerenia, a Messenian town, where Nestor took refuge when Heracles sacked Pylos. ἱππότα, § 9. 3.
1. 69. ἐρέσθαι, second aor. infin. from Epic pres. εἶρομαι.
1. 71. πόθεν πλεῖτε, (πλέω), 'from whence are ye sailing over the watery ways?' The forms κέλευθα and -θοι are both found; cp. Od. 10. 86.

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Il. 71-74 = Od. 9. 252-255.

1. 72. ἦ τι .. ἦ. These are two separate direct questions; see Od. 1. 175 for the special rule for the accentuation of ἦ in a disjunctive. *πρῆξιν*, 'business,' especially 'commerce;' cp. *πρηκτῆρες*, Od. 8. 162. *ἀλάλησθε*, perfect with pres. signif. from *ἀλάομαι*; cp. Od. 2. 370. This word suits *μασιδίως* = 'recklessly,' but is used by *zeugma* with *κατὰ πρῆξιν* also.

1. 73. οἶά τε, see on Od. 9. 128. With the whole passage, cp. Thucyd. 1. 5. 2 *δηλοῦσι δὲ τῶν ἡπειρωτῶν τινὲς ἔτι καὶ νῦν, οἷς κόσμος καλῶς τοῦτο δρᾶν [sc. τὸ ληστεύειν], καὶ οἱ παλαιοὶ τῶν ποιητῶν τὰς πύστεις τῶν καταπλεόντων πανταχοῦ ὁμοίως ἐρωτῶντες, εἰ λησταὶ εἰσιν, ὥς οὔτε ὦν πυνθάνονται ἀπαξιούντων τὸ ἔργον, οἷς τ' ἐπιμελὲς εἴη εἰδέναι οὐκ ὀνειδίζοντων.*

ἀλδωνται, § 18. 2.

1. 74. *παρ[α]θέμενοι*, 'jeoparding their lives by bringing mischief,' etc.

1. 78. This line is wanting in the best MSS, and is rightly rejected here as introducing a repetition of *ἴνα* that is unhomeric. It is probably interpolated from Od. 1. 95.

1. 80. *εἰμὲν*, § 23. 4.

1. 81. *ὑπὸ νηίου*, 'at the foot of Mt. Neion;' cp. Od. 1. 186. *εἰλή-λουθμεν* for *εἰληλούθαμεν* = *ἐληλύθαμεν*.

1. 83. *κλέος*, see on Od. 1. 282. Cp. also *πενσόμενος μετὰ σὸν κλέος*, Od. 13. 415.

1. 87. *πενθόμεθα*, so *πένθομαι*, inf. v. 187, and *ἀκούετε*, inf. v. 193, where our idiom uses an historic tense.

1. 88. *ἀπενθήα θήκε*, 'has kept it untold.'

1. 92 = Od. 4. 322.

1. 95. Join *περὶ .. διζυρόν*, 'wretched exceedingly.'

1. 96. Join *αἰδόμενος* and *ἐλεαίρων* with *με*. Trans. 'And do not speak comfortably through any consideration or pity for me, but tell me frankly how you got a sight of him.' Cp. *ἀντᾶν*, sup. v. 44.

1. 99. *ἔπος .. ἔργον*, see on Od. 2. 272. *ὑποστὰς*, 'having made his promise.'

1. 101. *ἐνίσπες*, imperat. of second aor. of *ἐνέπω*, like *σχῆς*, *θῆς*, is a contracted form of *ἐνίσπ-εθι*. The other form of the imperat., *ἐνισπε*, is found in the middle of a verse, as Od. 4. 642; *ἐνισπες*, Il. 24. 388, is the indic. mood.

1. 103. *ἐπεὶ* here is followed by no actual apodosis. It would be possible to introduce one after *μαρνάμεθα*, v. 108, e. g. *ἐγὼ δὲ κέ τοι καταλέξω*. But, really, the form of the sentence is forgotten in the excitement of speaking. For a similar use, cp. Od. 4. 204.

1. 104. Join *μένος ἀσχετοί*, 'invincible in spirit.'

1. 106. *ὅπη ἄρξειεν* 'A., 'wherever A. might be' our guide.' The optative of circumstances repeated from time to time.

NOTES.

- l. 107. *δσα μαρνάμεθα* = *δσα ἀνέτλημεν μαρνάμενοι*.
 l. 108. *κατέκταθεν*, (*κτείνω*), § 22. 1.
 l. 110. *θεόφιν*, § 12. 1, 'a counsellor equal in weight to *Goḡs*.'
 l. 112. *περὶ*, sup. v. 95. *θείειν*, (*θέω*), § 3. 2. 112 = *Od.* 4. 202.
 l. 113. *ἐπὶ τοῖς*, 'upon,' i. e. 'besides these.'
 l. 114. Trans. ['It could not all be told] not even though thou shouldst abide here for five, aye! and for six years, and shouldst question me of all the ills that we noble A. endured, ere that, thou wouldest return home, wearied out.'
 l. 118. *ἀμφιέποντες* = *occupati circa eos*.
 l. 120. Trans. 'Then no one ever chose to match himself face to face with him in wisdom, since O. was far superior in all manner of craft.'
 l. 124. It is simpler to render both *εὐκότες* and *εὐκότα*, 'like.' 'Verily, the speaking is like his; nor would you think that a young man would speak thus like [one so much older].' Others translate both words 'seemly;' or the first 'like,' and the second, 'seemly.'
 l. 126. *εἴως*, (§ 3. 2), here = *τέως*, 'all that while.'
 l. 127. *ἀγορῇ*, the general assembly of the people; *βουλῇ*, the cabinet council of the *γέροντες*. Cp. *Od.* 2. 26. See also *Il.* 2. 50-53
κέλευσε
κηρύσσειν ἀγορῇνδε Ἀχαιοὺς...
βουλὴν δὲ πρῶτον μεγαθύμων ἰζε γέρονταν.
 l. 129. [*ἐφραζόμεθα*, 'we schemed how the best issue might be secured for the A.' *ἄριστα*, neut. plur. used as an abstract noun. Cp. *Iso* *Od.* 2. 203, *φυκτὰ*, 8. 299.
 l. 131. Modern editors generally reject this line, as inconsistent with the following one, and as anticipating the account of the departure inf. v. 152.
 l. 132. *καὶ τότε*. Here begins the apodosis.
 l. 133. *πολλές*, § 13. 5.
 l. 137. They summoned an assembly, 'thoughtlessly and not in order,' by appointing it for evening. As clear heads were needed, morning would have been the proper time. The words *οἱ δ'...* *Ἀχαιῶν* are parenthetical, giving the reason why the assembly was *οὐ κατὰ κόσμον*.
 l. 139. *βεβαρηότες*, a second perf. from *βαρέω* with intrans. signification.
 l. 142. Join *νόστου ἐπ' εὐρ.* v. θ.
 l. 143. *ἐήνδανε* (*ἀνδάνω*), with double augm. *βούλετο*, 'he preferred.' Cp. inf. v. 232.
 l. 146. *οὐδὲ τὸ*, 'nor did he know this, viz. that she was not minded to comply;' sc. *Ἀθηναίη*.
 l. 151. *ἄεσαμεν* (*ἀήμι*), 'we rested:' properly of 'breathing' in sleep. Cp. *πλέοντα ὕπνῳ*, *Aesch.* *Cho.* 619.
 l. 152. *πῆμα κακοῖο*, 'the curse of misfortune.' Join *ἐπ-ήρτυε*.
 l. 154. *βαθύζωνος* describes the wearing of the *ζώνη* not high under the

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breast, but low down over the hips : as we make the distinction between 'short and long waist.'

1. 155. ἡμίσεες δὲ, the antithesis to οἱ μὲν (v. 153), who appear again as ἡμίσεες in v. 157.

1. 157. ἐλαύνομεν, sc. νέας, to which the following αἱ δὲ refers.

1. 158. μεγακῆτεα, 'gulfy,' connected with κητώεις, καιάδας, χανδάνω. See Buttmann Lexil. § 70.

1. 161. Join ἐπὶ-ῶρσε, as in inf. v. 176.

1. 162. Join ἀποστρέψαντες νέας. ἀμφίλισσαι occurs only in the fem. gender as an epith. of ships. The lexicons give the meaning 'rowed on both sides,' or 'rocking from side to side.' It is more probably as descriptive epithet of the ship's shape = 'rounded at either side,' (ἐλιξ). This would be parallel to the later phrase στρογγύλη ναῦς. Join οἱ μὲν .. ἀμφ' Ὀδυσ. = 'Odysseus and his followers.'

1. 164. Though later writers employed ἐπῆρα as one word, it would seem that in the Homeric phrase ἐπὶ belongs to φέροντες, or is used adverbially. ῆρα may be (vide Buttm. s. v.) an accus. sing. from ῆρ = χάρις or an accus. plur. from an adjective ῆρος (ἄρω). In Il. 14. 132 we have θυμῷ ῆρα φέροντες.

1. 166. δ = 'that,' Lat. *quod*.

1. 168. νῶϊ, (§ 15. 1) = 'me and Odysseus.'

1. 169. ἐν Λέσβῳ. The first day's voyage was to Tenedos (v. 159), the second to Lesbos. 'In Lesbos he found us debating on our long voyage home, whether we should go above steep Chios in the direction of the Psyrian isle, keeping it (νῆσον) on the left, or below Chios past gusty Mimas.' There would be a choice of routes from Lesbos to Euboea; the first, directly across the Aegean, passing outside Psyra which lies W.N.W. of Chios; the second, between Chios and the Erythrean peninsula, and thence by short voyages from Cyclad to Cyclad till they made Euboea.

1. 170. παιπαλόεις, expressing the rugged lines of upheaved rock on the Chian coast, from παιπᾶλλω a reduplicated form from πᾶλλω, as δαίδᾶλλω from root ΔΑΛ.

1. 176. αἱ δὲ, sc. νέες.

1. 177. ἰχθυόεντα, like Horace's *belluosus Oceanus* (Od. 4. 14, 47), refers to the dangers of the sea. The Greeks in the heroic period reckoned fishes among beasts of prey (cp. ἰχθύες ὠμισταί, Il. 24. 82), and never ate them except under pressure of hunger. Trans. 'monster-teeming deep.'

1. 178. At Geraestus, the S. promontory of Euboea, where was a temple of Poseidon, 'they put in to shore during the night.'

1. 179. ἐπὶ .. ἕθεμεν, sc. on the altar. With πέλᾱγος μετρ., cp. Virg. Georg. 4. 389 *aequor curru metitur*.

1. 181. Τυδείδῳ, § 4. 3.

NOTES.

l. 182. ἴστασαν, the imperfect tense, is a probable conjecture for the commoner reading ἔστασαν, which is described as a shortened form for ἔστησαν, first aor. third plur.

ἔχον, sc. νέας. 'I kept my ships sailing for Pylos;' so ἔχειν with ἵππους = 'to keep driving,' Il. 3. 263. Cp. Od. 9. 279; 10. 91.

l. 184. φίλε τέκνον, Od. 2. 363. ἀπευθής, active, 'without tidings;' in sup. v. 88 it is used passively.

l. 185. κείνων, genit., depending on οἶδα, as in Il. 12. 228 *ὃς σάφα θυμῷ εἰδείη τεράων*. Οἷ τε .. οἷ τε are then the subdivisions of the whole number.

l. 187. πύθομαι, cp. sup. v. 87. ἦ, sup. v. 45. κεύθω properly means to 'keep in the dark,' like Lat. *celare*, and so used with personal object.

l. 188. ἐγγεσι-μύρους. The termination is of uncertain origin. The older commentators referred it to μοῖρα, others to μαρ-μαίρω, in the sense of 'brilliancy' or 'distinction.' Perhaps it is connected with root MEΡ, appearing in μερ-μερίζω, Lat. *me-mor*, 'men whose thoughts are about ἔγχεα.'

l. 190. Ποιάντιον, 'of Poeas,' a prince in Thessalian Magnesia.

l. 193. ἀκούετε, cp. sup. v. 87. Join καὶ αὐτοὶ, to which the participial sentence is a concessive addition; 'though far away.'

l. 194. Trans. 'How he came,' etc.; the accent on ὤς is from the enclitic τε that follows.

l. 195. ἐπισμυγερῶς, 'miserably,' from μογερός (μόγος), the σ is inserted as in σ-μυκρός; the change of ο to υ is the same as in ἐπώνυμος from ὄνομα. κείνος ἀπέτισεν, sc. Αἰγισθος.

l. 197. κείνος ἐτίσατο, sc. Ὀρέστης. The word πατροφονῆα, generally meaning one who slays his *own* father, is explained by the addition ὅ .. ἔκτα, see on Od. 1. 1.

l. 198 = Od. 1. 300.

l. 199. This and the next line are bracketed, as being an interpolation from Od. 1. 301, 302.

l. 203. ἐτίσατο, sc. πατροφονῆα. Trans. 'And the A. will spread his fame abroad, even for men yet unborn to hear of.' Modern edd. concur in the reading *πυθέσθαι*, the majority of MSS. give *ἔσσομένοισιν ἀοιδῇν*.

l. 205. περιθεῖν, 'invest me with,' cp. ἐπειμένος ἀλκῇν, Od. 9. 214.

l. 206. τίσασθαί τινά τινος. Here only and Il. 3. 366 *τίσασθαί τινα κακότητος*.

l. 209. The words καὶ ἔμοι, in this line, are not superfluous after the μοι of v. 208, if it be merely used in an unemphatic ethical sense = 'I'm sorry to say.' Others explain the second clause as a corrective epexegetis, p. 228. *τετλάμεν*, perfect with pres. signification. ἔμπης, here, as always in Homer, 'notwithstanding.'

l. 214. Nestor supposes either that Telemachus has voluntarily ceded his rights, or that, influenced by some oracle, the populace are making common cause with the pretenders to the crown.

l. 216. Trans. 'Who knoweth whether he (sc. thy father, sup. v. 209) having come may take vengeance on their outrages, either by himself alone, or all the Greeks together?' sc. ἀποτίσσονται ἰλθόντες. It is uncertain whether ἀποτίσεται be the fut. indic., or, as is more likely, be put for ἀποτίσῃται. Join σφί with the verb = 'on them.'

l. 218. εἰ γάρ. 'if only!' spoken as a wish expressed, but taken up again in v. 223, after the parenthesis, so as to form the protasis to the sentence τῷ κέν τις. 'In that case, many a one of those suitors would forget all about his marriage.'

l. 227. οὐκ ἂν ἐμοί γε = 'This could never take place, as far as any hopes of mine go.' Cp. ἐμοί δέ κεν ἄσμένῳ εἴη, Il. 14. 108.

l. 230. σε ἔρκος, see on Od. 1. 64.

l. 231. Trans. 'A god indeed, if he chose, could bring a man safe home even from afar.' So ἐς οἶκον σωθῆναι, Hdt. 4. 97. For this absolute use of the optat. mood, cp.

τούτου γ' ἐσπομένοιο καὶ ἐκ πυρὸς αἰθομένοιο
ἄμφω νοστήσαιμεν,

Il. 10. 247. οὗ τις πείσειε γυναῖκα, Od. 14. 122. Cp. also inf. v. 321.

l. 232. βουλοίμην. The contrast is between reaching home safe at last, after much suffering, and a speedy return like Agamemnon's, which so soon had a fatal ending. With βούλεσθαι ἦ, cp. inf. Od. 11. 489.

l. 235. Join ὑπ' Αἰγ. καὶ ἥς ἀλόχοιο. The dat. δόλῳ stands alone, 'by craft.'

l. 238 = Od. 2. 100.

l. 241. ἐτήτυμος, reduplicated form of ἔτυμος (ἐτεός from εἰμῖ, properly meaning, that which is), stands here almost in an adverbial sense, 'For certain, there is no more return for him.'

l. 242. φράσσαντο, (φράζομαι), 'designed,' § 19. 1.

l. 244. ἐπεὶ περίοιδε, 'since he is acquainted beyond all others, with men's customs and thoughts.' So βουλῇ περιιδμεναι ἄλλων, Il. 13. 728; cp. περὶ πάντων, Od. 1. 255.

l. 245. ἀνάξασθαι, aor. mid. inf. of ἀνάσσειν, only found here. 'For they say that he hath been king through three generations of men.' γένεα, accusative of duration of time. τρίς, ter, is here equivalent to τρία. So, speaking of Nestor, the poet says, Il. 1. 250-52

τῷ δ' ἦδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων
ἐφθίαιο . . μετὰ δὲ τριτάτοισιν ἀνασσειν.

The Greeks reckoned a generation at about thirty years. So Hdt. 2. 142 γενεαὶ γὰρ τρεῖς ἀνδρῶν ἑκατὸν ἔτεά ἐστιν.

l. 246. Join ὥς τε ἀθάνατος, 'like an immortal.'

l. 251. Ἄργεος, a genit. of place. So οὗτ' ἠπείροιο μελαίνης οὗτ' αὐτῆς Ἰθάκης, Od. 14. 97; cp. Od. 1. 24. Ἀχαικόν, as distinguished from Πελασγικόν Ἄργος in Thessaly, Il. 2. 681.

NOTES.

1. 252. *ὁ δὲ θάρσ.*, though put as an independent sentence, is equivalent to, 'so that he had the courage to slay him.'

1. 255. *ἦ τοι μὲν*, 'Verily, thou thyself suspectest this, how it would have turned out, if,' etc. Another reading is *ὥς περ ἐτύχθη*, followed by a full stop; meaning that Telemachus was right in suggesting that such an outrage implied the absence of Menelaus.

1. 256. For *ζώνοντ'* others read *ζώνον γ'* = 'If he had found him so much as alive,' to say nothing of what he would have done, had he caught him red-handed.

1. 258. *τῷ*, 'in that case.' The particle *κε* must be repeated with *κατέδαψαν*, *dilaniassent*. Join *οὐδὲ θανόντι*. The nom. to *ἔχευαν* is *Ἀχαιοί*, not expressed.

1. 260. The reading *Ἀργεος* gets over the difficulty of the digammated *φάστεος* after *ἐκάς*, but introduces a geographical confusion. The other reading, *ἄστεος* = *Μυκλήνης*, inf. v. 305.

1. 261. *μέγα*, 'monstrous.'

1. 262. *κεῖθι*, sc. at Troy. *πολέας*, a dissyllable, §§ 4. 3; 13. 5.

1. 263. *μυχῶ Ἀργεος*, not so much = 'the heart of the Peloponnese,' as describing the position of Mycene, in the far corner of the plain of Inachos, in the Argive territory.

1. 266. *δῖα*, 'lady.' *φρεσὶ*, 'understanding.'

1. 268. *εἵρυσθαι* seems to be a syncopated form of the pres. infin. of *εἶρύομαι* with change of *ε* to *ει*, or a Homeric perfect to be referred to pres. *εἶρύομαι*.

1. 269. *μιν*. There are no less than four personages to whom this pronoun may refer: Agamemnon, the Minstrel, Aegisthus, and Clytaemnestra. The two former may be dismissed as unlikely, leaving the decision between the two latter. Of Aegisthus it may be said that the gods had begun to prepare for his ruin as soon as he began to plan his treachery, and from this point his destruction works itself out without delay. But on the whole it is best to understand by *μιν* Clytaemnestra; *δαμῆναι* will then mean to be 'overcome,' and to yield to Aegisthus. Cp. Il. 14. 315 *θεῶς ἔρος. θυμὸν ἐδάμασσαν*, ibid. 353 *φιλότῃτι δαμείς*. The words *ἄλλ' ὅτε δὴ* form then a direct antithesis to *τὸ πρὶν μὲν*, sup. v. 265.

1. 272. *ὄνδε δόμονδε*, cp. Od. 1. 83.

1. 274. *ὕφασματα*, such e. g. as the *πέπλος* given to Athena, Il. 6. 302.

1. 276. *ἡμεῖς μὲν γάρ*, 'now we.' See sup. v. 262.

1. 280. *ἀγανοῖς*. Sudden deaths of men were ascribed to the 'painless shafts' of Apollo: those of women to the arrows of Artemis. See Od. 11. 172.

1. 286. *καὶ κείνος*, 'he too.' This implies that Nestor had gone on alone.

ODYSSEY, III.

1. 287. **Μαλαιαί** (*Μάλεια*, Od. 9. 80), the S.E. headland of the Peloponnese.

1. 290. **τροφέοντα**, 'swollen,' 'big;' cp. *τρόφι κύμα*, Il. 11. 307. Aristarchus read **τροφέοντο**, *intumescebant*.

1. 293. **αίπεια εἰς ἄλα**, 'sheer into the sea.'

1. 295. **σκαιδόν**='western:' in geographical descriptions, the face fronts northward.

1. 296. The **μικρὸς λίθος** is the *λίσσῃ πέτρῃ* of v. 293.

1. 297. **σπουδῇ**, 'with much ado,'=hardly; cp. *μόγισ*.

1. 299. **τὰς πέντε**, 'the other five,' in opposition to *τὰς μὲν*, v. 291.

1. 300. **Αἰγύπτῳ**. Homer uses this word to express both the land of that name, and also the Nile, 'the river of Egypt.' Cp. Od. 4. 355, 477.

1. 301. 'Thus he indeed went wandering.' We should rather expect *ἔως*, which Nitzsch reads.

1. 303. **τόφρα δέ**, 'but in the meanwhile.'

1. 304. The common reading inverts the order of vv. 304, 305, putting only a comma at *λυγρά*. The order given in our text has the authority of the Scholiast on Soph. Electr. 267, by whom the lines are quoted. The mistake may have arisen from a misinterpretation of *ταῦτα*, which does not refer to what follows, but to the preceding words, sc. v. 264 foll. Aegisthus compassed Agam.'s death, and then, after the murder, ruled with a rod of iron for seven years over Mycene.

1. 306. **τῷ δὲ ὀγδοάτῳ**, 'but in the eighth year (cp. *τῷ δ' ἄρα πέμπτῳ*, Od. 5. 263) the noble Orestes came as an avenger upon him (*κακὸν οἱ*).'
Cp. Od. 2. 166.

1. 307. **Ἀθηνάων**. This is a different account of the story from that followed by the Greek tragedians, who represent Orestes as sent to Phocis. The reading of Zenodotus here was *ἀπὸ Φωκίων*.

1. 308=Od. 1. 300.

1. 309. **δαίνυ τάφον**, 'gave a funeral feast.' So *δαινύναι γάμον*, Od. 4. 3. It is here implied that Clytaem. perished along with Aegisth.

1. 311. In **βοὴν ἀγαθὸς** the hero is represented as a general, shouting the word of command to his troops (*μακρὸν ἄνσε*, Il. 3. 81), or encouraging his friends, or striking terror into the foe. Cp.

*εἰ μὴ ἄρ' ὀξὺ νόησε βοὴν ἀγαθὸς Διομήδης
σμερδαλέον δ' ἐβόησεν ἐποτρύνων Ὀδυσῆα.* Il. 8. 91, 92.

1. 315. Join **κατα-φάγωσιν**.

1. 318. **ἄλλοθεν**, 'from abroad,' sc. *ἐκ τῶν ἀν.*, 'from those nations from which one would never have a hope in his heart to return, whom storms have once drifted into so vast a sea.'

1. 319. For **ἔλποιτο** without *ἀν*, see sup. v. 231.

1. 321. For **μέγα τοῖον**, cp. Od. 1. 209.

1. 322. **τὲ δαινόν τε**. The *ε* is lengthened because originally *δαινὸς* is sounded with the digamma, *δφεινός*.

NOTES.

l. 327. *λίσσεσθαι*, infin. for imperat. *αὐτὸς*, the reading of Aristarchus; *αὐτὸν* the commoner reading.

l. 333. The tongues of the victims, as being the choicest portion, were cut out, and burned (inf. v. 341) in honour of the Gods.

l. 334. *τοιο*, sc. *κοίτοιο*, 'it is time for it.'

l. 337. *ῆ ῥα*, see on Od. 2. 321.

ll. 338, 339 = Od. 1. 146, 148.

l. 340. *νώμῃσαν*. Cp. Od. 18. 418 *οἶνοχόος μὲν ἐπαρξάσθω δεπάεσσι*. This settles the construction of *δεπάεσσι*. The cups were not brought round but stood already on the board by each guest. The force of *ἐπὶ* in *ἐπαρξάμενοι* is that of 'in succession,' as in *ἐπ-οίχεσθαι*. Cp. Od. 18. 425 *νώμῃσαν δ' ἄρα πᾶσιν ἐπι-σταδόν*. The meaning of the ritualistic word *ἄρχεσθαι* is 'to offer a first portion to the Gods.' Cp. *ἀπαρχαί, καταρχαί*. Putting these interpretations together, we have as the whole meaning, 'They served it round to all, having poured a first drop into their cups in succession.' The *κούροι* carried the bowl (*κρητῆρ*) and a ladle (*πρόχοος*), with which a drop was put into each cup; this drop was then poured out as a libation, and the cup filled for the man's own drinking.

l. 347. *ὦς... κίετε*, exegesis of *τό γε* in the preceding line. *ἐμείο*, § 15. 1.

l. 348. The order of the words is *ὦς τε παρά τευ* (§ 15. 3) *ἡ πάμπαν ἀνείμ*. ('short of clothing'), *ἢ πενιχ*. ('badly off'), 'who has not in his house cloaks (either to wear, or to use as coverlets, Od. 4. 299) and many blankets, either for himself or for his guests to sleep softly on.'

l. 352. *τοῦδ' ἀνδρός*, 'this man' of whom I am now thinking, viz. Odysseus.

l. 353. *ικρίόφιν*, § 12. 1; see on Od. 5. 163. *ὅφρ' ἂν*, 'so long as.'

l. 357. Join *σοὶ πείθεσθαι*.

l. 364. *δηλική* for *δήλικες*, as in Od. 2. 158.

l. 365. *ἔνθα*, explained by the following words *παρὰ νηί*.

l. 366. The *Καύκωνες* lived in Triphylia to the North of Nestor's dominion.

l. 367. The *χρεῖος* was probably a claim for stolen cattle. Cp.

*ἦ τοι Ὀδυσσεὺς
ἦλθε μετὰ χρεῖος τό ῥα οἱ πᾶς δῆμος ὀφείλλε,
μῆλα γὰρ ἐξ Ἰθάκης Μεσσήνιοι ἄνδρες ἄειραν,*

Od. 21. 17; *ὀφείλλειν* Epicè for *ὀφείλειν*.

l. 373. *ὅπως ἶδεν*, 'how he had seen,' i. e. at the sight he had seen. Eustathius reads *ἔπει*.

l. 376. Join *ὦδε*, not with *νέφ*, but with *ἵπονται*, 'accompany thee as I see they do.'

l. 378. *τριτογένεια* probably means only 'born from the water.' Cp. *ᾠκεανόν τε, θεῶν γένεσιν καὶ μητέρα Τηθὲν*,

Il. 14. 201, though later legends referred the word to a Boeotian stream

called Triton, or to a lake of the name in Egypt, both connected with the worship of the goddess. Others, finding that in the Cretan dialect *τριτῶ = κεφαλή*, saw in the word the embodiment of the story of Athena's birth from the head of Zeus.

l. 380. *δίδωθι*, the oldest form of the imperat., § 23. 1.

l. 382. *ῥέζειν*, like *ἔρδειν* = 'to sacrifice.' Cp. Lat. *facere* and *operari*. *ἦνιν* was referred by the ancients to *ἔνος* = 'one year old,' which makes *ἀδμήτην* superfluous. It is better to connect it with *άνω*, *άνύω*, and so make it = *τέλειος*.

l. 384. *περιχέας*, i. e. not by melting, but by laying on gold in leaf or foil.

l. 387. *ἰδ*, § 15. 2.

l. 389 = Od. I. 145.

l. 390. *ἀνα-κέρασσεν*, 'mixed up.' Cp. Od. 9. 209.

l. 392. *κρήδεμνον*, here = 'the stopper' that *made fast the top* (*κάρα-δέω*) of the jar, or perhaps 'the string' over the cork.

l. 396. *οἱ μὲν*, sc. *νιέες καὶ γαμβροὶ*, sup. v. 387, who had each his own apartment (*οἰκόνδε ἔβαν*, cp. inf. v. 413) in the court of the palace. *αὐτοῦ*, in next line, means 'in the actual house,' sc. *ὑπ' αἰθούσῃ*, 'under the echoing verandah' formed by a sloping roof from the front wall of the house.

l. 399. *τρητοῖς*, see Od. I. 440.

l. 401. Join *ὅς παῖδων*, cp. Od. 5. 448. The married sons had detached lodgings in the court; the unmarried Peisis. (*ἡίθεος*) sleeps in the house, as Telemachus does.

l. 403. *πόρσυνε*. This phrase, which is used in the honourable sense of 'sharing the bed' as a wife, gains its meaning from the fact that the wife is the one who has free access to the husband's room, and actually prepares his bed for the night's rest. So Theocr. 6. 33

*αὐτὰρ ἐγὼ κλαῶ θύρας ἔς τέ κ' ὀμόσσω
αὐτά μοι στορέσειν καλὰ δέμνια.*

l. 408. *ἀποστίλβοντες ἄλ*., 'shining with an oil-like gloss.' The gen. may have been suggested by the *ἀπὸ* in composition, as the dative is more natural, as in Il. 18. 595

χιτῶνας ἐννήτους ἦκα στίλβοντας ἐλαίῳ.

See too on Od. 7. 107. Others interpret it of a sort of varnish.

l. 410. *Ἀιδόσδε*, sc. *δόμον*, 'to the house of A.,' always a person in Homer.

l. 411. *οὔρος*, 'warder,' from *ὀρ-άω*. Cp. Lat. *tueri* in a similar double sense.

l. 418. *κρηήνατε*, with double *η*, from *κραίνω*.

l. 419. *ιάσσομαι*, indic. fut. after *ὅφρα*, so with *ὅπως*, Od. I. 57.

l. 420. *ἐναργής*, cp. Virg. Aen. 4. 358 *manifesto in lumine vidi*. *θεοῦ*, sc. *Ποσειδῶνος*.

NOTES.

1. 421. ἐπὶ βοῦν, 'for a cow:' so ἐπὶ τεύχεα ἐσσεύοντο, Od. 24. 466.
1. 422. βοῶν ἐπιβουκόλος, a pleonasm, like αἰ-πόλος αἰγῶν, Od. 17. 247. Cp. inf. v. 472.
1. 427. οἱ δ' ἄλλοι μένετε, for this use of imperat. cp. Od. 2. 252.
1. 429. ἔδρας, 'places' for the guests. ἀμφὶ must go with πένεσθαι, but it is superfluous, and, as it were, an afterthought. οἰσόμεν is the second aor. infin., § 20. 3.
1. 432. χαλκεὺς, called χρυσοχόος, sup. v. 425.
1. 433. πείρατα = *instrumenta*; lit. the 'completions' of his art, in which word the significations of πείρατα easily meet.
1. 436. ἀντιώωσα, see on Od. 1. 25.
1. 439. ἀγέτην κεράων. So ἔλκειν ποδῶς, Il. 17. 289. ἄγειν χεροῖν, Eur. Bacch. 1068.
1. 441. ἑτέρη, sc. χειρὶ = 'the left.' οὐλάς. It is difficult to decide whether this word be connected with ὅλος = 'whole grains,' or the root *φελ* appearing in ἀλέω, ἀλευρον, which would make it = 'coarse-ground grain.' The latter seems on the whole better, and more consistent with the Attic form ὅλαι, Aristoph. Eq. 1167, Pax. 948. The grain when poured between the horns of the victim is called οὔλο-χύται (v. 445).
1. 445. κατήρχετο. Cp. Il. 1. 449
- *
χερνίψαντο δ' ἔπειτα καὶ οὔλοχύτας ἀνέλοντο,
- sc. took them out of the *κάνεον* to sprinkle. Here κατήρχ. οὔλοχύτ. is equivalent to κατήρχ. ἀνελόμενος οὐλ. 'He began the sacred office with handwashing and the grain for sprinkling, and he prayed earnestly to Athena at the initiatory rite, throwing in the fire the lock of hair from the victim's head; but when they had prayed and tossed the sprinkled grain,' etc. The ἀπαρχόμενος is defined more closely by the words which follow it. Cp. ἀπὸ τρίχας ἀρξάμενος, Il. 19. 254.
1. 450. ὀλόλυξαν, 'raised a joyful cry,' at the consummation of the sacrifice; not a shriek of horror. For ὀλολυγῇ in this good sense, cp. Eur. Med. 1176.
1. 453. ἀνελόντες, 'having raised the victim[*'s head*],' equivalent to αὐερεύσαντες, Il. 1. 459; 2. 422.
1. 454. ἔσχον, 'held him fast.' This was to facilitate the next process (σφάζειν, 'cut the throat').
1. 456. διέχευαν, 'dismembered.' μίστυλλον (v. 462), 'cut into *small* pieces.' ἄφαρ δέ, 'and at once they cut out slices from the thighs, all properly, and wrapped them in fat, making a double layer of it.'
1. 458. δίπτυχα may be taken as an adverbial accus. plur., or better, as a fem. accus. sing. (agreeing with κνίσην), a metaplastic form from δίπτυχος pointing to a nom. δίπτυξ. Cp. δίπτυχα λώπην, Apoll. Rhod. 2. 32. For a description of meat from the thigh thus wrapped in an upper and lower layer of fat, cp. Soph. Antig. 1011 μηροὶ καλυπτῆς ἐξέκειντο πιμελῆς.

ODYSSEY, IV.

l. 459. σχίζης, § θ. 6.

l. 460. παρ' αὐτὸν ἔχον, 'came to his side and held.'

ll. 461, 462 = Od. 12. 364, 365.

l. 463. The apodosis begins with ὥπταν δ', 'then they set to roasting them.'

l. 466. ἔχρισεν λίπ' ἐλαίῳ [and simply λίπ' ἀλειψεν Od. 6. 227], 'anointed him with oil-olive.' According to Herodian λίπ' was an actual dative, sc. λίπαι or λίπα, from an old noun τὸ λίπα, so that ἐλαίῳ is an adjective. Others regard λίπα as an adverb analogous in form to κρύφα, τάχα = 'smoothly,' 'oilyly.'

l. 471. ἀνέρες ἐσθλοὶ, so κοῦροι, sup. v. 339, Od. 1. 148.

ἐπι-όροντο, acc. to some = 'rose up,' or 'passed along them,' like ἐποίχεσθαι, 'to wait on the guests;' others, with more probability, refer ὄρομαι to a root *op*, *for*, from which come ὁράω and οὖρος, 'looked after them,' i. e. 'waited on them.'

l. 472. οἶνον οἰνόχ., a pleonasm, as sup. v. 422. The ultima of οἶνον is long before the digammated word φοῖνοχοεῦντες.

l. 476. ὑφ' ἄρματ' ἄγοντες, here, as often = 'under the yoke;' ἄρματα of one chariot, but in plural number, as including all the apparatus connected with it, cp. τόξῳ, μέγαρα, ἰστία. δδοῖο, partitive gen., 'some of his journey;' so in Il. 24. 264 ἵνα πρήσσωμεν ὁδοῖο.

l. 481. βήσεται, § 20. 3. ἀν, § 7.

l. 484. ἐλάαν, infin. denoting purpose; cp. Od. 1. 138 νίψασθαι.

l. 486. σείον ζυγόν, 'kept rattling the yoke supporting it [on their necks] at either end.'

l. 487. δύσεται, § 20. 3.

l. 488. Φηραὶ, on the N.E. side of the Messenian gulf.

l. 490. ἄεσαν, see on sup. v. 151.

l. 493. The verse is wanting in the majority of MSS.

l. 495. ἴξον, § 20. 3.

l. 496. ἦνον, ἀνω, i. q. ἀνύω, 'made for their journey's end,' 'for so quickly the swift horses bore them forward.' Others take ὑπέκφερον intransitively, as in Il. 23. 376

ᾠκα δ' ἔπειτα.

αἱ Φηρητιάδαι ποδώκεος ἔκφερον ἵπποι.

BOOK IV.

l. 1. οἱ δέ, sc. Telemachus and Peisistratus. This introduces the evening of the second day after their departure, the first night being spent at Phœacæ, Od. 3. 488. Λακεδαιμῶν is the name for the district of which Sparta was the capital. κοίλῃν is best described by Euripides (Cresphont. 1), κοίλῃν γὰρ, ὄρεσι περίδρομον, 'mountain-pent;' the surrounding mountains being Taygetus on the west, and Parion on the

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east. *κητώσσαν* (for which Zenodotus wrote *καιετάεσσαν*) = 'with deep ravines,' perhaps from *κε-άζω*, 'to split.' But vid. Buttm. Lexil. s. v.

1. 3. *δαινύντα γάμον*, cp. Od. 3. 309.

1. 5. Menelaus had promised his only daughter Hermione to Neoptolemus, while they were still at Troy; now he 'was just sending her off' in performance of his promise.

1. 7. *ἐξετέλειον*, 'were bringing to accomplishment.'

1. 8. *ἵπποισιν*, instrumental dative.

1. 9. *ἄστυ* = Phthia, in Thessaly.

1. 10. *ἦγετο*. Menelaus was 'bringing home' for his son a bride from their own city, Sparta.

1. 11. *τηλύγετος* seems to mean 'grown big,' and = Lat. *adolescens*. The notion of 'last-born' or 'late-born' from *τῆλε* is unsatisfactory, and the first part of the word may be referred to *θάλ-λω*, or to an adjective *ταῦς* = 'big,' seen in *Ταῦγετος*, 'the huge mountain.' See on *Τηλέπυλος*, Od. 10. 82; cp. further, Il. 5. 153; 9. 143, 482, Od. 16. 19; to which passages the meaning 'grown up' is quite appropriate. And here, Megapenthes, born after Helen's flight, but before the Trojan expedition, would now be 19 or 20 years old. The 'great grief,' which the name implies, commemorates Helen's faithlessness.

1. 13. *ἐπεὶ*, *metr. grat.*

11. 15-19. Athenaeus says that these lines were interpolated by Aristarchus, partly from Il. 18. 604-606. Most modern editors reject them, but the first two seem almost necessary to give a meaning to the opposition in *τῷ δ' αὖτε*, v. 20.

1. 19. *κατὰ μέσσοις* defines more closely *κατ' αὐτοῖς*, with which cp. *θαύμαζον κατὰ δῶμα*, inf. v. 44. *ἐξάρχοντος* [sc. *δοιδοῦ*] *μολπῆς*, genit., as *ἐξήρχε γόοιο*, Il. 18. 51.

1. 20. *ἐν προθύροις*, sc. at the entrance of the *αὐλή*.

1. 26. *τῶδε*, 'yonder,' cp. *ἦδ'*, Od. 1. 185.

1. 27. *ἕκτον*, a syncopated form of the dual from perfect *ζοικα*. The dual of pluperf. occurs inf. v. 662.

1. 28. For *σφωιν*, cp. § 15. 1; *καταλύσομεν* for *-ωμεν*, § 3. 4.

1. 29. Join *ῆ πέμπωμεν ἱκανέμεν ἄλλον*. Eteoneus thought the house was full enough already, and it might be wiser to 'send them on to visit some one else, for him to entertain them.'

1. 33. Notice the combination of dual and plural, *φαγόντε.. ἰκόμεθα*, we are come hither [waiting to see] whether Zeus will for the time to come ease us of our sorrow.' Menelaus has learned kindness in the school of adversity.

1. 36. *προτέρω*, 'forwards.' *θοινηθῆναι* (*θοινάομαι*), 'that they may feast.'

1. 37. *κέκλετο*, §§ 16. 2; 20. 4.

1. 38. *σπέσθαι*, from *ἔπομαι*, *ἐσπόμην*.

1. 39. *λύσαν ὑπὸ ζ.*, 'from beneath the yoke,' cp. Od. 7. 5.

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l. 41. ἀνδρῶν... ἐμίξαν, cp. Od. 3. 390.

l. 42. ἐνώπια. See plan of house. παμφανδώντα, because they were whitewashed, or because the sun streamed through the gateway and lit them up.

l. 45. The order of the words is αἶγλη γὰρ πέλεν ὥς τε [αἶγλη] ἡελίου ἥε σελήνης.

l. 47. δρώμενοι, 'gazing,' with the additional notion of wonder = Od. 10. 181.

l. 50. οὔλος, in this sense of 'shaggy' or 'with close nap,' is referred by Buttmann to εἰλέω = 'squeeze.' It is more likely parallel to Lat. *vellus*, Greek *φέρον*, Eng. 'wool.'

l. 51. ἐς θρόνους ἕζοντο, cp. θῶκόνδε καθίζανον, Od. 5. 3.

ll. 52-58 = Od. 1. 136-142.

l. 59. δεικνύμενος, see on Od. 3. 41.

l. 61. πασσαμένω, sc. σφῶ, accus. object of εἰρησόμεθα.

ll. 62-64. The Alexandrian critics rejected these lines as unnecessary, and as containing an unhomeric form σφῶν, the dative elsewhere being σφῶιν. Trans. 'the type of your parents is not lost in you' (Hym.). σφῶν dativ. *elbicus* = 'as far as you are concerned.'

l. 65. νῶτα. Slices from the back or chine were the best pieces reserved for honoured guests. Cp. Od. 8. 475.

ll. 67, 68 = Od. 1. 149. 150.

l. 70 = Od. 1. 157.

l. 73. ἡλέκτρον. It is impossible to decide whether this is amber—so called, as Buttmann thinks, from its attractive properties (ἐλκω)—or a mixture of gold and silver in the proportion 5 : 1, which it certainly meant in later times. Amber as a decoration would not be very lustrous.

l. 74. 'Like unto this, no doubt, is the court of Zeus within, for the untold multitude of things that are here.'

l. 75. δσσα is roughly equivalent to ὅτι τόσα. The proper meaning of αὐλή is the outer court. If we retain that meaning here, Telemachus must be supposed to be thinking of the place where the splendour of the palace first struck his eye. But probably αὐλή is loosely used for the whole dwelling, as in Il. 24. 452.

l. 77. See on Od. 2. 269.

l. 80. Trans. 'But of men, whether any one rival me in wealth or not [I care not].' For the conjunctive, cp. Il. 9. 701 ἀλλ' ἢ τοι κείνον μὲν ἔασομεν ἢ κεν ἴησι ἢ κε μένη.

l. 82. ἡγαγόμεν, sc. τὰ κτήματα.

l. 83. Αἰγυπτίους, three syllables. The countries are not mentioned in any order of geographical sequence; the Sidonians are close to the Phoenicians, and the Erempi are, perhaps, a branch of the Aethiopians.

l. 85. ἵνα τε [so ὅτι τε, inf. v. 426], 'where lambs are horned from the very first.' Cf. Arist. Hist. Anim. 8. 28 ἐν μὲν Διβύρῃ εὐθὺς γίνεται κέρατα

NOTES.

ἔχοντα τὰ κερατώδη τῶν κριῶν. Indeed, all increase is rapid, *τρεῖς γὰρ τίκτει*, κ.τ.λ.

l. 86. *τελεσφόρον* (notice accent, which makes the epith. active) = 'the maturing year,' i.e. that brings all things to completion, including itself. For *εἰς ἐνιαυτὸν*, cp. inf. v. 527.

l. 87. Trans. 'There neither master nor shepherd lacks cheese or meat or sweet milk, but [the ewes] always give a constant supply of milk, to draw,' lit. 'to be milked.' *ἐπιδευῆς* = *ἐπιδεψῆς*, from *δέομαι*.

l. 89. *ἐπ-ηε-τανός*, from *ἐπ-αίει*, with termination *τανος*, as in Lat. *diutinus*. *θῆσθαι*, from *θάομαι*, as *χρησθαι* from *χράομαι*.

l. 90. *εἰος*, *met. grat.* for *εἰως*, § 3. 6. *περὶ κείνα*, 'about that neighbourhood.'

l. 91. *τείως*, Epicè for *τέως*, 'meanwhile.'

l. 92. *οὐλομένης*, see on Od. 2. 33.

l. 94. *καὶ πατέρων*, κ.τ.λ., 'and about these [riches] you are likely to have heard (cp. Od. 2. 118) from your fathers, whosoever those fathers of yours may be.' These words are purely parenthetical, by way of saying that his wealth is now common matter of history: the *ἐπεὶ* explains his lack of enjoyment in his wealth (v. 93). *ἀπώλεσα* = 'let it go to ruin,' as it certainly did go to ruin in his long absence. Another reason for his joylessness is the loss of dear friends, inf. vv. 96 foll.

l. 97. Join *ὄφελον ναίειν ἔχων τριτάτην περ μοῖραν τούτων*. With *οἱ δ' ἄνδρες* repeat *ὄφελον*.

l. 100. *ἔμπης*, 'notwithstanding,' explained by *πάντας*. . *ἀχεύων*.

l. 104. *τῶν πάντων οὐ*. 'For these men, all of them, I lament not so much.' *ὀδύρομαι* (with accus. sup. v. 100) is here used with gen.

l. 105. *ἀπεχθαίρει* = 'makes me loathe.' Cp. *στύξαιμι*, Od. 11. 502.

l. 106. *μνωμένῳ* (*μνάομαι*, § 18. 2), 'when I think upon it.'

l. 107. *ἤρατο*, 'undertook,' [*αἶρω*]. Join *τῷ δ' . . αὐτῷ*, 'to that man himself troubles were destined to come, and to me sorrow for him never to be forgotten, to think how he is so long away, and we know not whether he be dead or alive.'

l. 112. *νέον*, adverbial to *γεγαῶτα*.

l. 113. *τῷ δ' ἄρα*, 'and in his heart he stirred a desire of tears for his father.' Join *ὑπὸ .. ὤρσε*.

l. 115. *ἀντ[α]*. Notice accent which distinguishes it from *ἀντ[ι]*, and cp. *ἄντα παρείδων*, Od. 1. 334.

l. 120. *εἰος*, see on sup. v. 90.

l. 122. *χρυσήλακος* was interpreted by the ancient commentators as = 'with golden arrow;' but *ἡλακάτη*, at any rate, always means the 'distaff,' though there may be an ambiguity of meaning in *ἄτρακτος* between 'spindle' and 'arrow.' It is a generic epithet of the goddess

as a female, and not specific with reference to her favourite pursuits of hunting. Pindar applies the epithet to Amphitrite and the Nereids.

1. 126. **Θῆβαι** or **Θήβη**, the chief city in upper Egypt, which was called after it 'the Thebaid.'

1. 131. **ὑπόκυκλον** = with little wheels or castors at the bottom, that the basket might easily be pushed about. Cp. Il. 18. 375

χρύσεια δέ σφ' ὑπὸ κύκλα ἐκάστω πυθμένι θῆκε.

1. 132. **κεκράαντο**, 'the edges thereon [ἐπὶ] had been finished off with gold,' from **κραίνω**. Others derive the form, strangely enough, from **κεράννυμι**, from the idea of the mixture of the two metals. The basket was full of the yarn already spun off. This was packed away, probably, in skeins or balls, while the distaff, with its charge of wool ready for spinning, lay across the basket from edge to edge. Others interpret **τετάνυστο** of standing upright, but the other rendering is simpler. Cp. Od. 1. 138 **ἐτάνυσσε**.

1. 138. **ἴδμεν**, § 23. 8.

1. 140. This line is generally rendered, 'Shall I be wrong in what I am going to say, or shall I be speaking the truth?' or else as a quasi-indirect question = 'whether I shall be wrong or right, my heart bids me speak.' It seems simpler to consider that Helen is debating upon her own question, **ἴδμεν δῆ**; and doubting whether to answer it or not. She says, therefore, 'Shall I withhold the truth (**ψεύσομαι**), or shall I speak the truth, out? I have a great mind to do so.'

1. 141. **ἰοικόντα ᾧδε**, *tam similem*.

1. 145. **ἐμείο**, § 15. 1.

1. 151. Join **μεμνημένος ἀμφ'** 'Od., as Od. 1. 48. So **μνησόμεθα περὶ πομπῆς**, Od. 7. 191. Others join **μυθ. ἀμφ.** 'Od., and take **μεμνημ.** as standing alone.

1. 153. **ἀμφὶ ἐμοί**. Explained by **εἵνεκ' ἐμείο**, inf. v. 170.

1. 158. **σαόφρων** = **σώφρων**.

1. 159. **ᾧδ' ἐλθὼν**, see on Od. 1. 182. **ἐπεσβ. ἀναφαίν.** = 'to make show of much talking.' There is no idea of **φλυαρία** or nonsense in the word. **τὸ πρῶτον** = 'his first visit.'

1. 160. Join **τοῦ . . αὐδῇ**.

1. 163. **ὑποθήσεται**, fut. indic. after **ᾔφρα**, as **εἴμ' ἐς πόλιν ᾔφρα με μήτηρ ᾔφεται**, Od. 17. 6.

1. 165. **μὴ ἄλλοι**, the η and α coalesce by synizesis, § 4. 3.

1. 166. **οἱ**, enclitic dat. as the accent on **οὐδέ** shows.

1. 170. **πολέας**, § 13. 5, two syllables.

1. 171. The order of words is, **καὶ ἔφην [ἐμὲ] φιλησέμεν μιν ἐλθόντα**, 'And I thought that I would entertain him when he came, beyond all other Argives, if Olympian Zeus had granted that a return should be vouchsafed us. And I would have given him for a home [**νάσσα**, transit. aor. of **ναίω**] a city in Argos, and would have made him a house, having

brought him from Ithaca with his goods and his son and all his folk, having cleared out one town [of those] that lie round us, and [which] are ruled over by myself.'

l. 181. *μᾶλλον ἀγάσσεσθαι*, 'must himself have been jealous of this happiness.'

l. 187. *Ἀντιλόχοιο*, Od. 3. 112.

l. 188. *Ἡοῦς υἱός*, Memnon, king of the Aethiopians.

l. 190. The order of the words is, N. *ὁ γέρον φάσκ' εἶναι σε πεπνυμένον περὶ* (= 'beyond') *βροτῶν*.

l. 192. Aristarchus is said to have rejected this line, and most modern editors have followed him, because the *οἶσιν* seems wrong after *ἐπιμνησαίμεθα*. But the clauses really cross, so that *οἶσιν ἐ. μεγ.* refers closely to *Νέστωρ φ. ὁ. γ.*, and *ἐπιμν. σείω* to *ἀλλήλ. ἐρέοιμ.* A similar interchange comes Od. 8. 477 *τοῦτο πόρε κρέας—ὄφρα φάγησι—Δημοδόκῳ—καὶ μιν προσπύξομαι*. Peisistratus and his brothers are the subjects of *ἐπιμν.* and *ἐρέοιμεν*.

l. 193. *εἰ τί που ἔστι* = 'if it may be so,' a modest way of urging his advice.

l. 194. *μεταδῶρπιος* may mean 'after supper,' *μετὰ δῶρπον*. Peisistratus likes not to *end the day* in sorrow; so that Menelaus (inf. v. 213) suggests they should fall to again. Or it may be, 'during supper,' *μετὰ δῶρπῳ*, in which case v. 213 will describe the meal resumed after the interruption of weeping. This is simpler.

ἀλλὰ καὶ Ἥως ἔσσεται, 'but the morning shall serve for that,' sc. *ἔσσεται ὀδυρομένη*.

l. 195. Join *οὐ νεμεσ. τινα κλαίειν [τοῦτον] βροτῶν ὅς κε θ.*

l. 197. *γέρας*. The only '*βοιοῦν*' men can show the dead is, *κείρασθαι* [τινα], that one should cut his hair as a sign of mourning.

l. 199. *καὶ γάρ* follows *οὐ νεμεσσῶμαι*.

l. 200. *μέλλεις ἴδμεναι*, see sup. v. 94. Peisistratus had never been in his company nor seen him. Perhaps he was not born when Antilochus went to Troy.

l. 202 = Od. 3. 112.

l. 206. *τοίου* = *πεπνυμένου*. *δ* = 'wherefore,' cp. Od. 1. 382.

l. 208. *γαμέοντί τε γειν.*, 'at bridal and birth.' For similar *hysteron proteron*, see Od. 4. 723; 10. 417, etc.

l. 211. *νίεας αὖ*, where Attic Greek would have used *δέ*.

l. 214. *χευάντων*, 'let them pour,' indef. subject, as often *φασί*, 'and there shall be stories next morning too for Telemachus and me to tell at length [διὰ] to each other.'

l. 220. Join *βάλε φάρμακον εἰς οἶνον ἐνθεν ἔπινον*. It is impossible to say what the *φάρμακον* was. Plutarch thought it only symbolised the glamour of Helen's eloquence: many moderns think it refers to opium.

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- l. 226. *δηιόφεν*, § 18. 3. For the subject to *δ.*, see sup. v. 214.
- l. 227. *μητιόεντα*, not 'cunningly devised' but (active) 'helpful.'
- l. 229. *τῇ*, 'where,' taking up the *Αἴγυπτος* implied in the adj. *Αἰγυπτιή*.
- l. 230. *μεμωγμένα*, 'intermixed,' good and bad together.
- l. 231. *ἑτηρὸς* is the predicate. 'Each one is a leech skilled beyond all men.'
- l. 235. *οἶδε*, see on Od. i. 76.
- l. 236. *ἀτὰρ* refers back to *ἐσθλῶν*, 'though good, yet the God,' etc.
- l. 239. *εὐκότα*, 'suited thereto,' sc. to feasting and enjoyment.
- l. 240. *μυθήσομαι*, i. e. -*ωμαι*. Conjunct. parallel to *δνομήνω*.
- l. 242. *ἀλλ' οἷον τόδ' ἔρεξε*. We may supply *καταλέξω* or some such word, or make a sort of exclamation of it, 'But to think of what a thing this was that he did!' which latter way the Schol. prefers.
- l. 244. *αὐτόν μιν* = the later *ἐαυτόν*.
- l. 247. *κατακρύπτων*, 'disguising himself.'
- l. 248. *δς οὐδὲν τοῖος ἔην*, 'who was in no wise such an one,' sc. anything but a beggar. *δέκτης* and *οἰκέυς* seem irreconcilable.
- l. 249. *ἀβάκησαν* = 'took no notice.'
- l. 250. *τοῖον ἔοντα* = 'though so disguised.' Others interpret, 'I knew him to be such an one as he really was,' Od. ii. 144.
- l. 254. *μὴ πρὶν ἀναφῆναι . . πρὶν ἀφικέσθαι*, *non prius ostendere quam advenisset*.
- l. 258. *κατὰ δὲ φρόνιν ἤ. π.*, 'brought back much information.'
- l. 262. *δῶχ' = ἔδωκε*.
- l. 263. *νοσφισσαμένην*, 'having quitted;' so with accus. *Κρήτης ὄρεα νιφόεντα νοσφισάμην*, Od. 19. 338.
- l. 264. *φρένας . . εἶδος*. For this *accusativus respectus* defining *τεν* more closely, cp. Od. 11. 336.
- l. 269. *τοιούτον* is probably masc. agreeing, *κατὰ σύνεσιν*, with 'Ὀδυσ. φίλον κῆρ, which is merely a periphrasis for 'Ὀδυσσεύς.
- l. 272. *ξεστῷ* = 'fine-wrought.' *ἵνα* = 'where.'
- l. 274. *κελευσέμεναι δέ σ' ἔμελλε*, 'some God must have bidden you [come].' *μέλλω* is followed by a future, as in Od. 9. 477, or by an aor., as inf. v. 377. *κελευσέμεναι* may, therefore, be an aor. with the sigma, like *οἰσέμεναι*, *σawsέμεναι*, etc. Had Helen's purpose come to pass the Greeks were lost.
- l. 277. *περι[έ]στειξας*, 'thou didst walk round.'
- l. 278. *ἐκ δ' ὄνομακλ. = ἐξονομακλήδην δέ*.
- l. 279. *ἴσκουσ' ἀλόχοισιν*, see on Od. 2. 121.
- l. 283. *ὑπακοῦσαι*, 'to answer,' Od. 10. 83.
- l. 285 = Od. 2. 82.
- l. 292. *ἄλγιον*, 'all the harder!' cp. *βέλτερον*, Od. 6. 282. *τάδε* = 'his cleverness and endurance.'
- l. 294. *τράπετε*, 'send us off.'

NOTES.

ll. 297-300 = Od. 7. 336-339. *δέμνα*, 'bed-steads,' *ἑσασθαι*, 'to wrap themselves in.'

1. 302. *ἐν προδόμφ*. This merely resumes the phrase *ὑπ' αἰθούσῃ* = 'under the verandah.'

1. 312. *τίπτε δέ'σε* = *quā vero de causā necessitas huc te attulit?*

1. 314. *δήμιον ἤ*, 'Is the matter a public one, or private?'

1. 317. *εἰ ἐνίσποις*, '[To see] if you could tell me.' *κληηδόνα* for *κληδὼνα*, from Epic form for *κληδών*.

1. 320 = Od. 1. 92.

ll. 322-331 = Od. 3. 92-101.

1. 335. This simile is remarkable for having several points of comparison. The hind and fawns represent the suitors: the thicket is the house of Odys. The lion is Odys. himself. Notice how the hypothetical mood [*ἐξερέησι*] passes into the perf. and aor. indic. as the picture becomes realized in the poet's mind. Cp. Od. 5. 328 *φορέησιν* . . *έχονται*.

1. 339. *ἀμφοτέροισι* includes the dam and her fawns, as representing both divisions of the family. Cp. Virg. Aen. 1. 462

Atridas Priamumque et saevum ambobus Achillen.

1. 341 = Od. 7. 311.

1. 343. *ἐξ ἔριδος*, 'in a match.' Philomeleides, the king of Lesbos, was said to have challenged to a contest in wrestling all who landed on his shores.

ll. 345, 346 = Od. 1. 265, 266.

1. 345. *τοῖος ἔων* takes up the same words from v. 342, 'O that in such strength Odys. might come among the suitors; all of them would find speedy doom, and would rue their wooing.'

1. 348. *παρακλιδόν* adds a closer description to *παρὲξ*, 'I won't give you a different answer off the point and shirking your question, nor will I mislead you,' i. e. he will neither withhold the truth nor tell him what is false.

1. 349. *ἀλλὰ τὰ . . τῶν οὐδὲν*, i. e. *quae vero senex mihi narravit, ex iis nihil celabo*.

1. 351. *Αἰγύπτω*. It is doubtful whether this is the land or the river of Egypt, sc. the Nile; see inf. vv. 477, 581.

Join *ἔτι . . ἔσχον* and *δεῦρο . . νέεσθαι*.

1. 352. *ἐπεὶ οὐ*. Synizesis, § 4. 2. *τεληέσσας* = not so much 'perfect' as 'effective,' that win an answer (*τέλος*) from heaven.

1. 354. *ἔπειτα*, begins the story = 'now.'

1. 355. Pharos lies so near the coast (less than a mile) that it is hopeless to reconcile the story with actual topography.

1. 356. *τόσσον ἀνευθ' ὁ*, 'as great a way off as a ship makes in a whole day.'

1. 357. *ἦνυσεν*, aor. of custom.

ἐπιπνέησι. For the diphthong *ει*, see § 3. 2.

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1. 358. ἀπὸ . . βάλλουσι, 'they push off.'
1. 359. μέλαν = 'from deep wells,' so κρήνη μελάνυδρος, Od. 13. 409.
1. 363. κατέφθιτο, syncop. aor. from form φθίω, 'all our victuals would have been spent.'
1. 367. νόσφιν ἑταίρων defines οἶφ. μ' is for μοι, § 6.
1. 369. ἔτειρε δέ, where later Greek would have γάρ. No man in Homeric times would eat fish when he could get meat.
1. 371. Trans. 'Art thou utterly a fool and spiritless; or art thou wilfully reckless, and takest pleasure in sorrow? seeing thou art so long cooped up in this island, and canst find no escape, while the heart of thy comrades is fainting.' μεθίεις, § 28. 1.
1. 377. See on sup. v. 94.
1. 380. πεδάα = 'keeps me a prisoner here.' ἔδησε, 'stopped me' originally, cp. sup. v. 351.
1. 387. τεκέσθαι, sc. ἐμὲ, 'begat me.'
1. 388. λελαβίσθαι, § 16. 2.
1. 389. ὅς κεν, apodosis, 'he will tell thee.' (Or, retaining relational force, render 'him, if you can, lay wait for and seize, in the hope that he will tell thee.'
1. 393. οἰχομένοιο ὁδόν, 'while thou art away on a journey;' so ἐλθεῖν ὁδόν, Od. 3. 316.
1. 395. αὐτῇ, emphat., 'Do thou thyself;' for Menel. does not understand the plan.
1. 400. Constant usage seems to prove that δέ and not δὴ as proposed is the word after ἦμος: δέ may here be compared with ἔπειτα, sup. v. 354. ἀμφιβέβηκει is the reading of the majority of MSS., and if it be adopted, we must treat it as an aor. of custom, being the only past tense in use from the pres. perf. ἀμφιβέβηκα. But ἀμφιβέβηκη, the reading in the text, is much simpler.
1. 402. φρίξ, the ruffled surface of water. Cp.
οἷη δὲ Ζεφύροιο ἐχεύατο πόντον ἐπὶ φρίξ
ὀρνυμένοιο νέον μελάνει δέ τε πόντος ὑπ' αὐτῆς. Il. 7. 63, 64.
1. 404. νέποδες. This word has been variously interpreted as 'footless,' 'web-footed,' and 'offspring.' The last is best. It may be referred to root ΝΕΠ. seen in ἀνέψιος, nep-os, nep-tis, etc.
1. 406. πικρὸν ὀδυμήν, see § 13. 2. But πικρὸν may be adv. to ἀποπνεῖουσαι.
1. 408. ἐξείης, 'in order,' i.e. Menel. and his companions, though only σέ is used in the preceding line.
1. 410. ὀλοφώια, the 'black arts' of a wizard.
1. 411. ἔπεισιν, 'goes his rounds;' cp. ἐποίχεσθαι, inf. v. 451.
1. 412. πεμπάσσεται, i. e. πεμπάσῃται, properly, 'to count on the five fingers.'
1. 416. αὐθι ἔχειν, 'keep him where he is;' so αὐθι μένειν, Od. 5. 208. The infin. for imperat., as sup. v. 408.

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l. 417. *πειρήσεται*, sc. *ἀλύξαι*, 'He will try to do so by turning into everything that is made for moving on the ground.'

l. 420. *αὐτὸς* = *Proteus himself*.

l. 421. *τοῖος ἑών*, in his original shape.

l. 422. *σχέσθαι*, 'cease;' so *ἔσχοντο μάχης*, Il. 3. 84.

l. 426. *ἔστασαν*. Virg. Aen. 6 ad fin., *stant littore puppes*.

l. 427. *ἦια*, § 23. 3. *πόρφυρε*, 'was troubled.' Either a redupl. from *φύρω*, or connected with root *ΦΡΥ*, seen in *φρέ-αρ* and Lat. *fer-ueo*.

l. 434. *πεποιθεα*, § 21. 3. *ἰθὺν*, 'enterprise'

l. 435. *ὑποδύσα*, 'having plunged beneath,' described sup. v. 425.

l. 438. *εὐνᾶς*, 'lairs,' shallow pits scooped in the sand.

l. 442. *ὀλοώτατος*, § 13. 2.

l. 445. *ἀμβροσίη*, a fem. adjective used substantively, as *ῥοίη*, inf. v. 447. Here it must mean not the food of the gods, but a refreshing perfume. The corpse of Patroclus is kept from decay by its use, Il. 19. 38.

l. 449. *ρηγμῖνι*, 'at the breaker's edge;' *κύμα χέρσφ ρηγνύμενον*, Il. 4. 425.

l. 450. *ἔνδιος*, 'at noon,' lit. in full daylight. Root *ΔΙF*, Lat. *di-es*.

l. 451. *ζατρεφίας*, 'plump, well fed.' *ζα* = *διὰ*, through the pronunciation of the iota as j, 'thoroughly.'

λέκτο ἀριθμὸν, 'told their number.'

l. 453. *λέκτο αὐτὸς*, 'lay down himself.' Two syncopated aorists from distinct roots, viz. *ΔΕΓ* and *ΔΕΧ*. So in Latin *lēgo* from 1st, and *lectus* ('a bed') from 2nd. *ώισθη* (*οἶμαι*), commoner in middle aor. *δίσαστο*, 'suspected.'

l. 458. *ὑψιπέτηλον*. The first half is the emphatic part, the latter is generically applicable to all trees. So *δρῦς ὑψίκομος*, Od. 12. 357; *πυκνόπτεροι ἀηδόνες*, Soph. O. C. 17.

l. 460. *άνίαξε*, 'grew tired;' intrans., as inf. v. 598.

l. 463. *τέο σε χρή*; see on Od. 1. 124.

l. 465. *παρατροπέων με*, 'seeking to mislead me.'

l. 472. *ἀλλὰ μάλα*, cp. Od. 5. 342, 'Why of course you ought,' etc.

l. 476. *ἐκτίμενον*. The other reading is *ἐς ὑπόροφον*. But *ἰκίσθαι* can be used with the accus. without a preposition, as in Od. 3. 1.

l. 477. *δυπετής*, lit. 'fallen from Zeus,' i. e. from the sky; here it means 'rain-fed.'

l. 490 = Od. 1. 238.

l. 492. *οὐδέ τί σε χρή*, *nec te oportet haec rescire*.

l. 493. *ἔμὸν νόον* = 'what I know.'

l. 495. *λίποντο* = *supererant*, Od. 3. 196, inf. v. 537.

l. 497. *μάχη δέ τε καὶ σὺ*, 'At the battle you yourself were present' = I need tell you nothing of the doings before Troy.

l. 498 = Od. 1. 197.

l. 499. *Αἶας* = the Locrian Ajax, son of Oileus.

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l. 500. *Gyrae*, probably off the south of Euboea (Virg. Aen. 11. 261). Ajax was wrecked thereon, but got on *terra firma*.

l. 503. καὶ μέγ' ἀάσθη, 'and had been recklessly presumptuous.' The ἄττη was the folly that suffered him to make such a boast. Cf. *furias Aiacis Oilei*, Virg. Aen. 1. 41.

l. 504. φυγέειν. Although after words expressing expectation and the like, aorists may be used where the future would be more natural (cp. Od. 2. 171, 280), still it is likely that φυγέειν keeps its past signification here. He sat on the rock and boasted that he *had escaped*.

l. 508. τὸ μὲν, 'And the one part stayed where it was, but the other fell in the sea, the broken piece,' on which Ajax had been sitting.

l. 510. τὸν δὲ, 'And him [the crag] carried down through the vast surging sea: so there he died, when he had drunk the brine.' This line was rejected as unworthy by many critics, because they failed to see the grim humour of it, that almost partakes of the nature of a σκῶμμα παρὰ προσδοκίαν. Cp. Od. 12. 350.

l. 512. σὸς ἀδελφεὸς = Agamemnon.

l. 514. Μαλειάων. As this lay out of Agamemnon's course, we must suppose that a storm (Od. 5. 109) first drifted him south, and as he worked up again and sighted Malea, a fresh hurricane drove him north-east to the Argolic promontory. Here the wind changed, and let him make his port.

l. 519. κείθεν takes up not ἀγροῦ but ἐσχατιήν, while ὅθι refers back to ἀργοῦ only. The wind shifted in his favour, and gave him a fair run from the promontory of Argolis. Bekker, Ed. 2, proposes to meet the difficulty by inserting vv. 517, 518 after v. 520.

l. 520. ἱκοντο, sc. Agamemnon and his friends.

l. 521. ἦ τοι ὁ. Here the apodosis begins.

l. 522. ἀπτόμενος, 'as he touched it.'

l. 523. χέοντο. Notice the use of plural verb with neut. plur., Od. 2. 156.

l. 525. ὑπέσχετο δὲ μισθὸν, 'and promised as his pay.'

l. 526. Both ὃ γε and ἔ are best referred to the σκοπός. 'He watched for a year, lest he (Agamemnon) should pass him by unobserved.'

l. 531. The whole scene is laid ἐν μεγάροισι, so that ἐτέρωθι means 'at the other side of the hall.'

l. 532. Join βῆ ἵπποισιν καὶ ὄχεσφιν. Cp. sup. v. 8.

l. 534. ἀνήγαγε, 'brought up from the shore.'

l. 535 = Od. 11. 411. κατέκτανε, aor. of custom.

l. 537. ἔκταθεν (κτείνω), § 22. The story here told is inconsistent with the form of it in Od. 11. 405 foll.

l. 541. For grief shown by 'rolling on the ground,' cp. Od. 10. 499.

l. 546. κεν κτείνεν. If κεν [for which Bekker, Ed. 2, reads καὶ] be retained, we must regard it as a loosely expressed apodosis to a protasis

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understood. 'Either you will find Aegisthus alive, or [if you don't] Orestes will have been his slayer, and you will come in for the funeral feast.' Cp. Od. 3. 309.

l. 553. This verse is generally rejected as inconsistent with the statement of Proteus (sup. v. 496) that only two chieftains were dead.

ll. 557-560 = Od. 5. 14-17.

l. 562. Ἀργεῖ here = Peloponnese.

l. 563. The heroes are transported alive (οὐ θέσφατόν ἐστι θανέειν) to Elysion, and are found there not as εἰδωλα καμόντων, but with real bodies. Elysion (ἤλυσις, 'where men go') lies in the far west.

l. 566. οὐ .. οὔτε .. οὔτε. So οὐ Τρώων .. οὐτ' Ἑκάβης οὔτε Πριάμοιο ἄνακτος, Il. 6. 450.

l. 569. οὐνεκα takes up πέμψουσι, sup. v. 564. σφιν = 'in their eyes.'

ll. 570-576 = sup. vv. 425-431.

l. 577 = Od. 11. 2.

l. 581. εἰς Αἰγύπτου, supply ὕδωρ, as sup. v. 477. εἰς with στήσα means, 'I sailed them back thither and moored them there.'

l. 584. χεῖρα τύμβον, 'I heaped up a cairn.'

l. 596. τοκήων, here used loosely for mother and grandfather.

l. 597. ἔπη means 'the story;' μῦθοι includes the way of telling it.

l. 600. δῶρον δέ. 'But let the gift which you shall give me be something to treasure up: horses I will not take to Ithaca.'

l. 602. πεδίοιο. The Eurotas valley is too narrow to come under this description, which may refer to the east part of Messenia, under the rule of Menelaus.

l. 603. λωτὸς (different from λωτὸς of Od. 9) is a sort of 'clover:' κύπαιρον is probably the marsh plant called 'galingale.'

l. 604. εὐρυφυές, 'broad in the ear,' a characteristic of barley.

l. 606. ἐπήρατος cannot mean 'lofty' (ἐπαίρω) as some commentators interpret, but 'charming,' as elsewhere. The awkward asyndeton in v. 606, and the unusual adversative sense which has to be forced upon καὶ (καὶ μᾶλλον ἐπ.) are both avoided if we place v. 606 after v. 608 Ἰθάκῃ δέ τε καὶ περὶ πασέων αἰγίβοτος καὶ μ. ἔ. ἔ.

l. 610. κατέρεξεν, (καταρρέζω).

l. 615. See on sup. v. 132.

l. 618. ἀμφεκάλυψε, so κεύθειν, Od. 6. 303.

l. 619. κείσέ μ. νοστ. = 'as I came there on my home voyage.' τέιν = σοι.

ll. 621-624. These lines are unsuited to the feast which Menelaus is represented as giving, sup. vv. 3 and 16. They describe a sort of ἔρανος the very details of which (e.g. ἦγον, ἔπεμπον) are unhomeric. Probably the lines were introduced to soften the abrupt change of scene from Sparta to Ithaca.

l. 627. δθι περ πάρος (sc. τέρποντο). The reading in the text is

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that of Aristarchus; the majority of MSS. have *ὅθι περ πάρος ἔβριον ἔχεσκον*.

l. 633. *ἔσται*[αι], 'will return.' *νέομαι*, used in a fut. sense Od. 11. 114.

l. 634. *χρεὼ γένηται*, 'need is come for it.' *χ. γ.* governs the same case as its equivalent *χρή*.

l. 636. *ὑπὸ* = 'at the teat.'

l. 637. *τῶν κεν*, 'I should like to drive away one of them and break him in.'

l. 639. Join *αὐτοῦ ἀγρῶν*, 'there on the estate,' as *ἄλλοθι γαίης*, Od. 2. 131.

l. 642. Antinous asks whether any of the young Ithacensian nobles accompanied him, or his own servants; he had servants of his own, so the latter was equally possible (*δύναιτό κε*).

l. 646. *δέκοντος*. The conjectural reading *δέκοντα* removes all difficulty from the line, for *ἀπηύρων* generally takes a double accus. Cp. Od. 11. 202. As the line stands, we may suppose a mixed construction between *ἀπαυρᾶν σε νῆα* and *ἀπαυρᾶν δέκοντος νῆα*. The construction *βίη δέκοντος*, 'in spite of your reluctance,' is posthomeric. But it is not unlikely that *δέκοντος* stands in a loose participial construction almost equivalent to the gen. absolute. For such a usage, cp. Od. 6. 157 *σφισι . . λευσσόντων*, 9. 256 *ἡμῖν . . δεισάντων*, 9. 458 *οἱ . . θεινομένων*.

l. 652. *μεθ' ἡμέας*, 'next to us.' Others make the phrase = *μεθ' ἡμῶν*, 'among us,' as Od. 16. 419

καὶ δέ σέ φασιν

ἐν δῆμῳ ἰθάκης μεθ' ὀμήλικας ἔμμεν' ἄριστον.

l. 653. *οἱ οἱ ἔποντο* = *bi eum comitabantur*.

l. 654. *τῷ αὐτῷ*, 'to the man himself [Mentor].'

l. 658. *ἀμφοτέρωσιν*, sc. Antinous and Eurymachus.

ll. 661, 662. These lines were probably transferred hither from II. 1. 103. If *ἀμφιμέλαιnai* is rightly written in one word (instead of letting *ἀμφι* stand as an adverbial adjunct to *πίμπλαντο*), it may mean 'darkened all through,' either by mental *gloom*, or by the 'black gall,' which was supposed to be an accompaniment of passion. Cp. *μελαγχχίτων φρήν*, Aesch. Pers. 114, *κελαινόφρων μήτηρ*, Eum. 459.

l. 662. *ἔικτην*, cp. sup. v. 27.

l. 665. Trans. 'Away this young lad has gone, as you see, in spite of so many of us here.' The simplest account of *αὕτως* (rendered here 'as you see') is that it is another form of *οὕτως*, and the many different meanings assigned to it by different commentators only prove that it is in each case coloured by the context in which it occurs, and is interpreted by tone and gesture to express the speaker's feelings. If it be referred to *αὐτὸς*, we might here render, 'he has simply taken himself off.'

l. 667. *ἄρξει*, 'He will get the start and go still further in being

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He had already got the start of them in slipping out of Ithaca unopposed.
Cp. ἦρχε νέεσθαι, 'He was the first to go,' Il. 2. 84.

1. 669 = Od. 2. 212.

1. 670. *ἰόντα* = 'on his way.' The context may imply that 'this means 'on his return;' but *εἰμι* in itself contains no such idea.

1. 672. *ναυτίλεται*, conjunctive aorist. MSS. give *ναυτίλλεται* pres.

1. 675. *ἄπυστος*, 'uninformed,' used passively Od. 1. 242.

1. 682. *ἦ εἶπεμ.*, § 4. 3.

1. 684. *μὴ μνηστεύ.. δειπνήσειαν*. Penelope meant to say two things : (1) Would that they had never wooed me, nor even met here at any other time! and (2) Would that they might now eat their last meal here! But only (2) is put out in full, and (1) shrinks into a mere participial sentence; the initial *μὴ*, which would have introduced a negative wish, serving only to negative the participles. The whole sentence might be turned, *Utinam... nec me unquam petentes neque alio tempore congressi.. ultimam hic cenam jam nunc comedant!* The parallel generally quoted from Od. 11. 613 is not altogether in point, as there a *negative* wish is introduced in the ordinary way by *μὴ*.

1. 686. The change to the 2nd person in *κατακείρετε* shows that Penelope includes Medon in the charges against the *μνηστήρες*.

1. 688. *τὸ πρόσθεν*, 'ere this,' 'long ago,' explained by *παῖδες ἑόντες* = 'in the days of your childhood.' *ἀκούετε*, cp. Od. 3. 84.

1. 690. Join *οὔτε ῥέξας τινα ἐξαίσιον τι, οὔτε εἰπών*. Trans. 'In that he never did anything unfair to any one in the town, nor said it, which is the common way with high-born kings : one man [a king] will likely enough hate, another he may love.'

1. 691. *δίκη*, in the sense of 'custom,' Od. 11. 218. The conjunct. and optat. moods express the relative probability of an ordinary king showing hatred or favour. Cp. *ἦ κε φέρησι μέγα κράτος ἦ κε φεροίμην*, Il. 18. 308. With *ῥέξειν τινα τι*, cp. Il. 2. 195 *μὴ τι χολωσάμενος ῥέξῃ κακὸν υἱας Ἀχαιῶν*. So inf. *ἑώργει ἀτάσθαλόν [τι] ἄνδρα*.

1. 695. *εὐεργέων*, from *εὐεργέα* plur. of *εὐεργής*.

1. 704. *ἀμφασίη ἐπέων* for *ἀφασίη*, as *ἄμβροτος* for *ἄβροτος*.

1. 705. *θαλερὴ φωνή*, 'the flow of her voice;' so *θαλερὸν δάκρυ*, the notion being 'fresh growing,' 'vigorous.'

1. 709. *πουλὺν*, see sup. v. 406.

1. 712. *ῶρορε*, redupl. aor.

1. 717. *πολλῶν.. ἐόντων*, 'though there were many [seats] in the *chamber*.' *οἶκος*, as in Od. 1. 356.

1. 721. *ἄδινόν, ἄδην*, = 'her fill of weeping.'

1. 722. *περὶ γὰρ*, see on Od. 1. 66. *τράφεν ἦδ' ἐγένοντο*. Cp. sup. v. 208.

1. 726 = Od. 1. 344. The Schol. rejects the line here as superfluous.

1. 728. *ἄκλεια*, for *ἀκλέα* = 'without any tidings (*κλέος*) of him.'

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l. 733. τῷ κε μάλ' ἢ κε. The only instance of the double κε. The double ἀν is not found in Homer; for ἀν... κε, cp. Od. 5. 361. Here the first κε gives a conditional character to the whole sentence, which is then subdivided into two conditional clauses.

l. 736. ἔτι seems to point to the time when she was yet at home, before she reached Odysseus' house.

l. 740. ὀδύρεται, 'make his plaint to the people who are bent on destroying.' It is simpler to make λαοῖσι the direct antecedent to οἱ and to consider them as siding with the suitors. Otherwise we must render 'complain to the people [about those] who,' etc.

l. 743. Eurycleia means to say, 'Whether you slay or spare me, yet I will speak out.'

ll. 747-749 = Od. 2. 374-376.

l. 752. εὐχε[ο].

l. 754. κάκον (for κάκοε from κακῶν) = 'trouble not.'

l. 755. Ἀρκεσιάδαο. Arceisius was father of Laertes.

l. 756. ἐπέσσεται = *supererit*.

l. 757. ὑπερεφέα. Synizesis of last syllables.

l. 761. There is no mention of Penelope burning the barley; so that we are to suppose that she poured it from the basket as though it had been a libation.

l. 764. Join κατὰ... ἔκηε, 'burned up.'

l. 767. ὀλόλυξε, as in Od. 3. 450. οἱ, *dātivus commodi*.

l. 768 = Od. 1. 365.

l. 769 = Od. 2. 324.

l. 771. ἀρτύει. The suitors misinterpreted the meaning of Penelope's sacrifice and prayer. δ = *quod*, 'that.'

l. 772. ἴσαν, § 23. 8, 'But this they knew not, how things really were.' Viz. that Penelope was aware of their plans.

l. 774. δαιμόνιοι, 'reckless men,' i. e. rendered infatuate by the influence of some higher power.

l. 775. πάντας ὁμῶς, 'all alike' (distinguish ὅμως and ὁμῶς), whether about the plot against Telemachus or about Penelope's wedding.

l. 776. σιγῇ τοῖον, see on Od. 1. 209.

l. 782. τροποί, leathern loops to hold the oar at the gunwale. Cp. the use of τροπωτήρ, Thuc. 2. 93.

l. 783 = Od. 8. 54.

l. 785. 'The ship was ready to start at a moment's notice; not drawn up on the sand, but riding at her moorings (εἶναι) 'well out in the water.' She was made fast to the shore also by the πρυμνήσια, so they were able to warp her in and disembark (ἐκ δ' ἔβαν), as they had no small boats.

l. 788. ἀπαστος ἰδ. ἢ. ποτ. is added as epexegetis to ἀσιτος.

l. 792. The point of comparison is the fear and helplessness of the

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lion, and the narrowing circle of huntsmen drawing in upon him. Join *περιάγειν μιν κύκλον*, as *ἀμφιεννύναι με χλαῖναν*, Od. 10. 542.

1. 793. *νήδυμος*. See Buttmann Lexil. sub voc., where *νήδυκος* is held to be an erroneous form for *νήδυμος*, i. e. *ἡδύς*. The interpretation of Aristarchus, sc. *ἀνέκδυτος*, points to a derivation *νη-δύω*.

1. 799. *πέμπε*, sc. *Ἀθήνη*.

1. 800. *εἰως*, properly = 'until,' here means, 'in order to.'

1. 802. *παρὰ κληίδος ἱμάντα*, see on Od. 1. 442.

1. 803. Join *καὶ προσείπε μιν μῦθον*, with double accus., as *προσανδᾶν*.

1. 807. *ἄλιτήμενος* (like *βλήμενος*, *οὐτάμενος*, *ἀλαλήμενος*), is a participle of the syncopated second aor., in a sort of adjectival sense = 'sinful,' 'guilty in the eye of the Gods.' *ἀλιταίνω* generally takes the accusative.

1. 809. *ἐν ὀνειρείῃσι πύλῃσι*. Cp. Od. 19. 562 foll.

*δοιαὶ γάρ τε πύλαι ἀμνηνῶν εἰσὶν ὀνείρων,
αἱ μὲν γὰρ κεράεσσι τετεύχεται, αἱ δ' ἐλέφαντι.
τῶν οἱ μὲν κ' ἔλθωσι διὰ πριστοῦ ἐλέφαντος,
οἳ β' ἐλεφαίρονται, ἔπε' ἀκράντα φέροντες·
οἳ δὲ διὰ ξεστῶν κέραων ἔλθωσι θύραζε
οἳ β' ἔτυμα κραίνουσι, βροτῶν ὅτε κέν τις ἴδῃται.*

The adjective *ὀνειρεῖος* only occurs here.

1. 811. *πωλείαι*, pronounced as two syllables by synizesis, as *κέλειαι* inf. v. 812. For the use of the present tense with *πάρος* cp. Od. 5. 88. Another reading is *πωλέ'*, sc. *πωλέ[αι]*.

1. 821. *ὃ γε* resumes the original subject [*παῖς*], as Od. 1. 4. *τῶν ἐνὶ δήμῳ, ἔν' οἴχεται*, *eorum in populo apud quos hinc procul versatur*; for *ἵνα* must not be construed as if = 'quo' *digressus est*, but it marks the place where he now is.

1. 831. *θεοῖό τε ἔκλυες αὐδῆς*, 'and didst hearken to some god's bidding.' As *Hermes*, himself a *θεός*, might be sent by *Zeus*.

1. 834. *εἰν Ἀΐδαο δόμοισι*, supply *ἔστί*.

1. 836. *ἀγορεύσω κείνον*, parallel construction to *κατάλεξον κείνον*, sup. v. 832.

1. 838. *κληίδα σταθμοῖο* = 'the bolt that fitted into the doorpost.'

1. 841. *νυκτὸς ἀμολγῶ*. See Buttmann Lexil. sub voc.

1. 846. *Ἀστερίς*. There is no islet to be found now answering to Homer's description. The attempt to identify it with *Dascalion* (a mere rock without a port or the possibility of one), does not mend matters. Besides, this is a poem and not a treatise on geography.

BOOK V.

In Book I (82 foll.) Athena had proposed to send Hermes to Ogygia, and to proceed herself to Ithaca to counsel Telemachus. Her own part had been performed; but Hermes had not yet been despatched, though six days had elapsed since Athena's request. She therefore repeats it.

1. 1. The story of Tithonus and the gift of 'cruel immortality' is later than the Odyssey. Here he appears as a noble hero.

1. 3. *θῶκόνδε*. The daily gathering of the gods in the Hall of Zeus. For the construction, cp. *ἐς θρόνον ἐξόντο*, Od. 4. 51.

1. 6. *μέλε γάρ οἱ*, 'For he was in her mind while staying in the halls of Calypso.' The impersonal use of *μέλειν* is later than Homer.

1. 7 = Od. 8. 306, etc.

1. 8. *πρόφρων*, see on Od. 2. 230. We must either suppose the following lines to be an interpolation, or else regard them as an intentional resumption of familiar passages; vv. 8-12 = Od. 2. 230-234; 14-17 = Od. 4. 557-560; 18 = Od. 4. 727 and 700; 19, 20 = Od. 4. 701, 702.

1. 18. *μεμάασι*, the subject to this is suggested by *λαῶν*, sup. v. 12.

1. 20. *Πύλον*, see on Od. 3. 4.

1. 23. *οὐ γὰρ δὴ*, 'Why, did not you yourself counsel this plan, that Odysseus may wreak vengeance on them at his return?' As a matter of fact Athena had not alluded to the vengeance.

1. 27. *παλιμπετές*, a neut. adj. used adverbially, like *ἐπιτηδές*. It conveys here the notion of a fruitless enterprise. Cf. 'I will turn thee back by the way by which thou camest' (2 Kings 19. 21). *ἀπονέωνται*, the initial syllable lengthened *metr. grat.*

1. 29. *αὐτε*, slightly adversative, = 'you, for your part;' like *αὐτάρ*, only that it never begins the clause. The sentence opens with *γάρ*, as the clause introducing the reason for an act is often put first in Homeric syntax. Cp. Od. 1. 337; 8. 159; 10. 190, 226.

1. 30. *εἰπεῖν*, infin. for imperat.

11. 30, 31 = Od. 1. 86, 87.

1. 33. *σχεδῆς* (sc. *νηός*), properly, a femin. adjective from *ἔχω*. The epithet *πολυδέσμου* suggests that it may mean a structure of *joined* planks. Cp. *σχεδόν*.

1. 34. *Σχερίη*. The Phaeacians had formerly dwelt in *Ἵππερίη* (Od. 6. 4), 'the Highland;' then they were settled in Scheria, which place later tradition identified with Corcyra (Thuc. 1. 25 and 3. 70). But Scheria only means 'coast-line,' and has no 'local habitation.' The ships, gardens, and palace are the marvels of fairy-tale, and the people and their country are equally fabulous.

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1. 36. *περὶ κῆρι* .. *τιμήσουσι*. It is better to interpret *περὶ* in this phrase adverbially = *περισσῶς*, and to take *κῆρι* as a local dative. We get the constituent elements of the full expression; e.g. *περὶ* .. *φιλεῖν*, Od. 8. 63, and *κῆρι* .. *φιλεῖν*, Il. 9. 117. It is not easy to say what *περὶ κῆρι* could mean, though later writers may have used analogous phrases, as *περὶ φόβῳ*, Aeschyl. Cho. 35.

1. 39. *Τροίης*, sc. *γαίης* = 'Troy-land.' *Ἰλιον* is the city.

1. 41 = Od. 4. 475

1. 43. *διάκτορος*, see on Od. 1. 84.

ll. 44-46 = Od. 1. 96-98.

1. 47. *εἴλετο δὲ ῥάβδον*. So Virg. Aen. 4. 242

Tum virgam capit; hac animas ille evocat Orco

Pallentes, alias sub tristia Tartara mittit:

Dat somnos adimitque, et lumina morte resignat.

1. 50. *Πιερῖν δ' ἐπιβάς*, seems to refer to his flight over the peaks of the Pierian range that runs N.W. from Olympus, from which clear mountain heights (*ἐξ αἰθέρος*) he plunged into the sea.

1. 53. *πυκινὰ πτερά*, 'his thick plumage.' Hermes does not take the shape of a cormorant, but only rides over the waves like one, for *πέτετο*, v. 49, can be used of any rapid motion.

1. 54. *πολέεσσιν*, § 13. 5. Cf. *πολλὰ κύματα* .. *βάντ' ἐπιόντα τε*, Soph. Trach. 112.

1. 56. *ἡπειρος* may be used of any *land* in opposition to *sea*. Here it is an island-coast. So used of Ithaca, Od. 13. 114.

1. 59. *ἰσχαρόφιν*. For the position of the *ἰσχάρη*, see plan of House. The termination *-όφιν* points to a noun of the second and not of the first declension. Cp. *ἐννήφιν*, the ordinary form, Od. 2. 2.

1. 60. *εὐκέατοιο*, either Virgil's *fissile lignum*, or 'deftly split' into billets. *θύον*, perhaps the *arbor vitae*.

1. 62. *ἐποίχεσθαι*, 'moving at the loom.' Weavers had to cross from side to side of the loom to take up the shuttle after it had been thrown across through the warp. Cp. Pind. Pyth. 9. 33 (18) *ιστῶν παλιμβάμονς ὁδοῖς*.

κερκίδι = 'with the shuttle,' § 8.

1. 66. *σκῶπες* may mean the 'little horned owl,' and *εἰνάλιναι κορώναι*, 'cormorants,' so called from their plumage, which is not unlike the 'crow's.' *τανύγλωσσοι*, 'long-tongued,' refers to their constant screeching.

1. 67. *θαλάσσια ἔργα*, 'business in the waters;' e.g. fishing.

1. 68. We have done with the background and the surroundings; a new feature is now introduced. 'But on the spot (*αὐτοῦ*), round the cave, a garden-vine trained luxuriantly.'

1. 70. *πίστυρες*, Aeolic form for *τέσσαρες*.

λευκῷ, 'bright,' 'sunlit.' Cp. *μέλαν ὕδωρ*, Od. 4. 359.

i. 77. Join *ἄντην ἰδοῦσα*.

l. 84. This line belongs properly to inf. v. 158, and is rejected by the Schol.

l. 88. αἰδοῖός τε φίλος τε, 'an honoured and welcome guest;' with πάρος θαμίζεις, cp. Od. 4. 811.

l. 90. τετελεισμένον has got its meaning of 'possible,' from the thought that 'what has been done once,' can be done again.

l. 91. This line should be omitted, as contradictory to v. 86. It is absent from the majority of MSS.

l. 95. ἤραρε θυμὸν ἔδωδῇ, 'had comforted his heart with meat.' (Cp. Genesis 18. 5.)

l. 98. τὸν μῦθον, 'my story.' ἐνισπήσω, from ἐνέπω.

l. 103. Trans. 'It is wholly impossible that any other God should overreach or baffle the will of Zeus.' For ἔστι with accus. and infin., cp. Od. 11. 158.

l. 105. This idiomatic use of the superlative with the genitive need not be described as a substitution for the comparative; but, rather, the superlative retains its force, and the genitive stands simply as the case of reference. Here, 'The most wretched creature, viewed in reference to all others.' Cf. Thuc. 1. 36 ἢ Κέρκυρα τῆς Ἰταλίας καὶ Σικελίας καλῶς παραπλοῦ κείται, i. e. 'favourably in relation to.'

l. 106. τῶν ἀνδρῶν takes up and defines more closely ἄλλων.

l. 108. Ἀθηναίην ἀλίτοντο, cp. Od. 3. 135; 4. 378.

l. 110. The Scholiasts rejected the whole passage vv. 105-111; at any rate we must dispense with vv. 110, 111, which represent Odysseus as driven on Calypso's shore by the storm raised by Athena.

l. 112. ἠνώγει, 'he bade me,' sc. sup. vv. 30 foll.

l. 118. σχέτλιοι, from ἔχσθαι, implies (like Lat. *improbis*) a pertinacious determination of carrying out a purpose at all hazards.

l. 120. ἀμφαδίην. Fem. accus. of adj. used adverbially (cp. σχεδίην, ἀντιβίην) = 'honourably,' a marriage that one may confess to without shame. ποιήσεται, conjunctive.

l. 123. The legend that makes Orion to be slain by Artemis, serves to confirm the identity of Ortygia and Delos; at any rate the name Ortygia is always connected with the worship of Artemis. The flights of quails (ὄρνυξ) common in the Archipelago suggest the etymology of the name.

l. 124. ἀγανοῖς. This proves that the phrase is used of every form of sudden death; for the visitation here is a wrathful one. Trans. 'painless.'

l. 125. Ἰασίῳνι. This word (from ἰαῖα or ἰά) points to the origin of the myth as connected with the fertile powers of the soil.

l. 126. φ θυμῷ εἴξασα, 'yielding to her own inclination,' i. e. not perforce.

l. 127. νεῖω ἐν τριπόλῳ. The three ploughings of the soil took place (1) in autumn, (2) in spring, (3) in summer, for a second crop.

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The third ploughing was called *νεῶσαι*, when the ground was 'freshened up'; *νεῖδε* is hardly parallel in meaning with the Latin *novalis*.

l. 127. *ἀπυστος*, see Od. 4. 675.

l. 130. *περὶ τρόπιος βεβαῶτα*, 'bestriding the keel'; see inf. v. 371.

l. 132. *ἔλσας*, of a 'crushing' blow, from *εἰλω*, 'to squeeze.' Cp. *κέλσαι*, from *κέλλω*. Cp. Od. 7. 250.

ll. 133, 134. These lines come in appropriately here, but not sup. vv. 110, 111, where they first occur.

l. 139. *ἀνώγει* is the present tense from a verb *ἀνώγω*, *ἤνωγον*, formed from the earlier perf. *ἀνωγα*.

l. 140. *οὐ πη πέμψω* is not so much 'I won't' as 'I can't dismiss him,' *οὐ γὰρ πάρα νῆες*.

l. 143. *οὐδ' ἐπικέύσω*, parenthetical = 'without reserve.' *ὥς κε* follows directly from *ὑποθήσομαι*.

l. 150. *ἦ[ε]*, § 23. 3.

l. 153. *οὐκέτι*, 'no longer.' At first she found favour in his eyes till he became home-sick.

l. 155. *παρ' οὐκ ἐθέλων ἐθελοῦση*, i.e. *οὐκ ἐθέλων παρ' ἐθ*. The grammatical order is disturbed to bring the two contrasting words into juxtaposition. Cf. inf. v. 224 *μετὰ καὶ τόδε τοῖσι γενέσθω*, sup. v. 97 *θεὰ θεόν*.

l. 156. *ἡμόνεσσι*, see inf. vv. 418 foll.

l. 160. *κάμμορε* = *κατάμορε*, 'fate-crushed'; cp. *καμμονίη*, for *καταμονίη*, Il. 22. 257.

l. 161. *πρόφρασσα*, cp. the form *μέτασσαι*, Od. 9. 221, a femin. adj., answering to a masculine *πρόφρων*, with short form of root *φρα*. Cp. *προφράζομαι*, 'to be careful for.'

l. 163. *ἴκρια*, see on v. 252 inf.

l. 164. *ὑψοῦ*, as the *ἴκρια* form the highest part of the hull. He naturally begins by laying the keel.

l. 173. *ἄλλο τι δὴ τόδε μῆδεαι*, 'Surely thou art *berein* devising something else, and not my safe despatch.'

l. 174. *κέλσαι*, § 4. 3.

l. 175. *εἶσαι*, cp. Od. 3. 10.

l. 179. *μή τί μοι αὐτῷ*, 'that thou wilt not devise any other mischief, to do me harm'; *κακὸν ἄλλο* is the object, and *πῆμα* in apposition to it as a predicate. Cp. Od. 7. 195.

ll. 180, 181 = Od. 4. 609, 610.

l. 182. Trans. 'In sooth thou art a rogue, with no simplicity in thy heart—(her address is of a playful character)—seeing what the words are that thou hast devised to utter.'

l. 185. *κατειβόμενον*, 'that down-flowing water of Styx,' running from the upper world into the realms below.

l. 189. *ὅτε με χρεῖω*, 'whenever need might press so hard on me.'

l. 197. *οἶα βροτοὶ ἄνδρες ἴδουσι*. Calypso has no hope of making
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Odysseus an immortal (sup. v. 135), so nectar and ambrosia are not suited to him.

l. 202. *τοῖς ἄρα*. Yet the conversation is only between two. Cp. Od. 7. 47.

l. 205. *οὐ δὲ χαῖρε καὶ ἔμπη*, 'Yet a blessing go with you notwithstanding.'

l. 215. *τόδε χάο*, 'be thus angry;' *τόδε*, a cognate accus. with the verb. Cp. Od. 1. 409; and Eur. Med. 157 *κείνῳ τόδε μὴ χαράσσον*.

l. 224. *τόδε τοῖσι*, see on sup. v. 155.

l. 225 = Od. 3. 329.

• l. 226. *ἐλθόντες*. Notice the confusion between plural and dual.

l. 230. *ἀργύφειον*. The second half of the word is referred by some to the root *φA* = 'appearance.' Others compare it with the termination of diminutives, e.g. *ζωύφιον*.

l. 234. *πέλεκυς* (*πλή-σσω*), the *axe* for felling (inf. v. 244), *σκέπαρνον*, the *adze* for squaring and smoothing (inf. v. 237). Join *ἄρμενον ἐν παλάμῃσι*, as in Il. 18. 600 *τροχὸν* ('potter's wheel') *ἄρ. ἐν. παλ.* Syncope. 2nd aor. particip. of *ἄρω*.

l. 235. *ἀμφοτέρωθεν*, like the Lat. *bipennis*.

l. 237. *ἐύξοον*, not in an active sense, but 'smooth-polished,' referring to the handle of the adze.

l. 240. *αὔα πάλαι περικ.*, 'long sapless, quite dry,' the best substitute he could get for wood felled when green and put to season.

l. 244. *πάντα*, 'in all.' Cp. Od. 8. 258. *πελέκκησεν*, 'lopped.' The work of the *σκέπαρνον* begins at *ξέσσε*.

l. 245. *στάθμη* is not the plummet (*σταφύλη*), but a string rubbed with chalk, that is drawn tight on any surface, then lifted in the centre and let to fly back, so tracing a straight line.

l. 248. *γόμφοισιν*. Trans. 'Then he hammered it together with pegs and clamps.' Metal nails were called *ῥῆλοι*. The *ἁρμονίαι* may represent some simple form of mortice and tenon, or more likely cross clamps of wood laid over parallel timbers to keep them together, and pegged down to each timber with a *γόμφος*.

l. 249. *ὅσσον τίς τ'*. Trans. 'As wide as a man may trace out the hull of a broad freight-ship, of such size did Odysseus frame his raft.' *τορνῶσεται* is probably for *τορνῶσεται*. The *τόρνος* used is a pencil at the end of a string working round a centre to mark circles.

l. 251. *τόσσον ἔπ' = ἐπὶ τόσσον*.

l. 252. *ἱκρία δὲ στήσας*. Trans. 'And he worked away at his ship ([ἐ]ποιέι), putting up the decks by fitting them to the close-set ribs, and he finished off with the long side-planking.' The Schol. compares the *σταμῖνες* to the vertical threads or warp (*στήμων*) of the loom, which sufficiently describes their position. The side-planking (*ἐπηγκενίς*, cp. *διηνεκής*) was naturally fastened on last (*τελεύτα*). The middle or waist

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of the ship was undecked, and contained the rowers' benches and the hold (*ἀντλος*). The *ἱκρια* are two small decks, at the bows and at the stern, broad enough to sleep on (Od. 3. 353) or to walk on (Od. 12. 229). This falls in with the ordinary use of *ἱκριον* = 'platform,' as in Herodt. 5. 16, and is quite consistent with the statement that the ancient ships were not covered in, for these decks only extended for a short distance. The timbers carrying the decks were naturally pinned to the upright ribs. See generally the Sketch of Ship, with Description (frontispiece).

1. 256. *φράξε δέ μιν*, 'And he fenced it from end to end with wattle-work of osier, to be a guard from the waves;' i.e. he made a wicker bulwark to prevent the broken water from splashing into the hold.

1. 257. *ῥήην*, the Schol. interprets as *ballast*, *ξύλα*, *λίθους*, *ψάμμον*.

1. 260. *ὑπέραι* = 'braces,' to trim the yard-arm to the wind; *κάλαι* = 'halyards,' to raise and lower the *ἐπικριον*, cp. Od. 2. 426, where they are described as *εὐστρέπτοισι βοεῦσιν*. *πόδες* (Lat. *pedes*) = 'sheets,' at the two lower corners of the square sail. The *σχεδὴ* is here treated as an ordinary ship of the period. There is nothing in the text to induce us to interpret it as the description of a mere make-shift. The whole story is a tale of marvel; and if Odysseus seems to have done more than any one man could do, it is quite in the spirit of the whole passage.

1. 262. *τῷ* = 'for him;' cp. Od. 8. 417.

1. 265. *ἐν δέ οἱ ἄσκόν*, 'And on board (*ἐν*) the goddess put a skin of dark wine for him: one skin, that is, and a second big one of water.'

1. 266. *ῥᾶ* or *ῥῖα*. This word is pronounced in three different ways to suit the metre *ῥῖᾶ*, as here; *ῥῖᾶ*, Od. 2. 289; and *ῥῖᾶ*, Od. 12. 329.

1. 272. Huntsmen and husbandmen had for different constellations different names derived from familiar objects. So the same group of stars was represented either as a *bear* or a *wain*. Similarly, sailors saw in the Pleiades the stars whose setting closed the time for making a voyage (*πλεῖν*), while others regarded them as a flight of doves (*πελειάδες*) scared by the hunter Orion. Boötes, called by Hesiod *Ἀρκτοῦρος*, is said to 'set slow,' because at that time he occupies a line of greatest perpendicular length; at the time of rising he lies horizontally, and so comes into view more quickly.

1. 273. *ἐπὶ κλησὶν καλέουσι*, 'they sur-name,' cognate accus.

1. 274. *ἣ τ' αὐτοῦ στρέφεται*, 'it turns round on the same spot and watches Orion.' The huntsman has the bear at bay, and circles round him; the bear keeps turning too and never takes his eyes off the hunter. To say that the bear is the 'only constellation that never sets' is untrue; if we are to seek a justification, it may be that in Homer's time the Bear was the only group of stars in the N. sky reduced to a constellation.

1. 277. *χειρὸς* seems to be used with special reference to the pilot's

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band on the rudder. ἐπὶ ἀριστερὰ, 'towards the left,' used substantively, as Od. 3. 171; cp. ἐπὶ ἄξιό χειρὸς, Pind. Pyth. 6. 19. Trans. 'Bid him sail, keeping this (constellation) on his left hand,' i.e. he is to sail from N.W. to S.E.

1. 279 = Od. 7. 268.

1. 280. ὅθι τε, '[in that part] where it (sc. γαῖα) was nearest to him.'

1. 281. εἶσατο δ' ὥς ὅτε. The ὅτε disappears in the English idiom. The phrase is a short way of writing εἶσατο δ' ὥς ῥινὸν ὅτε εἶδεται, κ.τ.λ. Aristarchus read, ὅτ' ἐρινὸν, but it is hard to see how mountains could look like a fig-tree; others read ῥινόν, 'a peak,' Od. 9. 191. A further difficulty in ῥινόν is that the ultima of ὅτε should be lengthened before *Fr* (§ 2), as inf. v. 426; but if ῥινόν can stand, the simile is intelligible enough. The low lands represent the rim of the shield, the mountains its boss. With εἶσατο δ' ὥς ὅτε, cp. ἤριπε δ' ὥς ὅτε πύργος, Il. 4. 462.

1. 282. Αἰθιόπων, cp. Od. 1. 22.

1. 284. μᾶλλον, 'more than before,' Od. 1. 20, 69.

1. 289. πείραρ, like τέλος θανάτου, inf. v. 326.

1. 290. ἀλλ' ἔτι μὲν μιν, 'But I promise that I will yet drive him to his heart's content on the path of misery;' cp. Il. 19. 423 οὐ λήξω πρὶν Τρῶας ἄδην ἐλάσαι πολέμοιο. With ἐλάαν κακ., cp. ἐπειγόμενος πεδίοιο, κ.τ.λ., where the gen. is local.

1. 293. Join συν-εκάλυψε νεφέεσσι.

1. 296. αἰθρηγενέτης = 'sky-born,' not = 'making clear weather.'

1. 300. δεῖδω μὴ εἴπεν. For the fact of her having spoken was certain. 'I fear lest she have spoken only too true,' cp. Od. 13. 215 ἴδωμαι μὴ τί μοι οἴχονται, Soph. El. 580 ὅρα μὴ πῆμα σαυτῇ τίθης (not conjunctive), Eurip. Ion 1525 ὅρα.. μὴ σφαλεῖσα.. αἰτίαν θεῶ.. προστίθης = 'see whether you be not actually doing so.'

1. 309. In the struggle for the possession of the corpse of Achilles, Odysseus kept off the Trojans, while Ajax carried the body.

1. 311. μὲν κλέος ἦγον, with κε from preceding clause, 'would have spread my fame,' like κλέος φέρειν, Od. 3. 204.

1. 313. κατ' ἄκρης. Virg. Aen. 1. 114 *Ingens a vertice pontus*.

1. 319. τὸν δ' ἄρ' ὑπόβρυχα θῆκε. The subject to θῆκε is κύμα of v. 313. Some commentators treat ὑπόβρ. as adverbial accus. plur. from ὑπόβρυχος, comparing δίπτυχα, Od. 3. 458, q. v. It is simpler to make it a heteroclite accus. masc. pointing to a nom. ὑπόβρυξ, and similarly δίπτυχα (κνίστην) as if from δίπτυξ.

1. 320. ἀνσχεθέειν, poet. form for ἀνασχεῖν, 'to hold up.'

1. 323. κρατός. Notice quantity and accent.

1. 325. μεθορμηθεῖς, 'darting after it.' ἐλλάβετο, § 9. 2.

1. 328. ἀκάνθας, 'thistle-heads,' ἀκὴ .. ἄνθος.

1. 329. ἀμ πῆλαγος .. πέδιον, § 7. ἔχονται, for change of mood, cp. Od. 4. 338.

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1. 331. **προβάλεσκε**, 'would toss him' as a ball.
1. 332. **εἶξασκε**, 'gave him over to the W. wind to chase.'
1. 334. **αὐδήεσσα**. This epithet distinguishes human speech from the language of the Gods; while **μέροψ** marks off the civilized nation from the savage or the brute. But cp. Od. 10. 136, where Circe is called **θεὸς αὐ**. Another old reading was **οὐδήεσσα** which was interpreted **ἐπίγειος** (from **οὔδας**).
1. 337. The verse has been generally rejected as imitated and interpolated from inf. v. 353.
1. 340. **ὅτι**, 'in that,' explaining the form that his anger took.
1. 342 = Od. 6. 258.
1. 344. **χεῖρεσσι νέων**, 'swimming with your hands, secure a landing on the shore of the Phaeacians;' lit. (make for your arrival).
1. 345. **γαιῆς** depends on **νόστον**, as **γῆς πατρώας νόστος**, Eur. Iph. Taur. 1066.
1. 346. **τῇ**, an imperat. from root TA. (**τείνω** etc.), it is almost always joined with another imperat., like **βασκ' ἴθι**. Here with **τάνυσσαι** (better written proparox. as the imperat. 1 aor. mid., though the commoner reading is the inf. **τανύσσαι**).
- ὑπὸ στέρνοιο**. The easier reading is **στέρνοισι**, but cp. Il. 4. 106 **ὑπὸ στέρνοιο τυχήσας**.
1. 357. **ὃ τέ με**. It is better to read with Aristoph. **ὃ τε** as two words = **ὅτι τε** [Epic **τε** of generality] than **ὅτε**. Cp. **ὅ = ὅτι**, Od. 1. 382. But **ὅτε** would be possible in a quasi-causal sense on the analogy of the Latin *cum*.
1. 359. **φύξιμον**, 'chance of escape,' adj. for abstract noun.
1. 361. **ὅφρ' ἂν μὲν κεν**. This is like the double **ἂν** of Attic syntax which is never found in Homer. Cp. Od. 4. 733; 9. 334.
1. 367. **κατηρεφές**, 'over-arching.'
1. 368. **ἦϊων**, cp. sup. v. 266. Perhaps, 'corn,' (from **εἶα = ζεία**), here = 'chaff.'
1. 369. **τὰ μὲν ἄρ τε**, 'the chaff indeed the wind scatters.' For **τε**, see v. 357. **διασκέδ.**, aorist of custom.
1. 371. **ἀμφὶ . . ἔβαινε**, 'bestrode.'
1. 377. **ἀλῶω**, i. e. **ἀλάω** (**ἀλαόμαι**), contracted to **ἀλῶ**, and lengthened by inserted **ο**, § 18. 2.
1. 379. **ἀλλ' οὐδ' ὥς**, 'But for all that I don't expect that thou wilt disparage thy sufferings;' i. e. that thou wilt have enough and to spare of them: spoken sarcastically.
1. 381. **Αἰγᾶς** (**ἐπαιγ-ίζω**, **αἰσ-σω**). The home of storms: perhaps, as Schol. says, on the wild coast of Achaea, others put it near Euboea.
1. 385. **πρὸ**, i. e. in front of the swimmer.
1. 389. **πλάξετο**, 'drifted.'

l. 390. τέλεσε, i. e. brought to full perfection, not = 'ended.' Cp. τέλος θανάτου, sup. v. 326 = 'realisation or accomplishment of death.'

l. 391. ἡδέ. For this Aristarchus read ἡ δέ, but there is no real antithesis between ἀνεμος μὲν and the next clause.

l. 393. ὅξυ .. ἀρθείς, 'Having given a sudden look forward, as he was raised up by the huge wave.' Cp. Virg. Aen. 6. 357

Prospexi Italiam summa sublimis ab unda.

l. 394. βίοςτος φανήη = 'a glimpse of returning life.'

l. 396. ἔχραε, 'assailed him.'

l. 398. Ὀδυσῆ[ι], § 8.

l. 400. ὅσσον τε γέγωνε βοήσας, 'as far as [one] makes himself heard with a shout.' γέγωνε, perf., like ἀνωγα, with pres. signification.

l. 402. [ἐβ]ρόχθει, imperf.

l. 404. οὐ γὰρ ἔσαν, 'For there were no harbours, receptacles for ships, nor roadsteads.' ἐπι-ιωγή, doubtless from ἀγ-νυμι, where the seas are broken. Cp. κυματογή, Hdt. 4. 196.

l. 409. τόδε λαῖμα .. ἐτέλεσσα, 'I have got over this gulf by cutting my way through it,' sc. by swimming. λαῖμα is governed both by verb and participle, as οὐ τι διαπρήξαιμι λέγων ἐμὰ κήδεα, Od. 14. 197.

l. 410. φαίνεται[αι], § 8. θύραζε, 'clear away,' expegetical addition.

l. 411. ἔκτοσθεν. There was an outlying reef of sharp rocks where the surf broke. Inside this came a strip of smooth water up to the edge of the cliff which rose sheer from deep sea.

l. 416. ἔσσεται, not in the government of μῆ, but a vivid statement of what seems an absolute certainty.

l. 418. ἡϊόνας παραπλήγας, 'spits that meet the seas aslant.' A cliff is struck full by the sea (ἀντιπλήξ, Soph. Antig. 592); on a low beach that runs out from the line of coast each wave necessarily strikes obliquely, so that it does not come down with such crushing weight. Two such spits form a harbour, so that λιμένας is a true expegesis.

l. 426. ἐνθα κ' ἀπὸ .. ἀράχθη, 'There he would have had his skin stripped off, and his bones broken.' ῥινούς and ὀστέα, both accusatives of part affected.

l. 430. τὸ μὲν, sc. κῦμα.

l. 432. The point of comparison lies only in the firm hold, for the details do not suit both cases. The stones come away with the suckers of the polypus; but the skin of the man's hands is left on the rocks.

l. 438. ἐξαναδύς = 'getting outside the surf.' κύματος .. τά τε, cp. Od. 1. 312; 14. 177: Virg. Aen. 8. 427 *fulmen quae plurima*, etc.

l. 439. νῆχε παρῆξ = 'he kept swimming along outside.'

l. 444. ἔγνω δέ, (apodosis to ἀλλ' ὅτε, v. 441), 'he recognised him [for a river-god] as he came flowing forth.'

l. 447. αἰδοῖος, 'He deserves respect who,' etc.

l. 448. Join ὅς τις ἀνδρῶν.

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1. 452. πρόσθε, 'in front of him.'
1. 453. ἔκαμψε, 'let them droop.'
1. 458. ἀμπνυτο for ἀνέπνυτο, perhaps = ἀνεπνέφετο (πνέω).
1. 459. ἀπὸ τοῦ, ο lengthened before φεο, § 2.
1. 466. ἐν ποταμῷ, probably = 'in the torrent-bed.'
1. 467. μή μ' ἀμυδις, '[I fear] lest at once the hurtful frost and fresh dew quench my life, exhausted after my swooning.' Cp. τε-θαλ-υιά τ' ἔερση, Od. 13. 245.
1. 468. κεκαφήοτα, cp. κέκηφα, from κάπτειν (καπ-ύσσειν).
1. 469. ἡῶθι πρὸ, cp. Od. 8. 851, lit. 'in the morning, early.' The πρὸ is adverbial and does not govern ἡῶθι.
1. 471. εἰ με μεθήη, 'to see whether the chill will release me;' μεθήη, Epic conjunct., § 23. 1, parallel to ἐπέλθῃ.
1. 476. ἐν περιφαινομένῳ, 'in a place with a clear view round it.' Cp. Od. 10. 211.
1. 477. Join ἐξ ὁμοθεν, as παρ' αὐτόθι, Il. 23. 147, 'growing from the same spot,' or perhaps 'from the same root.'
1. 478. διάη, imperf.: others read διάει (cp. ἐτίθει) from διάημι.
1. 481. Join ἀλλήλ. . . ἐπαμοιβ.
1. 482. ἐπαμήσατο, 'gathered together,' prior to the ἐπεχέυατο (v. 487), which implies the heaping of leaves over his body. Cp. ἀμνησάμενος, Od. 9. 247.
1. 483. φύλλων γάρ, 'For there was a fall of leaves in full plenty, enough to shelter two or three men.'
- ἤλιθα from ἄλις.
1. 484. ὅσσον τε ἔρυσθαι, cp. Od. 2. 60, 217.
1. 487. The picture is that of a man living in a lonely place (ἀγρ. ἐπ. ἐσχ.) with no neighbours near him from whom he may get a light (αὐή) if his fire should go out. Therefore he keeps a brand smouldering under a covering of ashes, so as to be able to fan it up at will. So Odysseus under his covering of leaves kept up the faint spark of life.
1. 492. παύσεις, sc. ὕπνος.

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1. 2. ὕπνῳ = 'sleepiness.' ἀρημένος, some connect with ἀραιός, others refer it to a form *Faréw*.
1. 4. Ὑπερίη, Od. 5. 34.
1. 8. ἀλφηιστάων, see on Od. 1. 349. They were removed to a home beyond the molestation of all adventurers.
1. 12. Ἀλκίνοος. There seems a touch of irony in the warlike character of this name. Almost without exception, other Phaeacian

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names refer to their naval pursuits. Perhaps in the luxury and arrogance of the Phaeacian court there is a sly satire intended against some colony of adventurers in the Western Mediterranean.

l. 14. *μητιώσα*, § 18. 2.

l. 18. *χαρίτων*. Homer mentions no definite number of 'Graces,' and only names one, Pasithaë, Il. 14. 276.

l. 19. *ἐπέκειντο*, 'were closed;' lit. 'lay on [the *σταθμοί*].'

l. 23. *δηλική* for *ὁμηλῆς*. Lat. *aequalis*. Cp. Od. 3. 49.

l. 24. *μιν*, is governed by *προσέφη*, 'addressed her.' *ἑισαμένη* means 'having likened herself,' as in *τῷ δ' ἄρ' ἑισάμενος*, Od. 11. 241.

l. 25. *τί νύ σ' ὦδε* = 'How is it that thy mother has such a lazy daughter in thee?' *ἀκηδέα* is the predicate.

l. 27. *ἵνα* = 'at which,' cp. Od. 4. 821. *τὰ δὲ τοῖσι*, 'and provide fine clothes too for those who take thee to thy home;' so *ἤγετο*, Od. 4. 10.

l. 29. *ἀνθρώπους ἀναβαίνει*, 'spreads among men.'

l. 33. *ἐντύνειαι*, aor. conjunct. with long *ν*, the last two syllables being scanned in synizesis.

l. 35. *ᾗ* seems to take up *ἀριστῆς*. Others refer it to *Φαίηκων*, as if to remind Nausicaa that she is wooed by *native* suitors. One MS. reads *ᾗ τοι γένος* (by birth) *ἔσσι καὶ αὐτῇ*.

l. 36. *ἡῶτι πρὸ*, see on Od. 5. 469.

l. 40. *πλυνοὶ*, probably tanks dug in the river bank, and communicating by a channel with the water. The inside may have been lined with stone. Il. 22. 153.

l. 43. *οὐτ' ἀνέμοισι*. We must interpret this of the supramundane dwelling of the Gods. The earlier legend of the Iliad locates the Gods on the actual Mysian Olympus which is called *ἀγάννιφος*, Il. 18. 186, and which is shrouded in *πυκινὸν νέφος*. Cp. Lucret. 3. 18, foll.

Apparet divom numen sedesque quietae,

Quas neque concutiant venti, neque nimbis

Adspargunt, neque nix, acri concreta pruina,

Cana cadens violat; semperque innubilis aether

Integit, et large diffuso lumine ridet.

l. 45. *πέπταται* = 'is outspread,' *ἀνέφελος*, the *α* long because the original form of the word is *δνέφος* (*δνοφερός*).

l. 47. *διεπέφραδε* (*διαφράζω*), second aor. redupl., 'told him what to do.'

l. 49. *ἀπεθαύμασε*, *ἀπὸ* intensive, 'was lost in wonder at,' as in *ἀπεχθαίρειν*, *ἀπο-μνήω*. Lat. *de*.

l. 53. *ἡλάκατα* (no singular in use) = 'yarn.' The distaff is *ἡλακάτη*.

l. 54. Join *ἔρχομένη μετὰ*, 'going to join.' *ἵνα* = 'where.'

l. 57. *οὐκ ἂν δὴ μοι ἔφοπλ.*, 'Couldn't you get me ready?' *ἀπήνη*, like *ἄμαξα*, is a four-wheeled cart.

l. 59. *ῥερυπωμένα*, an Epic form for *ἔρρυπωμένα* (*ῥυπώω*).

l. 60. *σοὶ ἵοικε . . ἰόντα*, the participle being drawn into the accusative

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construction with the infin. The reading *έόντι .. έχοντι* is a needless attempt to get over the difficulty. Cp.

*οὐκ έμελέν μοι ταῦτα μεταλλήσαι καὶ έρέσθαι
άστν καταβλώσκοντα.* Od. 16. 465.

1. 66. *θαλερόν γάμον*, probably = 'fruitful marriage : ' which gives the reason why a maid was shy of naming it.

1. 70. *ύπερτερή* only means 'upper part.' It may be interpreted, with Scholl., as a square wooden box for baggage, or as an 'awning' over the cart.

1. 71. *έκεκ[έ]λετο*. Reduplicated and syncopated aor. (*κέλομαι*).

1. 73. *ύπαγον, ύπό* = 'under the yoke.' Od. 3. 476.

1. 80. *χύτλον, (χέω)*, is properly a mixture of water and oil used by bathers. *χυτλοῦσθαι* includes both washing and anointing.

1. 83. *άμοτον τανύοντο*, 'stepped straight on without flagging.' *άμοτον* may be connected with *μέ-μα-α* or compounded with priv. *α* and root *με* in *μέτρον*.

1. 84. *έλλαι* = 'as well,' Od. 1. 132.

1. 87. *ύπεκπρορείει* = 'flowed from below (*ύπέκ*), passed on (*πρό*) and ran out again,' see on sup. v. 40. An analogous force of the prepositions may be traced in *ύπεκπροέλυσαν*.

1. 91. *έσφόρεον*, 'carried them into;' cp. *κόϊλον σπέος είσερύσαντες*, Od. 12. 317.

1. 94. *ήχι μάλιστα* = 'just where the sea washed up pebbles on the beach;' i.e. above the line of sand where the shingle begins. Others render, 'where the sea [beating] on the shore scours the pebbles clean.'

1. 96. *λίπ' έλαιω*, see Od. 3. 466.

1. 98. *μένον είμ. τερσ.*, 'waited for the clothes to dry;' cp. Od. 1. 422.

1. 101. *μολπή*, includes dancing and music. Here we must suppose that the game consisted in a chant and a measured step, and that the throwing and catching of the ball kept time with this. So in Od. 8. 371, ball-play and dancing go together.

1. 102. *κατ' ούρεος .. κατά Τηύγετον*. To keep the signification of the prepositions accurately with either case, we must suppose that Artemis descends *from* a peak and travels *along* the ridges. *ιοχάιρα, (χέω)*, 'archer.'

1. 107. The order is *ή γε έχει κάρη ήδὲ μέτωπα ύπὲρ πασάων*. Cp. *ύψού δὲ κάρη έχει*, 'rears his head,' Il. 6. 509.

1. 110. *έμελλε*, 'was thinking of.' She does not *begin* to pack till inf. v. 252.

1. 114. *ή οί ήγ. πόλιν*, 'who might be his guide to the city;' cp. Od. 7. 22.

1. 116. *άμαρτε .. έμβαλε*, sc. *Nausicaa*.

1. 117. Join *έπ .. άυσαν*.

1. 119. *τέων*, § 15. 3.

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1. 121. *θειοδής*, i. e. *θεοδφεής*. The -ον is due to position.
1. 122. *ὥς τέ με*, 'A feminine cry floats round me, as it were of girls, nymphs who haunt,' etc. Cp. *Od.* 4. 45.
1. 123. *νυμφῶν* is added as a nearer definition of *κουράων*.
1. 126. *πειρήσομαι*, i. e. conjunctive, parallel to *ἴδωμαι*.
1. 129. *ὥς ῥύσαιτο*, 'that girt round his body it might cover his nakedness.'
1. 131. *ὅσσε* is often treated as a neut. plur. Cp. *ὅσσε φαεινὰ*, *Il.* 13. 435.
1. 132. *μετὰ βουσί. . μετ' ἐλάφους*. The two cases with *μετὰ* are accurate. He comes *among* the beasts in the foldyard; he runs *after* the wild deer. 'And his belly bids him to force his way even into the close-shut fold, to make a raid on sheep.'
1. 135. *ἐμῆλλε*, 'was fain;,' *χρειῶ γὰρ ἔκανε*.
1. 138. *τρέσσαν*, 'fled scared.' *ἡμόνας* (*Od.* 5. 440), 'the jutting spits;,' for they had been drying the linen on the beach.
1. 141. *ἄντα σχομένη*, 'halting in front of him;,' cp. *σχέσθαι βίης*, *Od.* 4. 422.
1. 143. *αὐτῶς* = 'just as he was;,' explained by *ἀποσταδά*.
1. 148. *κερδαλέον*, 'shrewd.' The word may mean 'honestly wise' or 'basely selfish,' according to the means adopted for securing *κέρδος*. Cp. *κερδῶ* as name for a fox.
1. 149. *θεός νύ τις ἢ βροτός ἐσσι*, see on *Od.* 4. 140.
1. 157. *λευσσόντων*, after *σφισι*, is a construction leading towards a gen. absolute. Cp. *Od.* 9. 257, 458, and see on *Od.* 4. 646. *θάλος . . εἰσοιχνεύσαν*, *constructio ad sensum*. So *ψυχὴ . . ἔχων*, *Od.* 11. 90, where *ψυχὴ* implies *άνηρ*.
1. 158. *περὶ κῆρι*, see on *Od.* 5. 36.
1. 159. *βρίσας* (*βρίθω*), 'having prevailed by his gifts.' *σε* is governed by *ἀγάγηται*, *βρίθω* being always intransitive in Homer. Cp. also *Soph. Aj.* 130 *ἢ χερὶ βρίθεις*.
1. 162. *Δήλω*. This visit took place on the voyage from Aulis to Troy through the Cyclades. Cp. *Od.* 3. 169, foll. A sacred palm seems to have been always preserved in the precinct at Delos. Cp. *Latona's πρωτόγονος φοῖνιξ*, *Eur. Hec.* 458.
1. 166. *ἐτεθήπεια*, pluperf. from perf. *τέθηπα*, referred to root *θάπω* or *ράφω*, second aor. *ἔταφον*, *Aesch. Pers.* 1000.
1. 167. *δῶρυ*, in its first meaning = 'tree.'
1. 172. *κάββαλε* (*κατέβαλε*), 'cast me ashore.'
1. 174. *παύσεσθαι*, sc. *τὸ κακόν*, . . *πάροιθε* = 'ere that,' before it ceases. *τελέουσι* is fut. tense.
1. 175. *σὲ . . ἐς πρώτην = ἐς σὲ πρώτην*.
1. 179. *εἰλυμα σπείρων*, 'any wrapper of the linen.' His request is modest; he does not ask for any of the clothes, but only for the canvas sheet in which the clothes were brought to be washed.

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1. 182. κρείσσον τοῦ γε ἢ ὅτε. ἡ ὅτε resumes and explains the τοῦ.
Cp. Il. 15. 509.

οὐ τις τοῦδε νόος καὶ μήτις ἀμείνων,
ἢ μῖξαι.

1. 184. ἀλγεα, accus. in apposition to the sentence. Cp. Il. 14. 28 λαὸν ἀγειρούσῃ, Πριάμῳ κακὰ. Ib. 196

ὅν τις διστεύσας ἔβαλεν . . .

. . . τῷ μὲν κλέος ἄμμι δὲ πένθος.

The construction is more common in the tragedians, as Aesch. Agam. 225
ἔτλα δ' οὖν

θυτῇρ γενέσθαι θυγατρὸς γυναικοποιῶν πολέμον ἀραγάν.

1. 185. μάλιστα δέ τ' ἔκλυον αὐτοί, 'they feel it best themselves.' That is to say, 'They *hear* the congratulations of friends; and they *hear* the envious words of enemies' (this suggests the use of κλύειν), 'but they hear the story of their joy told best by their own hearts.' ἔκλυον is aor. of custom. Cp. Il. 13. 734, where it is said of the wise man,

καὶ τε πολέας ἐσάωσε· μάλιστα δὲ καὐτὸς ἀνέγνω.

1. 187. ἐπεὶ, the apodosis to this is at νῦν δέ, v. 191. The second ἐπεὶ there only gives an additional reason. The apologetic parenthesis is inserted to express the fact that the miserable plight of a man ought not to tell against him, for the good suffer as well as the bad.

1. 190. τάδ' ἔδωκε, 'assigned these woes to you.'

1. 193. ὦν (sc. μὴ δεύεσθαι from οὐ δευήσεται) ἐπέοικε ἱκέτην, 'which it is right that a suppliant should not lack.'

ἀντίσσαντα, 'when he has met any one' [who can help him].

1. 197. The order is κάρτος τε βίη τε Φαιήκων ἔχεται ἐκ τοῦ, 'depends on him.' Cp. Od. 11. 346.

1. 200. ἢ μή που φάσθε = 'You don't mean that you think, do you?'

1. 201. οὐκ ἔσθ' οὗτος ἀνὴρ. Trans. 'That man exists not as a creature of flesh and blood, nor ever will be born, who shall come as a foeman to the Phaeacians' land.' This interpretation connects διερός with διαίνα, 'moisten,' the meaning passing from 'moist' or 'juicy' to that of 'active,' 'vigorous,' etc. Cp. the phrase ἀλίβαντες for the 'sapless' dead, Plato de R. P. 787 C. Others refer διερός to διέσθαι and δέος, and trans. 'That man is not a being to scare us.' But this is very doubtful. Cp. Od. 16. 437

οὐκ ἔσθ' οὗτος ἀνὴρ, οὐδ' ἔσσεται οὐδὲ γένηται.

1. 207. πρὸς Διὸς = 'under the guidance of,' as οἳ τε θεμίστας πρὸς Διὸς εἰρύαται, Il. 1. 238.

1. 208. δόσις δ' ὀλίγη, 'and a gift, though little, is welcome.' So Il. 1. 167

σοὶ τὸ γέρας πόλυ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε
ἔρχομ' ἔχων.

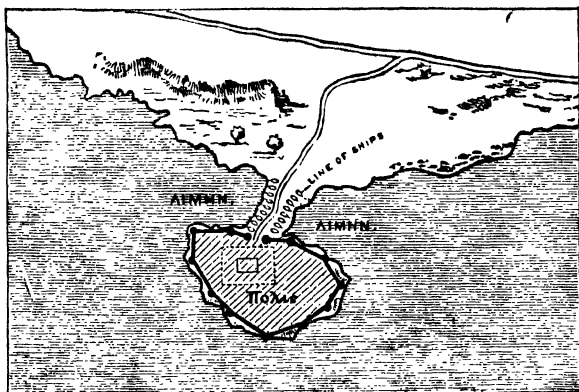
1. 210. ἐπὶ = 'besides.' Not only fresh water to wash with, but shelter too.

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1. 212. Join κατὰ (καθ) εἶσαν.
 1. 214. εἵματα, 'for raiment,' in apposition to φῶρος, χιτῶνα.
 1. 218. οὕτω, explained by a wave of the hand, = 'yonder.'
 1. 224. ὕζετο χροῶ εἰλην, the double accus. on the analogy of ἀφαιρείσθαι τί τινα, Il. i. 275. So ἀπολούειν, Il. 18. 345. ἐκ ποταμοῖο = 'with water from the river.' Cp. λδ' ἐκ τρίποδος, Od. 10. 361.
 1. 229. The apodosis to ἐπεὶ δὴ begins here.
 1. 231. ὑακινθίνῃ ἀνθει ὁμοίως, apparently because of its dark colour.
καὶ τὸ ἴον μέλαν ἐντὶ καὶ ἁ γλαυτὰ δάκινθος.
- Theocr. 10. 28. Others understand it as alluding to the clustering head of flowers.
1. 232. περιχεύεται (conjunctive), 'plates gold upon silver.' Cp. for the construct. Od. 3. 384; Virg. Aen. 1. 596
Argentum Pbrgyiusve lapis circumdatur auro.
 1. 234. τελείει, sc. the ἀνὴρ of v. 232. In Attic syntax the clause would be introduced by ὥστε, inasmuch as it gives the result of the instruction.
 1. 240. Join οὐ .. ἀέκητι = Virg. Aen. 2. 777 *non sine numine divum.*
 1. 242. δέατο (pres. δέεται), a 2nd aor. form, the 1st aor. is δόασσατο and the fut. δοάσσεται. The frank language of Nausicaa was sharply criticised by the early commentators. They did not realise that she was but a maiden talking to her maidens.
 1. 244. Trans. 'O that such a man might be called my husband: and that it might suit him to stay here.'
 1. 255. ὄρσεο ἱμεν, 'rouse yourself to go,' as ἄρτο πόλινδ' ἱμεν, Od. 7. 14. ὄρσεο (which appears as ὄρσεν, Il. 4. 264) presupposes an aorist form ὠρσόμην, parallel to the shorter form without sigma, from which come ἄρτο, ὄροντο.
 1. 257. εἰδησέμεν, § 23. 8.
 1. 259. ὄφρα ἂν μὲν κε. For the combination ἂν κε, cp. Od. 5. 361. With ἵομεν ἀγροῦς, 'move along the fields,' cp. ὀδδὸν ἰέναι, Od. 10. 103; στείχειν ἀνθρώπους γύας, Aesch. P. V. 708. Cp. εἰρύαται ὀδδὸν, inf. v. 262.
 1. 261. ἔρχεσθαι, infin. for imperat.
 1. 262. ἐπήν. The construction is forgotten, and no apodosis appears to this word.
- ἐπιβέλομεν, *metathesis quantitatis*, for ἐπιβέωμεν (ἐπιβῶμεν), as εἶος for ἔως, § 3. 6. Translate the passage, 'But when we set foot in the city; round which runs a lofty rampart, and there is a fair haven at either side of the city, and narrow is the entrance. And rounded ships are drawn up along the road; for all the men have, each one to himself, a dock.' Like Ἀστερίς, Od. 4. 846, the town had two harbours, for it was situated on a peninsula, and a harbour was formed on either side, leaving a narrow isthmus, along which the ships were drawn up. The

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accompanying sketch is an attempt to show the relative position of the objects described.



l. 265. It is a mistake to render *εἰρύσται* as 'guard,' for the idea of ships guarding a road is unhomeric.

ἐπίστιον, can hardly be regarded as = *ἐφέστιον*, although written in that form by Herodotus, for Homer uses *ἐφέστιος*, *Od.* 7. 248. But it may possibly be referred to *ἐπιστήναι*, and so may = 'halting place,' meaning the slips whereon the ships are drawn up.

l. 266. *ἐνθα δέ*. 'Next comes their place of assembly, on either side of the fair precinct of Poseidon, walled in with huge stone-blocks deep bedded.'

l. 267. *ρυτοῖς*, properly = 'dragged to the spot,' being too large to carry. This is a true description of the so-called Cyclopean architecture, occurring again in *Od.* 9. 185. *ἀραρυῖα* cannot mean 'paved,' which is a process of much later date.

l. 269. The usual reading *σπείρα*, = 'sails,' causes a metrical difficulty. Eustathius wrote *σπείρας*, = 'hawsers.' For *ἀποξύνουσι*, 'taper,' Buttmann conjectured *ἀπο-ξύουσι*, which most modern editors accept.

l. 273. *ὀπίσσω*, 'by-and-by' = 'if I am so reckless.'

l. 276. *κομίσσατο* = 'rescued.' He must be a man from a distant land, for we have no near neighbours.

l. 280. *τίς*. The accent on this indefinite pronoun is thrown back by the enclitic.

l. 281. *ἔξει δέ μιν*, 'and he will have her to wife for evermore.' There is a sneer implied in this, as the loves of gods for mortal women were proverbially inconstant. Cp. *ἔχεις Ἑλένην*, *Od.* 4. 569.

1. 282. βέλτερον. 'Better it should be so! that she should herself have gone about and picked up a husband from some other place than this, for she scorns the Phaeacians here in this land,' etc. The sneering tone continues.

1. 286. ἥ τις ῥέξοι. The optative introduces a merely hypothetical case; when this is narrowed to a special and actual instance the mood changes to conjunctive, e.g. μίσσηται.

1. 287. ἐόντων stands in so emphatic a position, that the interpretation, 'her friends still living,' seems necessary; φίλων is more closely defined by πατρὸς καὶ μητρός.

1. 288. ἀμφάδιον, see on Od. 5. 120.

1. 289. ὥδε = 'just as I say it.'

1. 291. ἄλσος Ἀθήνης αἰγείρων, 'a grove of Athena, of black poplars;' both Ἀθ. and αἰγ. depend on ἄλσος, but the latter gen. adds a further description. Otherwise we might take ἄλσος αἰγείρων as one logical noun = 'a poplar grove.'

1. 293. τέμενος = 'the royal park.' Cp. Thucyd. 3. 70, 5.

1. 300. καὶ πάις, *vel infans*.

1. 301. οὐ μὲν γάρ τι. Trans. 'For the houses of the Phaeacians are not at all made like it (τοῖσι, sc. δώμασι), seeing of what sort the house of Alcinous the hero is.' For the additional clause οἷος, κ.τ.λ., cp.

οὐ τι τοιοῦτον ἐτύχθη,

οἷην τερπάλῃν θεὸς ἤγαγε. Od. 18. 36.

1. 303. The shortening of the middle syllable of ἥρωος is unusual. Perhaps βέβληαι, Il. 11. 310, is a dactyl, which would afford a parallel.

1. 304. διελθέμεν, for the ἐσχάτη was at the further end.

1. 307. Arete is represented sitting (ἥ δ' ἵσταται), sc. the words must mean that her seat is set against a column.

1. 308. ποτικέκλιται αὐτῇ may be ποτικ. κίονι = 'both seats against the same.' Or αὐτῇ may be a brachylogy for αὐτῆς (sc. Ἀρήτης) θρόνῳ. Cp. ὁμοῖα νοήματα Πηνελοπείη for νοήμασι Πηνελοπείης, Od. 2. 121.

1. 312. εἰ καὶ μάλα. 'Even though thou art from a distance,' adding emphasis to the καρπαλίμως.

ll. 313-315. These verses, which occur in Od. 7. 75-77, seem superfluous here and are wanting in several MSS.

1. 316. φαεινῇ. The handle of the whip was probably polished and ornamented.

1. 318. εὖ μὲν τρώχων, 'and well they sped with prancing pace.' It does not seem that different paces are being described, but the second clause is thrown into a new sentence with a finite verb instead of standing as a participial addition, viz. πλισσόμενοι πόδεσσι.

1. 319. ἥ δὲ μάλα ἡνιόχευε, 'and she drove skilfully, and laid on the lash with judgment.' She had to suit her pace to those who were on foot.

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1. 321. *δύσετό τε . . καὶ ἴκοντο* = 'As the sun set they came.' Cp. *Od.* 7. 289.
 1. 330. *ἐπιξαφελῶς*. *ἐπι-ζά[δια]* and *φελ-* = 'swell,' as seen in *δ-φέλ-λω*.

BOOK VII.

1. 1. *ἤρᾱτο*, takes up the *εὐχόμενος* of 6. 328.
 1. 4. *στήσεν*, sc. *τοὺς ἡμιόνους*. So *στήσαι ἵππους*, *Il.* 5. 755. Join *ἀμφίς μιν*.
 1. 7. *ἰδὼν*, § 15. 2.
 1. 9. *Ἀπειρήθεν*, from *Ἀπειρή* = 'the limitless land;' a fanciful name, like *Ἵπερείη*, *Od.* 6. 4.
 1. 10. *ἔξελον*, sc. *Φαίηκες*, 'chose out of the booty for Alcino.' Cp. *Od.* 9. 160.
 1. 11. *δῆμος ἀκουεν [αὐτοῦ]*, 'listened to him,' *ὡς θεοῦ*.
 1. 12. *τρέφε*, 'was nurse to.' The following *ῆ . ῆ* are both demonstrative, not relative. Nausicaa sups in her own room, not in the hall.
 1. 15. *ἡέρα*, 'mist.' So *Virg. Aen.* 1. 411 *aere sepsit*.
 1. 20. *παρθενικῇ* = *παρθένος* (as *ὄρφανικὸς*, *Il.* 6. 432), 'a virgin, a young girl.'
 1. 23. *Ἀλκινόου*, a nearer definition of *άνερος*, sup., just as *ἐξ ἀπίης γαιῆς* is of *τηλόθεν*. *ἀπίος* from *ἀπὸ* is like *ἀντίος* from *ἀντί*. *Γῆ δῆπια* as a name for the Peloponnese is a different word.
 1. 25. *τῷ*, 'wherefore.'
 1. 28. *δὲν μὲ κελεύεις*, sc. *δεῖξαι*.
 1. 29. *ναίει*, *Od.* 1. 404.
 1. 30. *σιγῇ τοῖον*, see on *Od.* 1. 209.
 1. 31. *προτιόσσεο* = *πρόσβλεπε*.
 1. 32. *οὐ μάλα*, as we should say, 'not so very fond of strangers,' meaning, 'not at all fond;' 'nor do they welcome and entertain one who may come from elsewhere.' The reception of Odysseus is hardly consistent with this confession of Phaeacian inhospitality.
 1. 34. *θοῶσι* is such a regular epithet of *νηυσί* that here it is quite unemphatic: but *ὠκείησι* supplies the emphasis = 'trusting in the speed of their swift ships.'
 1. 35. *ἐκπερώσωσι*, § 18. 2. *δῶκε*, sc. *λαῖτμα ἐκπερᾶν*.
 1. 36. *ἢ ἐνὸν*. This comparison is worked out *Il.* 15. 80.
 1. 40. *διὰ σφέας*, i. e. going through the midst of the people to reach the palace.
 1. 44. *ἡρώων* refers to the chieftains who came each with his retinue.
 1. 47. *τοῖσι*. This plural is loosely used, as the conversation is only between two. Cp. *Od.* 5. 202.
 1. 49. *πεφραδόμεν*, *Schol. ἐπιβεῖται*, cp. § 16. 2 and § 17. 5.

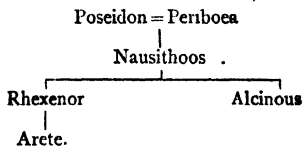
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1. 54. ἐπώνυμον refers properly to a *sur-name*, added with a special significance; e. g.

Ἄλκυνον καλέεσκεν ἐπώνυμον, οὐνεκ' ἄρ' αὐτῆς
μήτηρ Ἄλκυονος πολυπενθέος οἶτον ἔχουσα
κλαίει. Il. 9. 562.

Here Arete is so called καθὸ ἀρετῶς καὶ εὐκαίως ἐγεννήθη, Schol. Cp. the use of ἐπίκλησιν, Od. 5. 273.

τοκῶν must refer to ancestors and not to immediate parents, for Alcinous was uncle as well as husband to Arete, as the genealogy shows,



1. 59. Γιγάντεσσιν. The giants over whom Eurymedon was king were a savage race living near the home of the Cyclops (cp. inf. v. 206, Od. 6. 4). The wars between the Gods and the Giants are a later fable, and are not alluded to here. Eurymedon is represented as having brought destruction on his people and himself in some unsuccessful battle.

1. 61. τῇ, sc. Periboea.

1. 64. τὸν μὲν (Ῥηξήνορα) ἄκουρον, i. e. without a male heir, as the addition μίαν οἶην, κ.τ.λ. shows.

1. 65. νυμφίον, Schol. = νεωστὶ γεγαμηκότα.

1. 68. ὑπ' ἀνδράσιν, 'in subjection to their lords.'

1. 69. περὶ κῆρι, see on Od. 5. 36. τετίμηται τε καὶ ἔστιν. Damm interprets rightly, '*sicut illa maxime ex animo in pretio habita est, et etiamnum habetur*, nam saepe uxores primis mensibus vel annis carae fuerunt, et nunc non sunt adhuc.' With ἔστιν supply τιμήεσσα from τετίμηται. Nitzsch compares Propert. 2. 13, 38

Nec minus haec nostri notescet fama sepulcri,

Quam fuerant Pbibii busta cruenta viri;

where *fuerant* = *fuerant nota*, from *notescet*.

1. 72. δειδέχαται, from δειδεγμαί, Epic perf. with present sense, from δεικνυμι, in the sense of 'to hold out the hand to any one,' 'to greet;' cp. in a similar sense, δεικανάομαι, Od. 18. 111. Others refer the form to δέχομαι, pf. δέδεγμαί, or δειδεγμαί, and so translate it 'welcome her.' Cp. § 17. 4.

1. 73. καὶ αὐτῇ, i. e. 'she does not only shine with reflected honour from the king.'

1. 74. Trans. 'And for those whom she favours (even though they be men) she settles their quarrels;' a task out of the sphere of an ordinary woman.

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1. 80. 'Αθήνη, 'Athens;' later, 'Αθήναι. The 'strong house of Erechtheus,' is the temple in the Acropolis dedicated to the joint worship of Athena and Erechtheus the primitive Athenian hero. Cp. Hdt. 8. 55 *ἔστι ἐν τῇ ἀκροπόλει ταύτῃ Ἐρεχθέος τοῦ γηγενέος λεγόμενον εἶναι νηὸς, ἐν τῷ ἐλαίῳ τε καὶ θάλασσά ἐστι.*

1. 86. ἐληλάδατο, for ἐλήλαντο, from ἐλαύνω. The δ is introduced for the sake of euphony, as in ἀκηχέδαται, Il. 17. 637. The form is found in Herodot. with verbs in ζω, as κεχωρίδαται, I. 140; ἐσκευάδαται 4. 58. Trans. 'walls had been run;' cp. inf. v. 113. ἐλαύνω may possibly refer here to the forging of the brass of which the walls were made.

1. 87. The μυχὸς is the point farthest from the entrance. The phrase is equivalent to 'from front to back;' cp. Od. 3. 402. κύανος is a doubtful word. In Il. 11. 24, it seems to be spoken of as a metal, and so many render 'blue steel,' i. e. tempered till blue, like a watch-spring. Others, more naturally, regard it as a native ore of copper of a bright blue like verditer. It may have been in the form of an enamel. Trans. simply, 'a cornice of blue.' The reference is still to the outside walls of the house, the description of the interior begins inf. v. 95.

1. 88. ἔντος ἔργον (εἶργον), 'closed in.' The plural, θύραι, seems to imply the two leaves of a folding door. So δικλίδες, Od. 2. 345.

1. 90. Trans. 'Of silver was the lintel above them, and of gold the hook,' which served as a door-handle; cp. Od. 1. 441.

1. 91. There were two dogs on either side of the door, one of gold and one of silver, 'which H. had wrought with cunning mind to keep ward at the house of Alcinous, being deathless and ageless for ever.' For similar magical works of Hephaestus, cp. Il. 18. 418.

1. 92. πρᾶπιδες (like φρένες), properly = the diaphragm or midriff; cp. Il. 11. 579 βάλε . . ἦπαρ ὑπὸ πρᾶπιδων.

1. 95. ἐρηρέδατο, Schol. ἐρηρυσμένοι ἦσαν, from ἐρείδω, (cp. the use of κλίνω, Od. 6. 308), 'were planted leaning along the wall, right through from front to back. ἔνθα = ἐν θρόνοισι.

1. 97. ἐύνητοι (for ἐύνητοι), § 8. 2. βεβλήατο, § 17. 4.

1. 99. ἐπηετανόν, see on Od. 4. 89.

1. 100. 'Statues of boys on pedestals (βαιμός, like βάθρον, from βαίνω) were there, giving light all night long.'

1. 102. φαίνειν, used absolutely, as in Od. 18. 307

*αὐτίκα λαμπτήρας τρεῖς ἵστασαν ἐν μεγάροισι
ὄφρα φαείνοιν.*

Cp. Od. 19. 25. νύκτας is the accus. of duration of time.

1. 103. οἷ = Ἀλκινόῳ. Cp. Virg. Aen. 1. 703.

1. 104. μύλη, gen. Others read μύλη = μύλαις. μύλοπα καρπὸν, 'the yellow grain.'

1. 105. ὑφώσσι, § 18. 2. ἡλάκατα, see on Od. 6. 53, 306.

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1. 106. As *οἶά τε* follows directly on *ἤμεναι*, it is natural to look for the point of comparison in that word. The maidens, then, sit together row behind row like close-clustering leaves. But the more picturesque interpretation is given by the Schol. *διὰ τὸ εὐκίνητον τῶν χειρῶν ἐν τῷ στρέφειν τὴν κρόκην* (thread) *ὥς καὶ τὰ φύλλα τῆς αἰγείρου .. εὐκίνητα βράδιος καὶ ὑπὸ τυχούσης αὔρας*, i.e. 'any breath of air that comes.'

1. 107. *καιροσίων*, properly *καιροέσσων* from *καιρόεις*, the adjct. from *καῖρος*, the woof or cross-threads in weaving, for which other edd. write *καιρουσσίων* and *καιροσσίων*. Trans. 'and from the close-wove linen, trickles off liquid oil.' The simplest interpretation is that the linen is of so close a texture that oil would run off its surface instead of soaking in. Others take it of the glistening look of the linen, which is a proof of good weaving. So Il. 18. 595

χιτῶνας

εἶτα' ἐννήτους ἦκα στίλβοντας ἐλαίῳ.

Cp. also Od. 3. 408. Others again refer it to the actual use of oil in 'dressing' the fabric.

1. 108. 'As the P. are cunning beyond all men at sailing a swift ship on the sea, so (*ὥς = τόσον*) are the women skilled in weaving.'

1. 110. *τεχνῆσαι* is for *τεχνήεσαι*, from *τεχνῆεις*, a reading preserved by the Schol. The word is parallel to *ἱδρεις*. The ordinary reading *ιστὸν τεχνῆσαι* (first aor. inf. *τεχνάω*), would answer to *ἐλαυνέμεν. νῆα. ἰστὸν* may be retained with *τεχνῆσαι* as an accusative of reference; but *ιστῶν* is found in several good MSS. For the words *περὶ .. ἐσθλὰς*, see on Od. 2. 117.

1. 113. *ἀμφοτέρωθεν*. This the Schol. rightly interprets as equivalent to *παντάχοθεν*, because it gives the enclosure in length and breadth. So *ἐνθα καὶ ἐνθα* in the same sense, Od. 10. 517.

1. 114. *πεφύκασι*, as *λελόγχασι*, Od. 11. 304; others read *πεφύκει*.

1. 117. *τάων*, § 14.

1. 118. *χείματος*, 'in winter,' genit. of point of time.

θέρεus, § 4. 1. 'Their fruit never falls or fails, winter or summer; lasting all the year round; but ever and aye (*μάλ' αἰεὶ*) the zephyr as it breathes is forming some fruits and ripening others.'

ζεφυρίη (cp. Od. 2. 195) is a fem. adj. used substantively, as *ῥοιή* for *ῥῶς*, Od. 4. 447.

1. 120. *ἐπὶ* = 'after.' The marvel both in the garden and the vineyard (see below) is that the various stages of growth and maturity are all going on together. The accuracy of the description is marred by the introduction of *σταφυλῇ*, as the garden is separate from the vineyard, where alone the vines are growing.

1. 122. *οἶ*, see on v. 103 sup. For *ἄλωη*, cp. Od. 1. 193.

ἐρρίζωται = *πεφύτευται*, Schol.

1. 123. Trans. 'Of it (sc. *ἄλωης*) one part, a warm spot on level

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ground, is dried by the sun' (there is a distinction between *τέρεται* and the ordinary warmth that *ripens*), 'other grapes again (*ἑτέρας*, sc. *σταφυλὰς*) they are gathering, and others they are treading; and in the foreground are setting-grapes shedding their blossom, and others again are just colouring.' The simplest way to make an antithesis between *ἕτερον μὲν* (v. 123) and *ἑτέρας δὲ* (v. 124) is to suppose that the sunny spot on level ground is used for drying the gathered grapes into raisins. In the other parts of the vineyard the grapes hang yet on their vines, or are being carried to the wine-press.

1. 127. *ἐνθα δέ*. 'And there again trim garden beds of every sort [of herb] are planted, along the last row, looking ever gay.' The last row, sc. of vines. Where the vineyard ends, the garden of herbs begins.

1. 128. *γανώσωνται*, § 18. 2. *πεφύδασι*, § 21. 1.

1. 131. *ᾔθεν = ἐξ ἧς κρήνης*. For *ἦσιν* used intransitively, cp. Od. II. 239.

1. 132. *ἐν Ἀλκινόοιο*, sc. *δόμῳ*.

1. 135. Join *εἴσω δώματος*, as Od. 8. 290. *εἴσω* goes usually with accus.

1. 138. *σπένδεσκον*, § 17. 6.

1. 140. *ἡέρα ἔχων*, 'clad in mist,' as *εἴματα ἔχειν*, Od. 17. 24. Join *βῆ διὰ δῶμα.. ὄφρα ἵκετο*.

1. 143. 'And then the marvellous mist melted away from him.' For the gen., cp. *πάλιν τράπεθ' υἱὸς ἔηος*, Il. 18. 138. Cp. Virg. Aen. 1. 568.

1. 144. *ἰδόντες* (aorist), 'when they caught sight of.'

1. 145. *ὀρόντες* (present), 'as they gazed.'

1. 148. *ἄλβια* can hardly be taken as adverbial to *ζωόμεναι*, but the infin. must be regarded as an addition to the sentence. 'May the Gods grant them blessings (Od. 8. 413) in [all the circumstances of] their lives.' Lit. 'with reference to their lives.' For the infin. so used to express the sphere in which some action takes place, cp. *ὃς ὀμηλικίην ἐκέκαστο, ὀρνίθας γινῶναι*. 'His superiority is shown in his knowledge,' Od. 2. 159. Cp. also 3. 246, and 5. 217.

1. 152. *θᾶσσον*, 'all the quicker,' sc. than I should without your aid. *φίλων ἄπο*, 'far from friends.'

1. 154. *ἀκτῆν*, see on Od. 2. 82.

1. 156. *ἀνδρῶν*, partitive genit. after *ὃς*, 'who among the Phaeacians,' cp. Od. 5. 448. *προγενέστερος*, a qualifying comparative, as *γεραίτερος*, Od. 3. 362.

1. 159. *κάλλιον*, 'more honourable.' The comparative means that our present neglect is no *improvement* on our usual custom. Cp. Od. 3. 70. The *τόδε* is explained by the words that follow, *ξείνον, κ.τ.λ.*

1. 161. *σὸν*, emphatic, 'waiting for the word from thee.' *ποτιδέγμενοι*, (*προσδέχομαι*), § 20. 4. *ἰσχανώνται*, 'are holding back.'

1. 164. *ἐπικρῆσαι* for *ἐπιμεράσαι*, i.e. to mix with water in the *κρητήρ*.

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1. 165. σπείσομεν, (σπένδω), § 3. 4.
1. 166. ἔνδον ἑόντων, 'from what she has within,' Od. I. 140.
1. 167. ἱερὸν μ. 'A., cp. Od. 2. 409.
1. 169. ἀπ' ἐσχαρόφιν, § 12. 1. Cp. Od. 5. 59.
1. 170. 'Having made to rise up his son who was sitting near him; and him he loved most of all.' Later syntax would substitute *ὄν* for *δέ* μιν. Cp. Od. I. 71; 2. 54.
11. 172-176 = Od. I. 136-140.
1. 177 = Od. 6. 249.
11. 183 foll., see on Od. 3. 340 foll.
1. 188. κατακείετε, § 23. 6. Apparently an imperat. aorist formed from the future κείω. Others take κείω as a desiderative verb and not a tense of κείμαι.
1. 189. Join ἐπι-καλίσαντες.
1. 192. ὁ ξείνος, 'this stranger,' demonstrat. use of definite article. ὥς χ' = ὥς κε.
1. 195. μηδὲ πάθῃσι, in construct. with ὥς κε. μεσσηγύς, 'mean-while,' i.e. between his departure hence and his arrival at home: explained by the following words πρὶν.. ἐπιβήμεναι.
1. 197. The common reading is κατακλώθες. But the Schol. writes τὸ δὲ κατὰ πρὸς τὸ νήσαντο: the preposition goes with the verb. Trans. 'Whatsoever Fate and the stern spinners span off for him with their thread at his birth when his mother bare him.' Join οἱ γεινομένῃ. κατανήσαντο is like ἐπινήθω, Il. 20. 128, or ἐπικλώθω, Od. 3. 208. κλώθες is a metaplastic form for κλώθοι from κλώθω.
1. 201. ἐναργεῖς, 'in visible presence.' He feels that 'the Gods are contriving something else in this,' if they are going to hide their divinity in mortal disguise.
1. 204. καὶ μούνος, 'even when by himself,' in opposition to the assembly that gathers at the sacrificial feast. ξύμβληται, conjunctive of syncop. aor. ξυμβλήμην, § 20. 4.
1. 205. οὐ τι κατακρύπτ., used absolute, 'they make no manner of concealment.' ἔγγυθεν, sc. in lineage.
1. 211. Trans. 'Whomsoever of men ye know most burdened with sorrow, to them I may liken myself in my troubles.' For the form of sentence, cp. Od. I. 219.
1. 213. καὶ δέ. Trans. 'Aye! and'.. καὶ μᾶλλον, *vel magis*.
1. 216. 'Nothing is more shameless beyond [i.e. *ibon*] an angry belly.' So ξοχ' ἀρίστας (κούρας) ἀλλά τε πόλλ' ἐπὶ τῇσι, Il. 9. 639.
1. 217. ἐπ[έ]λετο.. ἐκέλευσεν, aorists of customary action. There is no need of ν ἐφελευστικόν after ἐκέλευσε, because εἶο [Fέο] takes the digamma, § 2.
1. 221. ἐκ-ληθάνει, 'makes me forget;' cp. ἐκλέλαθον κιθαριστὴν, 'they made him forget his harp-playing,' Il. 2. 600.

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1. 284. *διπυρρίος*, see on Od. 4. 477.
1. 285. *ἐκβάς* is intended to give the same picture as *ἐκ ποταμοῦ* *λίσσεται*, Od. 5. 462.
1. 286. *ἵππιν κατ' ἔχεν*.
1. 289. *δύσσετο*. Cp. Od. 6. 321, which shows that there were yet some hours of daylight after Odysseus awoke. To avoid the contradiction, Aristarchus reads *δείλετο*, 'the sun was westering.' *δείλη* was the 'afternoon,' Il. 21. 111.
1. 290. *τεῆς*, § 15. 2.
1. 292. *ἡμβροτεν*, i.e. *ἡμαρτεν* (*ἡμαρτάνω*), with a metathesis of *αρ* to *ρα*, i.e. *ἡμαρτον* or *ἡμορτον* (cp. above *κατέδ-ρα-θον* from *καταδ-αρ-θάνω*). The *β* is inserted to harmonise the sound of *μρ*, as in *μεσημ[β]ρία*.
1. 293. *ἀντιάσαντα*, see on Od. 6. 193.
1. 294. *ἐρξέμεν* may be a future tense, or the Epic 2nd aor. with the sigma, as *ἀξέμεν*, Il. 23. 111. See § 20. 2. 'As you would not expect a young person to do when meeting any one.'
1. 297. *ἀληθείην*, '[as] the truth,' in apposition to *ταῦτα*.
1. 301. 'And yet it was to her first that thou didst make thine appeal.' Cp. Od. 6. 176.
1. 303. The statement of Odysseus here becomes more diplomatic than true. Cp. Od. 6. 260 foll.
1. 307. 'We, the race of men, are touchy.' *δύσζηλοι* (*ζήλος*, *ζέω*, *ferreo*), in the masculine by *constructio ad sensum*.
1. 311. *αἶ γὰρ . . ἔχέμεν*. For this use of an infin. in place of the usual optative, cp. Od. 17. 355, where both constructions are combined,
Ζεῦ ἄνα, Τηλέμαχόν μοι ἐν ἀνδράσιν ὄλβιον εἶναι,
καὶ οἱ πάντα γένοιθ' ὅσσα φρεσὶν ᾗσι μενοινᾷ.
 Trans. 'Would that, O father Zeus, and Athena and Apollo, thou, being such an one as thou art, and feeling as I feel, mightest have to wife my child, and be called my son-in-law abiding here.' Cp. also Od. 24. 379.
1. 314. *οἶκον δέ τ' ἐγώ*. The reading of *κ'[ε]* for *τ'[ε]*, which better suits the sense, is given in one and suggested (by the word *καί γάρ*) in another MS. The reading in the text is generally translated, 'And O! that I might give thee an house:' carrying on the wish from *αἶ γὰρ*, sup. v. 311.
1. 316. *μὴ . . γένοιτο*, i.e. 'heaven forbid.'
1. 317. *ἐς τόδε . . αὔριον ἔς*, 'I appoint your departure for this date, viz. for to-morrow.' Cp. *ἐς τόδ' ἡμέρας*, Eurip. *Alcest.* 9.
1. 318. *τήμος δέ*, 'and then,' i.e. when to-morrow comes.
1. 319. *ἐλώωσι*. Probably the present tense from *ἐλάω* Epic form of *ἐλαύνω*, § 18. 2. It may also be regarded as an open form of *ἐλῶσι*, the contracted future, 'While they row you over the calm sea.' So *πόντον ἐλαύνειν*, Il. 7. 6.
1. 320. *καὶ εἴ που*, as we say, 'and anywhere else you like.'

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l. 322. οἱ . . λαῶν, *ii ex civibus nostris qui*.

l. 323. This visit of the righteous Rhadamanthus, who is elsewhere represented (Od. 4. 564) as living in Elysium, belongs to an unknown legend. For Tityos, cp. Od. 11. 576.

l. 326. ἀπήνυσαν, sc. τὸν πλοῦν. Cp. νηῦς ἀνύσειε θαλάσσης ὕδαρ, Od. 15. 294.

l. 330. The use of this verse, which has passed into a formula, is inaccurate here, as it introduces no personal address to an interlocutor, but a prayer to Zeus. See on Od. 2. 302.

ll. 336-339 = Od. 4. 297-300.

l. 342. ὄρσο, see on Od. 6. 255. κέων, a shorter form of κείων.

l. 345 foll., see on Od. 3. 399, 402 foll.

BOOK VIII.

l. 3. ἀν, § 7.

l. 4. ἡγεμόνευε, cp. Od. 3. 386.

l. 6. λίθοισι, i. e. the λαέσσι of Od. 6. 267.

l. 7. πλησίον = 'near one another.'

μετόψχετο (explained by v. 9), 'went about to accost every one she met.'

l. 11. ἄγε, singular verb used with plural subject, because the form had become merely interjectional. Cp. Od. 2. 212.

l. 12. λέναι is not dependent on δεῦτε, but stands as infin. for imperat., Od. 1. 292.

l. 16. ἐμπληντο, § 20. 4. Join ἐμπλ. βροτῶν. The ἔδραι = the λίθοι, sup. v. 6.

l. 18. τῷ . . ὤμοις, 'over him, on head and shoulders;' for this epexe-
gesis, cp. Od. 6. 235.

l. 21. ὥς κεν γένοντο. The addition of κεν implies that the desired result naturally follows the fulfilment of the condition. Cp. Od. 2. 53. And, for the same mood after a fut. tense, cp. Od. 13. 401 κνυζώσω τὰ ὄσσε . . ὥς ἂν φανείη. Cp. Plato, Phaedr. 230 B, 'The tree ἀκμὴν ἔχει τῆς ἀνθης ὥς ἂν εὐωδέστατον παρέχοι τὸν τόπον.'

l. 22. δεινός τ' αἰδοῖός τε = 'awe-inspiring and reverend.' ἐκτελέσειε is still in construction with ὥς κεν.

l. 23. πολλοὺς τοὺς πειρήσαντο, 'those many trials of skill in which the Phaeacians made proof of Odysseus;' τοὺς may stand for τοῖς attracted into the case of ἀέθλου, if it may be taken as *accusativus respectus*. Cp. ἑκαστά τε πειρήσαιτο, Od. 4. 119. The line is suspicious and was rejected by Zenodotus, since Odysseus did not engage in many contests. But v. 214 shows that he was at any rate ready for more.

l. 24. See on Od. 2. 9.

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ll. 25-27 = Od. 7. 185-187.

l. 29. ἤ . ἤ is a further description of οὐκ οἶδ' ὅς τις, 'whether he be come from E. or W.'

l. 30. πομπὴν δέ, 'He is urging upon us his dismissal, and is praying that it be confirmed for him.'

l. 31. ὥς τὸ πάρος περ, i. e. as we have always done on behalf of those who have sought our aid.

l. 32. οὐδὲ γὰρ οὐδέ. The whole sentence is negated by the first οὐδὲ, which negation is again repeated before the emphatic ἄλλος. Cp. Od. 3. 27.

l. 36. κρινάσθων, 'let them choose two-and-fifty youths among the people.' κρινάσθων is middle voice, as in Od. 4. 408; the ordinary form in -θωσαν not being found in use in Homer. The subject to κρινάσθ. is an indef. plural. as in φασὶ = 'men say.' The dual κούρω, here and inf. v. 48, where also κρινθέντε is added, is suggested by the δύω. The change introduced in the number by the addition of πεντήκοντα is as it were forgotten. For the use of πάρος with pres., cp. Od. 4. 811.

l. 37. εὖ δησάμενοι, see on Od. 4. 782.

l. 39. ἡμέτερόνδε = 'to our [house].'

l. 40. αὐτὰρ οἱ ἄλλοι, 'But as for you others, you sceptred kings, come ye to my fair house.'

l. 44. περὶ, Cp. Od. 2. 116.

l. 46. ἡγήσατο, 'led the way,' as ἡγεμόνευε, sup. v. 2.

l. 47. σκηπτούχοι, used substantively without βασιλείς.

μετόψετο = 'went to fetch.' Cp. Od. 1. 184, for this use of μετά.

l. 48. κρινθέντε, see on sup. v. 36.

ll. 50-55 = Od. 2. 407 and 4. 780-783, 785.

l. 57. αἶθουσαι. There were two sets of these: one set built inside the front wall of the αὐλή, on either side the gateway, and so turning the open side of the verandah to face the house. The other set was similarly built against the front wall of the house, so that the two were opposite one another. The latter are alluded to Od. 3. 399. ἔρκεα may be the walls enclosing the court; δόμοι includes the house and its entrance; so that these three words are together descriptive of what we should call the whole premises.

l. 58. This verse is wanting in some MSS, and may have been copied from sup. v. 17.

l. 61. τοὺς δέρον, 'These they flayed and made ready, and prepared a delicious meal.' τετύκοντο (τεύχω), § 18. 2.

l. 63. The 'good and evil' which falls to the lot of the bard is described in the following line.

l. 64. ἀμέρδω, 'to deprive of,' is, according to some, equivalent to ἀμερίζω. Others identify it with ἀμέρδω (ἀ-μαρ, as in ἀμαυρώω) 'to blind.'

l. 67. Join ἐκ δὲ πασσάλοφι (§ 12. 1) κατεκρέμασεν.

NOTES.

1. 68. αὐτοῦ, not = *ipsius*, but a local adverb, 'there,' explained by the addition ὑπὲρ κεφαλῆς. Cp. Od. 9. 96.

ἐπέφραδε (φράζω, § 18. 2), 'showed him how to take it with his hands.' For as he was blind, he could only feel for it.

1. 71, foll. = Od. 1. 149, foll.

1. 73. ἀνίεναι, like ἐποτρύνειν, sup. v. 45. κλέα ἀνδρῶν. In Il. 9. 189, Achilles sings to the lyre, of the glorious deeds of heroes.

1. 74. οἴμης τῆς may be an inverse attraction for τῆς οἴμης = *cuius carminis laus caelum pervenit*. So Od. 21. 13 δῶρα τὰ οἱ ξείνος δῶκε = *quas dona*. Or οἴμης may be a partitive gen., and the sentence may mean, 'choosing from the whole story . . the strife of A.' According to this, οἴμη would be the whole tale of Troy, and νεῖκος one scene in it. Cp., inf. v. 500 ἐνθεν ἔλawn, 'taking it up from the point where.' Agamemnon had been told by the Delphic oracle that he might hope to take Troy when he should see an angry quarrel arise between the noblest of the Achaeans. So when Odysseus and Achilles disputed at some sacrificial feast whether Troy could best be taken by stratagem or assault, Agamemnon saw in their dispute the fulfilment of the oracle.

1. 76. We must suppose two forms, *δηρίομαι* and *δηριόμαι*, to give *δηρίσαντο* and *δηριόαντο*, respectively.

1. 79. χρεῖων (χρέω), Schol. *μαντεύμενος*. The meaning of the middle voice, *χρησόμενος*, is 'to get an oracle for one's self.'

1. 80. οὐδὸν = 'the threshold of the temple.'

1. 81. κυλίνδετο, metaphor from a wave.

1. 82. διὰ βουλᾶς, see on inf. v. 520.

1. 84. φᾶρος. This square of cloth was put on so as to cover the left arm and shoulder tightly. The right arm was left bare, and a long corner hung down from the right shoulder. This corner Odysseus threw over from behind, and 'drew it down over his head.'

1. 87. ὅτε λήξειεν, not = 'when he stopped,' which would be ὅτ' ἔληξεν, but 'each time he stopped,' as is further shown by the iteratives ἔλεσκε (v. 88) and γόασκε (v. 92). There must have been separate divisions, or 'fyttes,' in his recital.

1. 89. ἀμφικύπελλον, Od. 3. 63. σπείσασκε (σπένδω, § 17. 6), by way of acknowledgment to the Gods for each fresh instance of their care of him, which Demodocus recited.

1. 91. ἐπέεσσι, 'the stories,' Od. 4. 597.

1. 99. συνήορος (ἄρω), 'the accompaniment.' The lyre is called *δαιτὸς ἐταίρη*, Od. 17. 271.

Il. 104, 105 = sup. vv. 46, 67.

1. 106. Notice the tense ἔλε, ἔξαγε, 'seized, and began to lead.'

1. 107. ἦρχε τῷ αὐτὴν ὁδ. = *praeibat illi eam ipsam viam quam ceteri* [sc. *ibant*].

1. 108. θαυμαίνω, Epic variant for θαυμάζω.

ODYSSEY, VIII.

1. 111. All Phaeacian names recall the seafaring life, except Alcinous, Arete, Laodamas, Polybus (inf. v. 373), Dymas (Od. 6. 22), and Rhexenor (Od. 7. 63).

1. 116. The common reading is *Ναυβολίδης θ'*, but it is better to omit the *τε* and make the patronymic refer to Euryalus.

1. 121. *νύσσα* is here the 'scratch,' or starting-line. Schol. *ἡ ἀφετηρία*. It stands also for the turning-post (Lat. *meta*) in the *δίαυλος*, but here there is a straight course and no turning. *τέτατο δρόμος* means that 'the running was made right away from the start.' Cp. Il. 23. 375

ἄφαρ δ' ἱπποισι τάθη δρόμος.

The use of *τείνειν* probably points to the constant exertion of the runner.

1. 122. *πεδίοιο*. For this local genitive, cp Od. 3. 251, etc.

1. 123. We have as a measure of distance in Il. 10. 351-353

*ἀλλ' ὅτε δὴ β' ἀπὲν ὅσον τ' ἐπὶ οὖρα πέλονται
ἡμίονων, αἱ γὰρ τε βοῶν προσφερέστεραί εἰσιν
ἐλκόμεναι νειοῦ βαθείης πηκτὸν ἄροτρον.*

In this passage the *ἡμίονων-οὖρα*, or 'mules' range,' represents the distance by which a team of mules beats a team of oxen in ploughing. The phrase *ἡμίονων-οὖρα* seems afterwards to have become a familiar expression, and was used without the explanatory addition about the oxen. Cp. *δίσκου οὖρα*, Il. 23. 431.

1. 125. Join *λάους ἔκετο*, came in to the people [who stood waiting at the winning-post]. Cp. Il. 11. 595 *ἔκετο ἔθνος ἑταιρῶν*. *ὑπεκπροθέων* = 'outstripping the rest, who were thus left in the lurch (*ἐλίποντο*).'

1. 134. *οἶδε καὶ δεδάηκε*, equivalent to *οἶδε δεδαῶς*, 'knows by having learned it.' Cp. Od. 4. 493.

1. 135. *ὑπερθεν* adds a simple and picturesque touch. *μηρούς τε κνήμας τε* refer to the lower part of the body: with *χείρας* begins the description of the upper part. So Od. 20. 352 *κεφαλαί τε πρόσωπά τε νέρθε τε γούνα*. The words *μέγα τε σθένης* seem to sum up the general result of the foregoing description.

1. 138. 'Nothing worse than the sea at crushing a man[*'s* spirit].'

1. 147. *ὅφρα κεν ᾗσιν*, 'as long as he lives,' Od. 2. 119.

1. 148. *ἔησιν*, § 15. 2.

1. 154. *καὶ μᾶλλον*, 'far more.'

1. 159. *οὐ . . οὐδέ*, see on sup. v. 32. The *γάρ* means, 'I can well understand your refusal, *for*,' etc.

1. 160. *ἄθλων*, from neut. *ἄθλον*. If it be referred to the masc. form, then *οἷά τε πολλὰ* must be regarded as merely adverbial = *quematmodum saepe*. Cp. Od. 3. 73.

1. 161. *ἀλλὰ τῷ ὅς*, 'But [I liken thee] to one who.' *ἔμα νηὶ θαμίζων* = *apud navem versari solitus*.

NOTES.

1. 162. *πρηκτῆρες*, 'traders.'

1. 163. *φόρτου τε*, 'Is heedful of the freight, and is in charge of the wares, and the gains so eagerly sought.' *ῥδαῖα* signifies the back-freight, produced by the sale of the *φόρτος*, and so is rightly described by the epexegetis *κερδέων θ' ἀρπαλέων*. Cp. Od. 15. 445 *ἄνον ὑδαίων*. *ἦσιν* is the old and better reading. Some edd. write *εἰσιν* = 'goes.'

1. 167. *οὕτως*, 'thus,' i. e. as we see in your case. Trans. 'Thus we see that not to all men do the Gods grant [all] graces, neither form, nor wisdom, nor eloquence. For one man is meaner than another in looks, but God sets a beauty upon his words, and his hearers gaze upon him with delight, while he speaks unfalteringly with winning modesty.'

1. 170. *θεὸς μορφὴν ἐπ. στέφ.*, lit. *deus formam sermoni addit*. So *μορφὴ ἐπέων*, Od. 11. 367. For this use of *στέφειν*, cp. Il. 18. 205

ἀμφὶ δέ οἱ κεφαλῇ νέφος ἔστεφε διὰ θεάων.

Cp. also inf. v. 175 = 'no charm surrounds his words.'

1. 176. *ὥς*, 'even as.' He makes Euryalus the special instance of his words. *οὐδέ κεν ἄλλως* = 'not even would God fashion thee different,' i. e. on a better model.

1. 180. *μυθεῖται*, so *νεῖται*, Od. 11. 114, § 3. 2.

1. 181. *ἔμμεναι*, 'that I was.' So *εἶναι* of past time, Il. 5. 639.

1. 183. *πείρων* is appropriate to *κύματα*, Od. 2. 454, and is used by a *zeugma* with *ποτολέμους* in the sense of completing.

1. 186. *αὐτῷ φάρει*, 'cloak and all,' not to be explained as an omission of *σύν* (cp. *αὐτῇ σύν πῆληκε*, Il. 14. 498), but as an old use of the 'comitative' dative; = 'with his cloak just as it was.'

1. 187. *πάχετος*, apparently a collat. form of *πάχυν*, as *περιμήκετος* (Od. 6. 103) is of *περιμηκής*. Cp. *πάχετος δ' ἦν ἥύτε κίων*, Od. 23. 191. Trans. 'He seized a quoit, bigger [than the rest], a thick one, far more massive than the sort with which,' etc.

1. 190. *λίθος*. The quoit was of stone.

1. 192. *ὑπερ[έ]πτατο (πέτομαι) σήματα*, 'flew past the marks of all,' sc. of the other throwers. The *σήματα* showed the distances of all the former throws.

1. 193. *τέρματα*, 'the range,' merely repeats *σήματα*.

1. 196. *ὀμίλῳ*, 'the mass of other marks more or less close together.'

1. 198. *τῶδε γε*, sc. *σημα* is the reading of Aristarch.; the common reading is *τόν γε*, sc. *δίσκον*. *ὑπερήσει (ἔημι)*, 'will throw beyond it.'

1. 201. *κουφότερον* = 'with lighter heart.'

1. 203. *ἢ τοσσοῦτον*, 'either as far as this, or still further.'

1. 204. *ὅτινα*, § 15. 4, i. e. *quemcumque vero e ceteris omnibus animus impellit, is periculum faciat*.

1. 207. *πάντων Φαι.* resumes and explains *τῶν ἄλλων*, so that *οὐ τι μεγαίρω* is parenthetical.

1. 208. *φιλέοντι*, 'with a man while entertaining you.'

ODYSSEY, VIII.

l. 211. κολουει. The mood changes, because the second clause simply gives the reason why such a man is ἀφρων καὶ οὐτιδανός, 'for he cuts short all his own advantage' by quarrelling with his best friend. το αὐτοῦ = the later ἐαυτοῦ.

l. 214. Join οὐ κακός = ἀριστος. πάντα is further explained by ὅσοι ἀεθλοί.

l. 215. τόξον. The quantity of the syllable before the digammated (§ 2) οἶδα is noticeable.

l. 216. Trans. 'I should be the first to hit any man, even though many of my comrades stood at my side,' etc., i. e. He would beat all his companions in shooting, showing himself both more accurate, as picking out his man in a crowd, (ἐν ὀμίλῳ) and more prompt (πρώτος).

l. 224. Ἡρακλῆι, Od. 11. 606, foll. Eurytus was king of Oechalia in Thessaly, Il. 2. 596, 730. The bow of Eurytus was used in the massacre of the suitors. Od. 21. 14-22.

l. 226. τῷ = 'wherefore.' οὐδ' ἐπὶ γῆρ. ἴκ., cp. Od. 15. 246 οὐδ' ἔκετο γῆρας οὐδόν.

l. 229. The meaning is, He can throw a dart with his hand as far as an archer can shoot an arrow from his bow.

l. 230. The order is δίδοικα μὴ τις παρέλθῃ με ('outstrip') οἷοισι πόσσι (= 'in running only'), for 'I was very cruelly battered in the thronging waves, since there was no constant comfort for me on ship-board, wherefore my poor limbs are drooping.' This includes both the privations on the raft and the horrors of the actual shipwreck. Notice plural numb. with neut. noun, as in Od. 5. 381.

l. 239. Join ἐθέλεις σὴν ἀρετὴν φαίνεμεν .. ὥς ἂν οὐ τις ὄνοιτο. 'Thou art anxious to make a display of thy prowess in such a way that no man, who knows in his heart how to speak becomingly, may disparage thy manhood.' The words χωόμενος .. νείκεσεν stand in a parenthesis. The protasis introduced by ἐπεὶ (v. 236) has no proper apodosis, but the construction changes at inf. v. 241 ἀλλ' ἄγε.

l. 241. ἐμέθεν, § 15. 1.

l. 244. Join οἷα ἔργα Ζεὺς καὶ ἡμῖν ἐπι-τίθησι. 'What works Zeus commits to us, also [for we have our special gifts], right on from our fathers' times.'

l. 246 foll. Cp. Hor. Epp. 1. 2, 28

Alcinoïque

*In cute curanda plus aequo operata iuventus,
Cui pulcrum fuit in medios dormire dies et
Ad strepitum citharae cessatum ducere curam.*

l. 251. παῖσατε (παί(ω)).

l. 254. Join οἰσέτω Δημοδόκῳ, as inf. v. 261.

l. 258. αἰσυνήτης, from αἶσα and root μνη in μμνήσκω, properly 'one who regards what is fair.' The υ is introduced as in ἀμύμων from

NOTES.

μῶμος. The αἰσῦν. are like the 'Stewards of the Course.' They smoothed the dancing-floor, and made a wide 'ring.' They were public servants whose *regular* duty was to order the lists (πρήσσεσκον, tense). The aor. λείναν shows what they did on the present occasion.'

1. 264. πέπληγον [§ 18. 2] χορὸν may mean only, 'beat the floor;' but some render, 'trod a measure,' like Virgil's *pars pedibus plaudunt choreas*, Aen. 6. 644. The dance was probably so arranged as to interpret the spirit of Demodocus' song by the dancers' gestures.

1. 266. ἀνεβάλλετο, Od. 1. 155.

1. 267. ἀμφι, with gen. = 'concerning,' as μάχεσθαι πίδακος ἀμφ' ὀλίγη, Il. 16. 825.

1. 271. Ἥλιος, only found here. The regular Homeric form is ἥλιος. σφε = 'them.'

1. 275. μένοιν, sc. the lovers. αὐθι = 'where they were,' Od. 5. 208.

1. 276. δόλον, 'the trap.'

1. 279. μελαθρόφιν, Od. 11. 278.

1. 281. περὶ . . δολόντα, 'very subtle.'

1. 283. εἶσατο = 'made show of going,' lit. 'seemed.'

1. 284. γαῖων, § 9. 5.

1. 288. ἰσχάνων (ἰσχανάω, § 18. 2), 'desiring.' So δρόμον ἰσχάνόωσαν, Il. 23. 300.

1. 292. τραπέομεν. The Schol. interprets ἀντὶ τοῦ τερφθῶμεν, answering to Attic ταρπῶμεν, 2 aor. pass. conjunct. of τέρπω. From ταρπέομεν we get τραπέομεν, as ἐ-δρα-θον from δαρ-θάνω. For this form, we may compare θεί-ω, θεί-ομεν, κιχεί-ω (ἐ-κίχη-ν). Trans. 'That we may take our pleasure.' λέκτρονδε goes at once with εὐνηθέντες; cp. θῶκόνδε καθίζανον, Od. 5. 3. Others refer τραπέομεν to τρέπω, and join it with λέκτρονδε, but cp. Il. 3. 441

ἀλλ' ἄγε δὴ φιλότῃ τραπέομεν εὐνηθέντε,
where the addition of λέκτρονδε is wanting.

1. 293. μεταδήμιος, 'at home.'

1. 294. The Sintian (σίνομαι, 'to ravage') brigands were the earliest inhabitants of Lemnos.

1. 297. ἔχυντο (χέω), § 20. 4.

1. 298. ἦν = ἐξῆν.

1. 299. δ' τ' οὐκέτι φ. π., 'that there was no longer chance of escape.' For φυκτά, see on Od. 3. 129. Others write ὅτε as a direct antithesis to τότε δὴ γίγνωσκον = *tum . . cum*.

1. 300. ἀμφιγυῖες, 'lame of both feet,' lit. 'on both sides,' from γυῖς, 'lame;' cp. γυῖω.

1. 303. This line, wanting in the best MSS., seems to be introduced from Od. 2. 298.

1. 307. ἔργα γελαστά, 'deeds of mockery.' But as Hephaestus thought it no laughing matter, it may be better to divide the letters-

| ἐργ' ἀγέλαστα. Join οὐκ . . ἐπικτὰ = 'hard,' lit. 'not yielding;' cp. σκέτλιος.

l. 309. αἰδηλον. The Schol. rightly interprets ἀφανιστικόν. The adj. has both a passive and an active sense, (1) destructive, as here, (2) invisible, as in Hesiod Op. et Di. 754.

l. 310. ἀρτίπος, for ἀρτίπους, as ἀελλόπος, Il. 8. 409, 'sound of limb.'

l. 311. ἡπεδανός, lengthened from ἀπεδανός, the opposite of ἔμπεδος.

l. 312. τῷ ὄφελλον = *qui utinam me nunquam genuissent.*

l. 313. ἴνα, 'where.'

l. 315. Trans. 'I don't expect that they will care to lie thus one moment longer, though so very fond; very soon they will both have no fancy for sleep.' κείμεν is from κείω, which is said to be a desiderative of κείμαι. But cp. Od. 7. 188. Join οὐκ . . ἐβελήσεται.

l. 318. ἀποδώσει. After εἰς ὃ κε the conjunctive is usual; and so some read here ἀποδώσιν. Hermann. ad Vig. 903 remarks, *indicativum poeta prae tulit rei fortius adfirmandae causa*, i. e. implying that restitution will be made. πατήρ is Zeus, father of Aphrodite by Dione, Il. 5. 370.

l. 324. θηλύτεραι. With this termination, cp. ὀρέστερος, ἀγρότερος, δεξίτερος, etc.

l. 325. ἑάων, 'good things,' an irregular gen. from ἔως, of which the neut. is εἶδ. There is great uncertainty about the breathing; most edd. write it with the smooth. Both ἔως and ἔσθλως are derivatives from εἶμι (ἔσμι), and mean, literally, 'that which really is,' i. e. the true and good. We find an analogous uncertainty in the breathing of two other derivatives from the same root, e. g. ἔτοιμος with the aspirate, and ἔτυμος with the smooth breathing.

l. 328. πλησίον is substantive.

l. 329. ἀρετᾶ, from ἀρετάω.

l. 332. τὸ = 'therefore,' *propterea*, as ὃ = 'wherefore,' *quod*; cp. Il. 3. 176 τὸ καὶ κλαίουσα τέτηκα.

ll. 340-342. The three optatives are taken most simply as three separate wishes. ἀπείρονες = 'strong,' as going round and round without end.

l. 347. 'I promise you that he himself shall pay all fair claims.'

l. 348. μετ' ἄθαν. θεοῖσι = publicly, in Olympus.

l. 351. δειλαί τοι δειλῶν γε. 'In behalf of sorry fellows (like Ares) even securities are sorry things to accept.' δειλῶν is the gen. after ἐγγυῖαι. The middle voice ἐγγυάσθαι is spoken of the one who takes security. ἐγγυᾶ μὲν ὁ διδοὺς ἐγγυᾶται δὲ ὁ λαμβάνων, Eustath. Hephaestus asks, 'What guarantee shall I have that Ares will pay? I cannot come upon you for the claim.'

l. 352. δέομαι does not mean, 'bind you under an obligation,' but actually, 'put you in chains' as I have done to Ares.

l. 353. χρεῖς = μοι χάγρια, sup. v. 332.

NOTES.

1. 358. οὐκ ἔστ' οὐδὲ ἔοικε = *neque licet neque decet*.

1. 359. δεσμὸν (the older and better reading for δεσμῶν) is the direct object of ἀνίει, so ἄνεσαν πύλας, Il. 21. 537.

1. 365. ἐπενήνοθε. For this word, as well as ἀνήνοθε, see Buttmann, Lexilog. 110 foll. He considers them to be from supposed verbal forms ἐνέθω and ἀνέθω, expressing the meaning of the preps. ἐν and ἀνὰ respectively, i. e. 'being on' and 'rising up.' Curtius (Gk. Etymol. 226) prefers the connection with ἄνθος, which Buttmann rejects. οἶα may be strictly adverbial, as in Od. 9. 128 = 'even as,' the phrase οἶα . . ἐόντας being a further description of ἀμβρότης: or it may stand as a relative to all the antecedents suggested by the foregoing clause, e. g. brightness and smoothness and softness.

1. 368. ἄλλοι, Od. 1. 132.

1. 372. οἱ δ' ἐπέι. The apodosis to this begins at τὴν ἕτερος ρίπτασκε.

1. 375. ὁ δ' ἀπὸ χθονὸς, 'the other leaped up and caught it [each time] before he reached the ground again.'

1. 377. ἀν' ἰθύν. Some interpret this, 'straight up,' in distinction to the direction of the ball thrown from hand to hand in the next dance. But πᾶσαν ἐπ' ἰθύν, Od. 4. 434, seems to suggest the meaning to be, 'with might and main,' like ἀνὰ κράτος.

1. 378. ταρφέα, adverbial accus. from ταρφῆς, 'with frequent change from side to side.' ἐπελήκεον, 'beat time.'

1. 379. ἑστέωτες, three syllables by synizesis. Another form is ἑσταῶτες. ὑπ' . . ὀρώρει, 'rose up from below.'

1. 382. ἀπειλεῖν, in the sense of promising, occurs Il. 23. 872

| αὐτίκα δ' ἠπειλήσεν ἐκηβόλῳ Ἀπόλλωνι
| ῥέξειν . . ἐκατόμβην.

Trans. 'Thou didst both promise, and lo! here it was ready done,' i. e. 'As thou didst promise, so it was done.'

1. 390. These twelve princes 'rule as lords' among the people.

1. 392. τῶν οἱ ἕκαστος. The sentence would naturally run, τῶν ἕκαστος φερέτω, 'let each of these princes bring;' but the construction changes to the direct address, ἐνείκατε = 'bring ye.' Trans. 'Now bring for him . . each one of these princes . . a garment,' etc. Cp. τῶν πάντων οἱ ἕκαστος οἷν δώσουσι, Il. 10. 215.

1. 396. ἐ αὐτὸν = 'him, personally.'

1. 399. οἰσόμεναι, § 20. 3. ἕκαστος, distributive, in apposition to the collective subject of πρόεσαν.

1. 403. ἔπι = ἐπεστι.

1. 405. ἀμφιδεδίηται. Cp. δινωτὴν ἐλέφαντι, Od. 19. 56. πολέος [§ 13. 5] δέ οἱ ἄξιον ἔσται, 'he will find it worth much.'

1. 417. δύσετο. Here ends the day that begins with v. 1 of this book; but the company does not separate for the night before Od. 13. 17.

ODYSSEY, VIII.

- l. 421. τοῖσιν, sc. Odysseus and the princes.
- l. 426. ἀμφὶ πυρὶ, as we say, 'on the fire.' The preposition is accurately used, as the legs of the tripod enclose the fire. οἱ = 'for him.' ●
- l. 429. ἀκούων,—we should expect ἀκοῇ or ἔμνῃ as parallel to δαίτι.
- l. 435. λοετρο-χόον. Notice the accent, lit. = 'bath-pouring.' Trans. 'for filling the bath.' ἵστασαν, (imperf.), 'proceeded to set.'
- l. 443. ἴδε πῶμα, 'look to the lid, and quickly fix a knotted cord thereon.' Cp. ὄρη δίφρον, 'see to a chair,' Theocr. 15. 2.
- l. 444. δηλήσεται, conjunctive.
- l. 448. ποικίλον, 'intricate.' δέδασε, redupl. 2 aor. as if from ΔΑΩ.
- l. 451. ἐπεὶ οὐ τι κομίζόμενός γε, 'did not *often* have comfort like this.' θαμίζειν with participle is best translated by an adverb. So διατελεῖν μαχόμενος, 'to be *constantly* fighting.' Cp. Od. 5. 88.
- l. 452. ἐπεὶ, as in Od. 4. 13.
- l. 453. τόφρα δέ, 'but all that while,' etc.
- l. 462. ὅτι μοι πρώτῃ, 'since to me first you owe the debt of rescue.'
- l. 465. οὕτω = 'as you say.'
- l. 466. ἐλθέμεν, sc. ἐμί.
- l. 467. καὶ κείθι, 'there too' (as I do here).
- l. 468. ἐβίωσας, a strong word; trans. 'Thou didst give me my life.'
- l. 470. μοίρας, Od. 3. 67.
- l. 472. λαοῖσι τετιμ., an explanation of the meaning of Δημό-δοκος.
- l. 475. Trans. 'Having cut off a portion from a chine of a hog with white tusks; but the larger part was still left over.' ἐπὶ δέ πλ. ἐλέλ. is a parenthesis.
- l. 477. τῇ, Od. 5. 346.
- l. 478. προσπύξομαι, conjunctive in construction with ὄφρα.
- l. 488. μούσα. The Muses would be accountable for his gift of song, and Apollo for his skill on the lyre. Or perhaps the reference is to Apollo as prophet, who has revealed to him the truth of the stories he sings.
- l. 491. ἄλλου, sc. παρέοντος.
- l. 492. μετὰβηθι, 'change your ground,' i. e. pass to another story. κόσμον = 'the fashioning.'
- l. 493. δουρατέον, cp. Virg. Aen. 2. 15. τὸν . . ὄν, both refer to ἵππον.
- l. 494. δόλον, 'as a snare,' as sup. v. 276. Cp. Virg. Aen. 4. 264 *doli fabricator Epeus*. Another reading is δόλῳ = *fraude*.
- l. 499. ὥς φάθ', ὁ δέ, 'so he spake, and the other, moved by the god, set forth his strain, having taken it up at the point where they,' etc. With ὁρμηθεὶς θεοῦ, cp. Od. 22. 347 *θεὸς δέ μοι ἐν φρεσὶν οἶμας παντοίας ἐνέφυσε*. See Od. 1. 347. After making the Horse, the Greeks fired

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their tents, and made show of sailing away in the direction of Tenedos Cp. Virg. Aen. 2. 21 foll.

l. 504-506. μιν . . δ . . αὐτὸν, all refer to the Horse.

l. 505. ἀκριτα, 'undecided,' as shown by τρίχα δὲ σφισιν ἤνδανε βουλή.

l. 507. διαπλήξαι, (πλήσσω). Others read διατμήξαι, (τέμνω).

l. 508. κατὰ πετράων. The Pergama of Troy stood on a rock which had a steep escarpment on the side of the Scamander.

l. 509. ἢ ἑάαν, 'or to leave it there as a splendid present, to be a peace-offering to the Gods.'

l. 510. The subject to ἐμελλεν is βουλή.

l. 511. ἀπολέσθαι. The subject is πόλιν, from the following πόλιν.

l. 520. διὰ Ἀθήνην, 'by means of,' where in Attic syntax we should find διὰ with the gen., which is not used in this sense by Homer. Cp. sup. v. 82, Od. 11. 276, 437.

l. 523. Join πόσιν ἀμφιπεσ., as in v. 527.

l. 527. οἱ, 'the enemy smiting her back and shoulders with their spear-shafts carry her off to bondage.' So εἰσφορεῖν ὕδαρ, Od. 6. 91.

l. 529. εἶρερον from εἶραι, (cp. σιερή), 'to tie,' as Lat. *servus* from *sero* (*serui*).

l. 530. Join τῆς παρειᾶ.

l. 537. σχεθέτω, 'let him hush.'

l. 539. ὥρορε, intrans. aor. from ὀρνυμι, used here parallel with a present tense, as in Il. 13. 78 χεῖρες ἀαπτοι μαιμῶσι καὶ μοι μένος ὥρορε.

l. 540. ἐκ τοῦδ', 'from that time forth.'

l. 546. ἀντὶ = 'in the light of.'

l. 547. ὅς τ' ὀλίγον περ, 'who hath reached even a little way with his wits.' ἐπιψαύειν seems used without an object expressed, as ἐπαυρεῖν, Il. 11. 391 εἰ κ' ὀλίγον περ ἐπαύρη. It is contrary to usage to make *πραπίδεσσι* governed by ἐπιψαύειν, which would require a genitive.

l. 548. τῷ, 'wherefore;' sc. because there is such real intimacy between host and guest.

l. 551. of is the relative *qui in urbe [sunt], quique circa habitant*.

l. 553. ἐπὴν . . γένηται = *ex quo primum natus fuerit*.

l. 556. τιτυσκόμεναι φρεσὶ, 'purposing it in their minds.' The ships of the Phaeacians were supposed to be gifted with intelligence, like the canoe in the legend of Hiawatha.

l. 560. πόλιας, a dissyllable, § 4. 3.

l. 562. οὐδέ ποτέ σφιν, 'nor ever is there any fear upon them (ἐπι = ἐπεσσι) either of taking any harm or of being lost.'

l. 564. ὥς. The uncertainty about the meaning of ὥς here is increased by the fact that the ποτε throws back its accent upon it. We may render, *Hoc vero ita quondam audiui*, or, less simply, *Hoc vero [narrabo] sicut quondam audiui*.

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l. 566. ἀπήμονες resumes πημανθῆναι of sup. v. 536. Poseidon was jealous because this immunity from harm seemed to be too great independence of his power.

l. 567. φῆ, '[My father] said that he [Poseidon] would one day wreck a P. ship . and would throw a huge mountain over our city.' So ἀμφικαλύπτειν ῥάκος κεφαλῇ, Od. 14. 349, and, in Latin, *circumdare vincula collo*, Ov. Met. 1. 631.

l. 571. ἔπ[ε]λετο, 'was,' i. e. at the time the threat was made.

l. 573. ὅππῃ, 'how.'

l. 574. αὐτοὺς τε πόλιός τε, a sort of apposition to χώρας.

l. 578. Ἀργείων Δαναῶν seem to mean the Danai living in Argos, i. e. in Southern Greece.

l. 580. ἦσι, § 23. 4.

l. 581. Ἰλιόθι πρὸ, see on Od. 5. 469.

l. 583. μεθ' αἶμα = 'next to one's own blood relations.'

l. 584. κεχαρισμένα εἰδώς = 'with fond heart.'

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ll. 3, 4. ἦ τοι . . αὐδὴν = Od. 1. 370, 371.

l. 5. τέλος = 'consummation,' not 'end.' So dawn is said to bring the day to perfection, τελεῖν ἡμαρ, Od. 5. 290. Cp. τέλος θανάτοιο, γάμοιο, etc.

l. 6. ἔχῃ . . ἅπαντα, 'possesses [men] throughout all the people;' the object to ἔχῃ, sc. ἀνθρώπων, is not expressed. Others make ἔχῃ κᾶτα = κατέχῃ governing δῆμον.

l. 9. κρειῶν, § 3. 2.

l. 10. ἐγχεῖη, ibid.

l. 11. The common order of words would be τοῦτο εἶδεται κάλλιστόν τι εἶναι.

l. 13. 'But thine heart did incline to ask of my sad troubles.' εἴρεσθ[αι], § 6.

l. 14. 'What shall I recount first *then*, and what last?' ἔπειτα, as in ὧς ἄρ' ἔπειτ' ἡρᾶτο, Od. 3. 62, 'So *then* he prayed.'

l. 15 = Od. 7. 242.

l. 17. εἶδετε for εἰδῆτε, § 3. 4, from εἰδῶ, Ep. conj. from οἶδα. Cp. εἰδῶσι, Od. 2. 112; conjunct. after ὅφρα as ἔω, [from εἶμι § 23. 4].

l. 18. καὶ ναίων, 'even when dwelling.'

l. 19. δς . . μέλω, 'who am esteemed by all men for craftiness.' μέλω used personally in H. Cp. Od. 5. 6; and 12. 70. In Attic Greek μέλει is an impers. verb.

l. 21. εὐδείελος, for εὐδέελος, i. e. εὐδηλος = 'conspicuous,' others derive it from δείλη, 'the evening sunlight,' making the word mean 'westering,' lying to the western sun.

l. 22. ἀμφὶ δέ . . ἰδῆσθαι, 'And round it are set many islands very

close to one another, Dulichium and Samè and wooded Zacynthus; but [Ithacà] itself lies low in the sea, furthest of all toward the west, but the others lie away towards the east and the sun[-rise]: it is rugged, but a kindly nurse of young heroes: truly I can see nothing sweeter than one's own land.' For *ναπηάω* in the rarer sense of 'position,' cp. Soph. Aj. 596

ὦ κλεινὰ Σαλαμίς, σὺ μὲν πον
ναίεις ἀλίπλακτος εὐδαίμων.

Samè, called later Cephallenia, is the modern Cephalonia; Zacynthus is now Zante: Dulichium, probably one of the Echinades at the mouth of the Achelous, may have been joined afterwards to the mainland by the deposit of the river. The epithet *χθαμαλή* [cp. *χαμαί*] does not really describe the coast-line of Ithaca, nor is the relative position of the islands reconcileable with fact. Homer writes as a poet, not as a geographer. For *πανυπέρτατος*, signifying 'last in a row,' cp. Il. 23. 451

ἦστο γὰρ ἐκτὸς . . ὑπέρτατος ἐν περιωπῇ.

Odysseus says, *ἦς γαίης* (*ἦς* from *ὅς* = 'his') to make the sentiment more general than if he had used *ἐμῆς*: cp. inf. v. 33.

l. 29. *αὐτόθι*, 'on the spot,' namely, ἐν σπασσι γλαφυροῖσι.

l. 33 = Od. 7. 258.

l. 37. *εἰ δ' ἄγε*, cp. Od. 1. 271. *ἐνίσπω* is subjunct. of aor. *ἐνισπον*: the fut. is *ἐνισπήσω*. Trans. 'Come, let me tell.'

l. 38. *ἀπὸ Τροίης*. Either the prep. or the termination is superfluous. Cp. *ἀπ' οὐρανόθεν*, Od. 11. 18, *εἰς ἅλαδε*, 10. 351.

l. 40. *Ἰσμάριον*, the name of the Ciconian town, defines more accurately the place already implied in *Κικόνεσσι*, with which word it is in apposition.

l. 42. Trans. 'That no one, as far as I am concerned (*μοι*, ethical dative) might go off robbed of fair share.' *ἴσῃς*, sc. *μοίρας*.

l. 44. *ἠνώγεα*, § 21. 2.

l. 47. *γεγώνευν*, § 4. 1.

l. 48. The Cicones of Ismarus lived on the south coast of Thrace: others of the same stock dwelt inland, *ἠπειρον ναίοντες*.

l. 49. The full sentence would be *καὶ ἐπιστάμενοι πεζοὶ μάρνασθαι ὅθι χρὴ τινα μάρνασθαι πεζὸν ἔόντα*, 'and knowing how to fight on foot where one ought to fight on foot.' *ἀφ' ἵππων* = 'from the chariot.'

l. 51. *ὥρη*, 'in their season.'

l. 54. Join *στησ. μάχην*, 'having set the battle in array;' cp. Od. 11. 314.

l. 56. *ὅφρα μὲν* = 'while.'

l. 57. *τόφρα δέ*, [apodosis], 'so long.'

l. 58. 'But when the sun began to slope down towards eventide;' *μετὰ* gives the change of his course after reaching the meridian. With

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βουλυντόνδε, cp. Hor. Odd. 3. 6. 42 *Sol ubi .. juga demeret bobus fatigatis.*

l. 59. κλῖναν Ἀχαιοὺς, 'turned them to flight.' Cp. *inclinare in fugam*, Livy 34. 28.

l. 62. ἀκαχήμενοι διὰ τοὺς ὀλωλότας. ἄσμενοι ὅτι μὴ αὐτοὶ ἀπολώλαμεν, Eust.

l. 65. πρὶν τινα .. ἄσσαι, 'ere one [=we, like French *on*, or Germ. *man*] had called thrice on each of my poor comrades.' This is like the *magna manes ter voce vocavi*, Virg. Aen. 6. 505.

l. 69 = Od. 5. 294.

l. 70. ἐπικάρσαι, according to Schol. = *obliquae*, i.e. drifting away from the wind. Cf. ἐπικαρσίας τοῦ Πόντον, 'at an angle to the Euxine,' Ildt. 7. 36. Others render it *praecipites*, of ships plunging bows under, in a heavy sea, from κάρα, 'head.'

l. 76. τέλεισ' ἦως, see on v. 5, sup.

l. 77 = Od. 12. 402.

l. 81. παρέπλaxεν δὲ Κ., 'drifted me past Cythera' (now Cerigo). He wished to sail between C. and Malea, but the N. wind drove him southward as far as the lotus-eaters' land.

l. 84. γαίης Λωτ., probably near the Little Syrtis on the coast of Africa. The *lotus* mentioned here is a prickly shrub with a yellow fruit like a plum, if it is to be identified with the jujube tree that still grows in that neighbourhood.

l. 88. προΐεν, § 23. 1, 'I sent them forward to go and enquire,' etc.

l. 89. The phrase σῖτον ἔδοντες distinguishes mortals from Gods and brutes; if it be anything more than a fixed epithet.

l. 90 = Od. 10. 102.

l. 96. βούλοντο, 'were fain.' βούλεσθαι implies a preference, Cp.

βούλομ' ἐγὼ λαὸν σὼν ἔμμεναι ἢ ἀπολέσθαι, §

II. 1. 117. θέλειν expresses a decision in the mind.

l. 98. Join ἔγον .. ἀνάγκη. With ὑπὸ ζυγᾷ (acc. of motion towards) ἐρύσσας must be closely joined, 'dragging them under the thwarts, I made them fast there.'

l. 100. After κελόμην we might expect λάθοιτο instead of λάθεται, but the conjunctive really follows ἐπιβαινέμεν. The actual words spoken were ἐπιβαίνετε νηὼν μὴ τις λάθεται, but they are here put in a sort of *oratio obliqua*.

ll. 103, 104 = Od. 4. 579, 580, etc.

l. 105. Later writers sought the home of the Cyclopes in Sicily, but the whole scene belongs only to a region of the poet's fancy.

l. 106. ὑπερφιάλων. Their 'trust in the Gods' was not devoutness, but expresses only a simple confidence in the bounties of nature.

l. 111. καὶ σφιν, 'And the rain of Zeus makes [the fruits] grow for them.'

NOTES.

1. 115. The plural subject to ἀλέγουσι is implied in ἕκαστος.
1. 116. ἔπειτα introduces a change of subject: trans. 'Now.' It is doubtful whether we should read ἔπειτα λάχεια = 'deep-soiled,' or 'thick-grown,' (perhaps from λαχ-αῖνω), or, ἔπειτ' ἐλάχεια = 'small,' from ἐλαχύν. The gen. γαίης is dependent on λιμένος.
1. 120. εἰσοικνεύει, § 4. 1.
1. 122. οὐτ' ἄρα καταίσχεται, poet. for κατίσχεται or κατέχεται, *neque gregibus occupatur neque arationibus*.
1. 125. Trans. 'For the Cyclopes have by them [πάρα for πάρεσι] no ships with red-painted bows, nor men in their country as shipwrights who might build strong-benched ships, which should do all their business, travelling to the cities of men, as oftentimes men cross the sea to visit one another.' The passage αἶ κεν τελέουεν . . θάλασσαν gives a parenthetical description of ships and their uses. With οἱ κέ σφιν the sentence takes up again the ἄνδρες τέκτονες of v. 126, 'who might also have worked their island into a fair settlement for them.' ἐνक्तिμ. used predicatively with ἐκάμοντο.
1. 128. In such a phrase as οἶά τε πολλὰ = *veluti saepe*, οἶά τε or οἶα, was originally a cognate accusative with some verb in the sentence. We can say τόδε ἰκάνεις (Od. 10. 75) = τήνδ' ἄφιξιν ἰκάνεις, so here the full phrase would be something like, 'such frequent passages as men make,' τοίους πόρους, οἷους πολλοὺς ἄνδρες περώωσι: but the phrase has passed into an adverbial formula like the later ἄτε, and καθά.
1. 134. αἰεὶ εἰς ὥρας, 'ever as the seasons come.'
1. 135. πῖαρ is most likely a noun here, as in Il. 11. 550, and ὑπὸ governs the acc. οὔδας, as ὑπ' αὐγάς, Od. 2. 182. Others write ἔπ', i. e. ἔπεςτι and make πῖαρ an epithet of οὔδας, 'since there is fat soil beneath.'
1. 136. πείσματος, 'moorings,' generally; subdivided into the anchor-stones, εὔναϊ, to which the bows were made fast in deep water, and the stern-cable, πρυμνήσιον, attached to the shore. Between the two a ship could ride with her bows pointing seawards.
1. 138. μείναι, governed by χρεῶ from v. 136, with a change of construction.
1. 143. οὐδὲ προῦφαίνετο, used impersonally, 'nor was there light enough before us to see.'
1. 149. νηυσὶ, 'for our ships when beached,' *dat. commodi*.
1. 156. αὐλὸς is the metal collar which fixed the spear-head to the shaft.
1. 157. Join τρίχα δὲ διακοσμηθέντες.
1. 159. 'To each ship nine goats fell by lot, and for me by myself they chose out ten.'
1. 163. ἐξέφθιτο (§ 20. 4) with νηῶν, *ex navibus absumptum erat*.
1. 166. ἐλεύσσομεν, properly, can only go with καπνὸν and not with

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φθογγήν. This usage is called *Zeugma*. αὐτῶν seems to distinguish the voice of the *men* from that of the *flocks*—‘both smoke, and voice of men, and of sheep and goats.’

ll. 168-170 = inf. vv. 558-560, Od. 10. 185, 187.

l. 171 = Od. 10. 188; 12. 319.

l. 176. ‘And whether they have a heart that fears the Gods,’ θεός .. δέος.

l. 177. Join ἀνέβην νηός, and cp. Od. 2. 416.

l. 182. ἔνθα δέ, apodosis to ὅτε δὴ of preceding line.

l. 184. μῆλα, small cattle, divided into sheep and goats.

περί δ’ αὐλή, ‘And round [the cave’s mouth] a high-walled yard was made with deep-bedded stones;’ i. e. the yard was walled in with huge polygonal blocks, the lower edge of which was sunk in the ground, and rows of trees planted along the walls.

l. 189. ἀθεμίστια ᾗδῃ = ‘had a lawless mind,’ like ὀλοφώα, ἀπατήλια εἰδώς.

l. 192. The reading ὃ τε φαίνεται, *quod quidem apparet*, gives better sense than ὅτε φαίνεται, *quando apparet*, ‘Like a peak which stands out alone.’

ὃ τε, the neut. of ὅς τε.

l. 194. ἔρυσθαι, § 20. 4, ‘to protect,’ from the notion of ‘drawing to oneself:’ unless it be a diff. verb, from stem *σερυ-*, Lat. *serv-are*.

l. 198. ἀμφιβεβήκει, plqpf. from ἀμφιβέβηκα, a perfect with present signification; ‘used to guard,’ sc. before the town was destroyed. This sense of guarding comes from ‘walking around,’ ‘patrolling.’

l. 204. δωδέκα πᾶσιν, see on Od. 5. 244.

l. 206. ἡεῖδη, § 23. 8.

l. 209. ὕδατος, κ. τ. λ., ‘poured it to mix with [ἀνὰ of distribution] twenty measures of water.’

l. 212. Join τοῦ .. ἀσκόν. ἦα, two syllables, § 4. 3.

ἀσκόν μέγαν .. δίσσατο γάρ. Odysseus took care to be well supplied with this wine, which would be strong enough for the gigantic visitor whom he expected.

l. 214. ἐπιειμένον (ἐννυμι) ἀλκῇν, ‘clothed with might.’

l. 217. ἐνομ. ν. κ., ‘he was feeding his sheep at pasture.’

l. 218. ἐθηεύμεσθα, § 4. 1.

l. 219. στείνοντο, § 8. 2, ‘were crowded with sheep and kids’ (στεινός, στενός.)

l. 221. ἔρχατο, plqpf. εἶργω, § 17. 4. ‘By themselves were the firstlings: by themselves the later-lambs [properly, ‘intermediate,’ μετὰ, μέσση], and by themselves again the newly-yeaned.’ ἔρση = ‘dew,’ is, like δρόσος, used for tender young of animals. ναῖον, irreg. imp. from νάω = ‘swam’ or ‘flowed.’

l. 224. πρῶτιστα, opposed to αὐτὰρ ἔπειτα, v. 225.

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l. 229. 'That I might both see the man himself and [learn] whether,' cf. inf. v. 267, 'he would give me entertainment: notwithstanding, he was not going to be a joy to my comrades when he appeared.'

l. 231. ἐθύσαμεν, sc. by making such burnt-offerings as we were able, with cheese instead of flesh.

l. 234. ἵνα οἱ ποτιδόρπιον εἴη, 'that it might serve him for [light at] supper,' not for cooking; he did not roast his meat.

l. 238. 'He left the males without, (viz.) outside the deep yard,' which was in front of the cave's mouth, sup. v. 184.

l. 239. For ἐκτοθεν it is proposed to read ἐντοθεν. It is easier to imagine that the ewes were driven into the cave and the rams left outside, viz. in the yard.

l. 240. θυρεῶν, two syllables, § 4. 3.

l. 245. In v. 308 πάντα κατὰ μοῖραν follows μῆλα, with which it agrees in gender. In this passage it may be assimilated to μῆλα implied in οἷς and αἶγας, or it may be regarded in the light of a mere formula = 'everything in order.'

ὑφήκεν ἔμβρ. ἐκάσ., 'put a young one under each [mother],' sc. to be suckled; 'and having forthwith curdled' [sc. with fig-juice, ὄπδος, Il. 5. 902] 'half the white milk, he set it down in wicker baskets, having collected it together.'

l. 248. οἱ εἶη πίνειν, see on Od. 1. 261.

l. 250. σπεύδειν τι, 'to do it with despatch,' Il. 13. 235.

Il. 252-255 = Od. 3. 71-74.

l. 252. πλεῖθ', i. e. πλείτε, (πλείετε), from πλέω, 'to sail.'

l. 253. ἀλάλησθε, perf. from ἀλάομαι.

l. 254. ἀλδωνται, § 18. 2.

l. 255. ψυχὰς παρθ., i. e. παραθέμενοι, 'risking their lives,' properly, 'laying as a stake.'

l. 256. ἡμῖν . . δεισάντων, see on Od. 6. 157.

l. 258. ἀλλὰ καὶ ὥς, 'but yet for all that,' lit. 'even thus.'

l. 266. Join τὰ σὰ γούνα ἰκόμεθα, as in Od. 3. 92. κιχανόμενοι, absol., 'lighting on thee.'

l. 267. εἴ τι, see on sup. v. 229.

l. 268. ἡ θέμις, see on Od. 3. 45.

l. 269. αἰδεῖο, § 3. 3, for αἰδέο, αἰδου.

l. 273. ἡ τηλ. εἰλ., i. e. and so art a stranger to our ways.

l. 274. ἀλίσσθαι, sometimes ἀλεύσθαι, first aor. from ἀλείομαι § 19. 3.

l. 276. = Od. 8. 281.

l. 277. πεφιδολμην, second aor. redupl. med. of φείδομαι, § 16. 2.

l. 279. εἴφ' = εἰπέ. ἔσχες νῆα, 'moored your ship,' cp. Od. 10. 91.

l. 280. δασέω, § 22.

l. 281. 'But he did not deceive me with all my great knowledge.'

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1. 283. νέᾱ, one syllable, § 4. 3.
1. 291. Join διαταμών μελεῖστί, which form of adverb occurs in Il 24. 409.
1. 294. ἀνεσχέθομεν, from aorist form ἀνέσχεθον, lengthened from ἀνέσχον, cp. Od. 4. 284.
1. 297. ἐπὶ . . πίνων, sc. 'on the top of the meat.'
1. 298. διὰ μήλων, 'down the whole length of the flock.'
1. 301. ὅθι φ. ἡ. ζ., 'where the midriff holds the liver.'
1. 302. χεῖρ' ἐπιμασσ., i. e. χεῖρι, 'having clutched it with my hand;' for the accent thrown back, cp. εἴφ', sup. v. 279. Cp. inf. v. 446.
1. 303. ἀπωλόμ. ὄλεθρον, as ἀπόλωλε μόρον, Od. 1. 166, cognate accus.
1. 311. σὺν δ' ὃ γε, apodosis. δῆ—αὐτε, two syllables, § 4. 3.
1. 319. The γάρ comes in here because the reason of the action in the main sentence is given before the action itself is described. The sentence would run logically, 'We cut off a piece of the Cyclops' club, for it lay at the side of the sheep-pen.' Cp. Od. 5. 29.
1. 320. ἔκταμεν, i. e. ἐξέταμε, second aor. of ἐκτέμνω.
1. 321. A shortened form of sentence for τὸ μὲν ἄμμες εἰσικομεν τόσσον εἶναι ὅσσοι τε [cp. the phrase οἷός τε] ἐστὶν ἰσθός νηός: the relative is attracted into the case of the unexpressed antecedent. 'We guessed it to be as big as [is] a mast, etc. Cp. ὅσον τ' ὄργυιαν, v. 325.
1. 330. κέχυτο μεγ., 'was spread out wide;' μέγала, like μεγαλωσί: here ἤλιθα only qualifies πολλή = 'in vast abundance.'
1. 331. The readings vary between πεπαλάχθαι and πεπαλάσθαι, which may be distinct forms of perfect from παλάσσω [πάλλω]. The proparoxyton πεπαλάσθαι, a reduplicated second aor. retaining α for ε, and formed directly from πάλλω, seems to be the more appropriate tense. As the lots were pebbles, ψῆφοι, which they used to shake [πάλλειν] in a helmet, the simple verb has taken the sense of 'voting by lot.'
1. 332. ἐμοὶ σὺν = mecum.
1. 334. ἄν κε, see on Od. 5. 361.
1. 335. ἐλέγμην, Od. 4. 451, syncopated second aor., § 20. 4.
1. 347. κρέα, one syllable, cp. v. 283, sup. and § 4. 3.
1. 348. Odys. sily flatters Cyclops by assigning him divine honours, such as a libation. In οἶόν τι the addition of τι gives a sort of general meaning to the οἶος, as in ὅσσοι τις, Od. 10. 45.
1. 352. πολέων, i. e. 'out of all the numbers of men that there are.'
1. 355. 'Be good enough to give me more.' For πρόφρων, cp. Od. 2. 230.
1. 362. Join περιήλυθε K. φρένας, 'stole round the Cyclops' senses.' φρένας exexegetical accusative, i. e. one that appends a closer description, as Τρῶας τρόμοι ἔλλαβε γυῖα, 'the Trojans, that is to say, their limbs.' See p. 17

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l. 366. Οὐτις here becomes a proper name, 'No-man,' so in the accus. it appears as Οὔτιν instead of οὔτινα.

l. 369. μετὰ οἷς ἐστ., i. e. 'in the list of his comrades,' not = 'after.'

l. 372. He lies on his back, drooping (lit. sloping) his head on one shoulder.

l. 374. οἰνοβαρέων, particip. from οἰνοβαρέω, § 3. 3.

l. 377. ἀναδύη, opt. for ἀναδύη. So Il. 16. 99 ἐκδύμεν for ἐκδύήμεν, and δύη, Od. 18. 348; trans. 'might shirk.'

l. 382. 'But I standing above [it] kept twirling it, as when a man might bore ship-timber with a drill, and the others at the lower end keep it moving with a strap, grasping the strap at either end.' The τρύπανον (v. 385) is a drill with a long shaft. The master shipwright stands on a plank leaning his weight on the wooden head in which the drill revolves. His men wind a long strap round the shaft of the drill, and by alternately pulling they make the tool spin first one way and then the other till it pierces the wood.

l. 384. τρυπῶ, described as opt. for τρυπάοι. More likely conjunct. from form τρυπούω.

l. 389. ἀμφί, 'all around,' adverbially with εἶσεν.

l. 390. οἱ ῥίζαι, i. e. 'its roots.' σφαραγεύντο, § 4. 1.

l. 392. ἰάχοντα agrees grammatically only with the masc. πέλεκυν. τὸ γὰρ, 'for this' [sc. βάπτειν] gives iron its strength.

l. 395. 'And terribly he howled aloud, and the rock echoed around.' ἰαχε [ἰάχοντα] is lengthened by the augment.

l. 400. δι' ἄκριας, 'along the heights,' Epic accus. from ἄκρις, another form of ἄκρα or ἄκρη, so πόλιας, Od. 8. 560, § 11. 5.

l. 403. Join τίπτε τόσον ἀρήμενος, i. e. *quid tibi tanti mali accidit ut tantopere vociferares*, Ernest. For ἀρημ., see on Od. 6. 2.

l. 408. Polyphemus means, '“No-man” is slaying me by craft *and not* by force.' The Cyclopes understand his words, 'No man is slaying me by craft *or* force,' and so in v. 410 οὐ τις appears as μή τις, which suggests the pun of μῆτις, inf. v. 414.

l. 415. ὠδιν. ὀδύνῃσι, 'in agony of anguish;' the ring of the two words being intentional.

l. 420. ἀριστα, Od. 3. 129; see on 2. 203.

l. 423. ὥς τε περὶ ψ., *utpote de vita*.

l. 425. οἶες. Aristarch. seems to have written here οἶες *metri grat*. But as ὄφis (Lat. *ovis*) has the digamma, the short o may be lengthened before it, on the analogy of a short vowel lengthened before a liquid.

l. 433. Join τοῦ νῶτα καταλαβών, 'Having grasped his back, I lay curled up under his shaggy belly; and having turned over, I held on by my hands firmly to the thick wool.'

l. 435. στρεφθεῖς seems to refer to his position of holding on back downwards; others render, 'twisting my hands in.' χερσὶν is emphatic; the ἐταῖροι were tied on.

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- l. 438. καὶ τότε, apodosis, cp. sup. vv. 59, 171.
- l. 439. ἐμέμηκον, an imperfect formed from μέμηκα, perf. of μηκάμαι.
- l. 443. ὥς οἱ. The enclit. οἱ, 'for him,' throws back its accent. 'He did not know that men had been tied, unawares to him.'
- l. 445. στεννόμενος, see on sup. v. 219, 'loaded with his wool and me.'
- l. 446. ἐπιμασσ., sup. v. 302.
- l. 447. ἔσσο, § 20. 4.
- l. 448. λειψιμ. οἶων, 'left behind by.' Μενέλαος Ἀντιλόχοιο λείπετο, Il. 23. 523. With πάρος ἔρχεται, cp. Od. 4. 811.
- l. 455. πεφυγμένον, with accus. In Od. 1. 18 with genit., q. v.
- l. 456. εἰ δὴ, 'couldst thou feel as I do.'
- l. 458. For οἱ . . θεινόμενον, see on Od. 6. 157.
- l. 460. οὔτιδανός Οὔτις, 'good-for-nothing No-man.'
- l. 462. ἐλθόντες has no plural verb with which to go. The main idea is split up into λυόμενον and ἐπέλυσα, 'I began to loose myself from under the sheep, and then I released,' etc.
- l. 464. τανα-ύ-ποδα, the υ represents the digamma, § 2. The original form was ταναφόποδα, from root ταν as in τείν-ω, etc. δημῶ, notice the accent.
- l. 465. πολλὰ περιτροπέ., 'often turning round,' sc. in fear.
- l. 468. ἀνανεύειν = to intimate refusal by shaking the head: κατα-νεύειν = to assent, v. 490 inf. Join οὐκ εἶων κλαίειν.
- l. 473. See on Od. 5. 400.
- l. 474. κερτομ., 'with abusive [words].'
- l. 475. The emphasis is on ἀνάκτιδος, 'no coward's comrades,' etc. 'Your evil deeds were sure to come home to you.'
- l. 480. κηρόθι, § 12. 2.
- l. 483. This line has no place here. A stone thrown προπάρ. νηὸς would not go near the rudder. See on v. 540 inf.
- l. 486. πλημυρίς, 'the [shoreward] wash from the sea,' explaining παλιβρό. κύμα. Not the current or tide, but the swell caused by the stone, 'made the ship come to land.' θεμόω, cp. θε-ῖναι, θεσμός.
- l. 489. ἐμβαλέειν κώπης, Lat. *incumbere remis*, Virg. Aen. 5. 15.
- l. 491. Join ἄλλα πρήσσοντες, cp. κέλευθον πρήσσειν, Od. 13. 83. προσηύδων, 'was going to hail,' imperf.
- l. 497. φθεγγ., of sound generally; αὐδήσαντος, of words.
- l. 498. Join συνάραξε, cp. Od. 12. 412.
- l. 504. φάσθαι, dic.
- l. 507. ἰκάνει, as κινήσεσθαι, sup. v. 477.
- l. 510. Join μαντεν. Κυκλώπ., dative = 'for the C.' κατεγήρα, § 20. 1.
- l. 511. τάδε πάντα, 'all this,' viz. 'that I should lose my sight.'
- l. 513. ἐδέγμην, § 20. 4.

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1. 517. *θεῖω*, § 3. 3 and 23. 1.
 1. 518. *πομπήν τ' ὀτρύνω*. Trans. 'And may hasten your return home .. that the Earth-shaker may grant you one.' *πομπ.* *ὀτρ.* occurs Od. 7. 151. The *δόμεναι* .. *ένν.* describes the *particular* form of *ἔρομψή*, viz. a safe-conduct from Poseidon. Others render, 'And may urge the Earth-shaker to grant you a return home.'
 1. 525. *ὥς οὐκ*, κ.τ.λ. The word *ὥς* takes up an unexpressed *οὕτως* that qualifies the foregoing sentence. Trans. 'Would that I, etc. .. as surely as not even Pos. will heal your eye.' Cp. Od. 17. 253, Il. 13. 827.
 1. 527. *χεῖρ'*[ε].
 1. 535. *ἄλλοτρίης*. Odyss. came home in a Phaeacian ship, Od. 13. 95 foll. 535 = Od. 11. 115.
 1. 538. *ἐπέρισε δέ*, 'he put into [his throw] immense strength.'
 1. 539. 'And he dashed it down a little behind the ship, but it failed to reach the rudder's tip.' Others join *τυτθ.* *ἐδ.* δέ, 'but he failed by a little.' It is, however, against Homeric usage that *δέ* should stand in this position.
 1. 540. *ἰδεύησεν*, from a form *δεύω* for *δέω*, the *υ* representing a digamma, § 2.
 1. 542. The *χέρσος* here is the shore of the island (sup. v. 116), not of the land of the Cyclops.
 1. 545. *εἴατ[ο]*, § 23. 7.
 1. 546. *νῆα μὲν*, apodosis.
 1. 549. *μή τίς μοι*, see on sup. v. 42.

BOOK X.

1. 1. *Αἰολίην νῆσον*. The ancients identified this with one of the Aeolian Islands on the north coast of Sicily, the group to which belong Lipari and Stromboli. The names *Αἰολος* [*ἀήναι*, 'to blow'] and *Ἰπποτάδης* [*ἵππος*], are chosen to describe the speed of the winds.
 1. 3. *πλωτή*, 'floating.' So the island of Delos was said to float (*erratica Delos*, Ov. Met. 6. 333), till Zeus rooted it in the sea. Cp. Virg. Aen. 3. 76.
 1. 5. *καὶ* = 'as well,' i. e. besides himself. *γεγάασιν* = *εἰσίν*, Od. 5. 35, *γέγονα*, *γεγόνασαι*, or without nasal *γεγά[σ]ασι*.
 1. 6. *ἠβώντες*, § 18. 2.
 1. 7. *ἀκοίτις*, i. e. *ἀκοίτίας*, acc. plur. from *ἀκοίτις*. So *ἦνις* from *ἦνις*, Il. 6. 94.
 1. 10. *κνίσῃεν*, κ.τ.λ., 'and the steaming house echoes all around its outer court.' The *steam* comes from the roasting meats suggested in *δαίνυνται* and *δνεάτα*. The meaning seems to be, that the palace of the

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King of Winds is full of 'moaning sounds, which make themselves heard even in the outer yard. Others read αὔλη = αὐλήσει, 'flute-playing,' or αὐδῇ, or περισστεναχίζετ' αἰοδῇ.

l. 14. φῶλει, 'Aeolus (included in τῶν, v. 13) entertained me.'

l. 17. ἀλλ' ὅτε δὴ καὶ ἐγὼ, 'but when I, too, [in my turn] began to ask.' The apodosis to ὅτε is οὐδέ τι. Cp. Od. i. 16-18.

l. 19. δῶκε δέ μ', i. e. μοι. ἐννεώροιο, [ἐννέα-ἔτη], 'nine-seasons-old;' perhaps a round number to express full maturity (as ἐννῆμαρ). Others suppose a noun νεώρη, i. e. νέα ὥρη, analogous to ὁπώρη. The word ἐν-νέωρος (cp. ἐν-διοσ, Od. 4. 450) would then mean, 'in youthful strength.' ἐννεῶρος, three syllables, § 4. 3.

l. 24. παραπνεύση, sc. that not a breath might get past the fastening. A better reading might be παραπνεύσει' ὀλίγον.

l. 26. αὐτοὺς .. αὐτῶν, 'ourselves,' 'our own folly.' Cp. Od. i. 17.

l. 28. ὁμῶς [not ὅμως] = ὁμοίως, 'day and night alike.'

l. 31. κεκμηῶτα, 'tired out, because I was always handling the vessel's sheet myself.' The πούς is the rope at the lower corner of the sail, by which it was set at the proper angle to catch the wind.

l. 40. Τροίης, sc. γῆς, Od. 5. 39 = the land of Troy. Join κειμ. ληίδ., 'store from the booty,' partit. gen.

l. 42. κενεὰς σὺν χ. ἔχ. Here σὺν is adverbial, 'bringing along with us only empty hands.' Others join συνέχοντας, 'holding together [i. e. because there is nothing between them] empty hands.'

l. 45. ὄσσοις τις, see on Od. 9. 348.

l. 51. ἀποφθίμην, 2 aor. med. optat.; so φθίτο, Od. 11. 330.

ll. 56-58 = Od. 9. 85-87.

l. 56. ἡπίερον, used generally for *terra firma*; here it refers only to an island.

l. 59. ὁπασσάμενος, as Schol. ὁπαδὸν ἐλόμενος, 'having taken to attend me.'

l. 66 = Od. 7. 320.

l. 68. πρὸς τοῖσι τε, 'and besides them [sc. ἐταίροις] cruel sleep.'

l. 69. σχέτλιος, cp. Lat. *improbos*, and see note on Od. 5. 118.

l. 75. τόδ' ἱκάνεις, 'thou art come *thus*;' lit. 'art come this [coming].' Cp. Od. i. 409. ἀπεχθόμενος is, according to Buttmann, an aorist part. from pres. ἀπεχθάνομαι. Others refer it at once to a present ἀπέχθομαι. Aeolus does but express the common belief (which Job's friends held), that misfortune was a sign of a man having offended heaven.

l. 79. ἐπεὶ introduces the reason why they were obliged to row, 'since no more did any wafting wind show itself.' πομπή includes every means for the accomplishment of a journey. With φαίνετο, cp. Od. 4. 361.

l. 81. Λάμουν. The later Greeks put the Laestrygonians in Sicily. Cp. Thucyd. 6. 2. The Romans made Formiae the city of Lamus, and

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Horace says that Formian wine ripens in a Laestrygonian jar. Hor. Odd. 3. 16, 34; 17, 1, foll.

l. 82. Τηλέπυλος seems to be the name of the town, Λαισ. the epithet. The name can hardly signify 'far-gated' [τῆλε-πύλη], which is meaningless; but rather 'big-gated,' as suited for giants, v. 120. The root τηλ-, seen in τηλεθάω, is ΘΑΛ = 'to grow big.' See note on τηλύγετος, Od. 4. 11.

ὅθι ποιμένα ποιμήν, κ.τ.λ. Trans. 'Where, as he drives home his flock, shepherd hails shepherd, and the other, driving forth his flock, answers him. In this place a man who could do without sleep might earn two sets of wages; one by minding cattle, and the other by pasturing white sheep, for the outgoings of night and day are close together.' As in northern latitudes, of which Homer may have heard some stories, there is no real night in the country of the Laestrygones. Day dawned almost the same instant that night fell. So we may roughly consider the twenty-four hours of day and night divided into two halves of twelve hours of uninterrupted daylight. A man who could do without sleep could spend half this time in feeding sheep, and the other half in minding cattle, and so get double wages for double work. He would drive home the first batch as twilight fell, and would be ready to take out the second batch directly the daylight reappeared, which happened so immediately that the outward-bound and homeward-bound herdsmen actually passed one another in the gateway. Strictly speaking, the words ἐγγυς.. κέλευθοι ought equally to imply the nearness of the night to the dawn, as well as of dawn to night; but it is only of the latter that the poet is thinking.

l. 88. τετύχηκε, [τυγχάνω], scarcely stronger than ἐστί. Cf. πεδίοιο διαπρύσιον τετυχηκώς, Il. 17. 748. διαμπερές, 'right along,' of the unbroken continuity of the cliff.

l. 91. ἐνθ' οἷ γε, apodosis to ἐνθ' ἐπεί, sup. v. 87. ἔχον, 'steered,' Od. 3. 182; 9. 279.

l. 95. αὐτὰρ ἐγών, 'But I [opp. to αἱ μὲν] kept back my ship outside the harbour, there, at its outermost edge.'

l. 96. ἐπ' ἐσχατ., a nearer definition of αὐτοῦ, as αὐτοῦ τῷδ' ἐνὶ χώρῃ, inf. v. 271. Join ἐκ-δήσας, 'having made my hawsers fast to a rock.'

l. 97. παιπαλόεσσαν, Od. 3. 170.

l. 98. βοῶν ἔργα = 'ploughed land;' ἀνδρῶν = 'vineyards and gardens.'

l. 100. προΐειν, § 23. 1.

l. 103. ἐκβάντες, sc. νηῶν. With ἰέναι ὁδόν, cp. ἐρχεσθαι ὁδόν, Il. 1. 151.

l. 105. ξύμβληντο, § 20. 2.

l. 106. θυγατέρ[ι], § 6.

l. 110. 'Asked who was king of this people, and over whom he

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reigned.' So with reading *οἷσιν*. For *δς* after *ὅς τις* in an indirect question, cf. Od. 17. 363

γνοίη δ' οἱ τινές εἰσιν ἐναΐσιμοι, οἳ τ' ἀθεμίστοι.

The common reading *τοῖσιν*, is by some regarded as = *τέοισι*, i. e. *τίσι*, as *τεῦ* = *τίνος*.

l. 112. *ἐπέφραδεν*, § 16. 2.

l. 113. *ῥσγν . . κορυφήν*, for the attraction, cp. Od. 9. 322. *ἔστυγον*, § 20. 1. Join *κατέστυγον* = 'they were aghast at her.'

l. 121. *ἀπὸ πετράων*, probably the throwers were standing on the *ἀκταί* of v. 89.

l. 124. 'And spearing them like fishes, they carried them off for a horrid meal.' *ἀτερπ. δαῖτα*, used predicatively.

l. 126. *τόφρα δέ*, apodosis to *ῥφρα*, sup. *οἱ* = Laestrygones, *τοὺς* - the crews of Odysseus.

l. 129 = Od. 9. 489.

ll. 133, 134 = Od. 9. 62, 63.

l. 135. *Αἰαίη νῆσος*, so *Αἰαίη Κίρκη*, Od. 5. 334. Cp. Virg. Aen. 3. 385

*Et salis Ausonii lustrandum navibus aequor
Infernique lacus Aëaeaeque insula Circes,*

for the Romans put Circe's home on the promontory of Circeii (*Monte Circello*) in Italy.

l. 136. *θεὸς αὐδήεσσα*, see on Od. 5. 334.

l. 137. *ὀλοόφρονος* = 'the sorcerer,' literally, a man of dangerous wisdom. Cp. Od. 1. 52.

l. 140. *κατηγ. νηί*, 'we put in with our ship;' opposed to *ἀνάγεσθαι*, 'to put out to sea.' *νηί* is an instrumental dative, as *ἵπποισι*, Od. 4. 8.

ll. 143, 144 = Od. 9. 75, 76.

l. 144. *τέλεσε*, i. e. 'brought full daylight.' Cp. Od. 9. 5.

l. 149. *εἰέσατο*, § 3. 5.

l. 152. *αἶθοπα*, 'ruddy,' because of the flames showing through it.

l. 153. *δοάσσατο*, 'seemed,' 1st aor. form from root ΔΙϜ. From same root comes *δέατο* or *δόατο*, Od. 6. 242.

l. 155. *προέμεν*, 2nd aor. inf. of *προτῆμι*.

l. 156 = Od. 12. 368.

l. 159. *ὁ μὲν . . πτόμενος*, 'He came down to the river from his feeding-ground in the wood, to drink.' The fut. of *πίνω* in Homer always with *ι*.

l. 162. Lit. 'and it,' viz. the brazen spear, 'passed,' cp. Od. 5. 68 *ἡ δὲ . . ἡμερίς*. For *μακῶν*, see under *μηκάομαι* in Lex. and cp. § 20. 1.

l. 165. *τὸ μὲν* [sc. *δόρυ*], 'The spear I laid down there on the ground and let it lie, but I pulled brushwood and withies, and having plaited a rope, a fathom-long, well twisted across and across, I tied,' etc. *ἀμφοτέρωθεν* thus applies to the method of plaiting, others make it refer to the

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'whole length' of the rope from end to end. With the attraction *ὅσον τ' ὀργυίαν*, cp. *Od.* 9. 325.

l. 169. *καταλοφάδεια*, the older spelling, according to Eustath. Others read *κατάλοφάδια*, with the short syllable lengthened *metri grat.* Odysseus tied the creature's legs together and put his head through, so the deer hung down behind from his neck.

l. 171. *ἐτέρῃ*, 'one hand,' i.e. the 'other,' in reference to the hand that held the spear.

l. 172. *νεὸς*, § 11. 6. *ἑταίρους . . ἄνδρα ἕκαστον*, cf. *Od.* 2. 252, 258.

l. 176. *ὅφρα*, sc. *ἔστιν*, 'so long as there is.' In this address the main clause begins *ἀλλ' ἄγετε*, but the sentence that gives the reason is put first, sc. *οὐ γάρ πω*. Cp. inf. vv. 190, 192, 226.

l. 179. *ἐκκαλυνψ*. They had covered their heads in their sorrow. Cf. *Od.* 8. 85, 92.

l. 181 = *Od.* 4. 47.

l. 182. Cp. *Od.* 2. 261.

ll. 183-187 = *Od.* 9. 556-560.

l. 188 = *Od.* 9. 171.

l. 189 = *Od.* 12, 272.

ll. 190-192. *ζόφος* and *ἥως*, 'west and east,' and more nearly defined by the following *οὐδ' ὅπη . . ἀννέται* (i.e. *ἀνανεῖται* from *ἀνανέομαι*).

l. 195. *πéρι . . ἔστεφάνωνται* = 'rings round,' 'surrounds.'

l. 196. *αὐτῇ*, in opposition to the high ground, *σκοπία*.

l. 202. *ἀλλ' οὐ γάρ* = 'but [all in vain], for no good came by their weeping.'

l. 209. *ἀμμε*, § 15. 1. 'They found in the glens Circe's house built of polished stones, on open ground,' i.e. with clear view all round: *περισκέπτῳ* from *σκέπτομαι*. Others render 'sheltered,' from *σκέπω*.

l. 212. *ὄρεστέροι*, 'of the mountain,' for the termination, cp. *ἀγρότερος*, *θηλύτερος*, *ἡμέτερος*.

l. 213. *ἔθελξεν*, 'charmed.'

l. 217. Their master (*ἄναξ*) always brings them 'tit-bits for their appetite,' so *ἵνα πλησαίῃτο θυμὸν*, *Od.* 19. 199.

l. 225. *κῆδ. κεδνόν.*, 'nearest and dearest.'

l. 231. *κάλει*, 'bade them in.'

l. 234. The proper name for this mess (here called *σίτος*) is *κυκεών*, as inf. v. 290. Cp. *Il.* 11. 624. *χλωρὸς* = 'yellow.'

l. 238. Join *κατὰ . . ἑέργνυ*.

l. 241. *ἑέρχατο*, cp. *Od.* 9. 221.

l. 242. *παρ-έβαλεν*, 'threw beside them.'

l. 247. *βεβλημένος*, as if from form *βολέω*, for the perfect pass. of *βάλλω* is *βεβλημένος*. Cp. *βεβολήατο*, *Il.* 9. 3.

l. 249. *ἀγασσάμεθ' ἔξερ.*, lit. 'were amazed as we questioned,' where we should say, 'questioned him in our amazement.'

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1. 262. ἀμφὶ δὲ [sc. βαλόμην] τόξα, 'and across my shoulders I threw my bow and arrows.'
1. 263. ἡνώγεα, § 21. 3.
1. 264. ἀμφοτέρῃσι, sc. χερσὶ, Od. 5. 428.
1. 265 = Od. 2. 362.
1. 268. τοῖσδεσι, Od. 2. 47, 'with these men here;' the ἔταροι who had not gone to Circe's house. σῶν, *tuorum*.
1. 273. ἐπλετο. aor. πέλομαι, cf. Od. 2. 364, properly refers back to the moment of Eurylochus' story. Trans. 'is come upon me.'
1. 279. πρῶτον ὑπηνήτη, [ὑπήνη properly the part below the mouth; then, the hair thereon], 'just bearded.' Cp. Virg. Aen. 9. 181
Ora puer prima signans intonsa iuventa.
1. 280 = Od. 2. 302.
1. 281. δὴ αὐτ', one syllable, § 4. 3.
1. 282. οἶδε, 'yonder,' pointing to Circe's house.
1. 283. ἔρχεται, Od. 9. 221.
1. 288. ἀλαλκεῖν, Ep. aor. from root ἀλκ., which occurs in form ἀλέξω, 'to ward off,' generally with dat., as ἀλ. νήεσσι πῦρ, Il. 9. 347; here with genit., κρᾶτος (κάρα).
1. 290. κυκῶ = κυκεῶνα, see sup. v. 235.
1. 295. ἐπαῖξαι, (inf. for imperat., as v. 297 ἀπανήνασθαι, v. 299 κέλεσθαι), 'rush upon her.'
1. 298. αὐτὸν = αὐτόν σε, 'and may intreat you well yourself.'
1. 299. μακάρων ὄρκον, 'the oath of the blessed Gods,' i. e. the oath which the Gods take, sc. by Styx. Cp. Od. 2. 337. See the similar act of Calypso, Od. 5. 184. Others translate, 'by the Gods,' *deos obtestata*.
1. 300 = Od. 5. 179.
1. 301. ἀπογυμνωθέντα = 'disarmed,' so γυμνὸς ἄτερ κόρυθός τε καὶ δσπίδος, Il. 21. 50.
1. 303. φύσιν, here (like φνῆ) 'its appearance.'
1. 304. ἔσκε, § 17. 6.
1. 305. θεοὶ καλίουσι is a phrase that may imply that it is a poetical or an old-fashioned word. Cp. Πλαγκτὰς τὰς γε θεοὶ μάκαρες καλίουσι, Od. 12. 61. See also Il. 1. 403; 2. 814; 14. 291; 20. 74.
1. 309. ἦια, § 23. 3.
1. 316. δέπῳ is the reading of most editions, an older form is δέπαι, from δέπας, so γήραι, Od. 11. 136.
1. 318. οὐδέ μ' ἔθ., 'and she failed to charm me.'
1. 320. λέξο, § 20. 3, from λέγω, [root ΛΕΧ], 'lie down.'
1. 323. ὑπέδραμε, i. e. 'ran crouching under his sword-arm and so clasped his knees.'
1. 325. τίς πόθεν; *quis hominum [et] unde?*
1. 327. The force is not changed by the doubled οὐδέ. One neg. goes to the verb and one to negative the ἄλλοι.

NOTES.

1. 328. **δε κε πῖη καὶ ἀμειψ.** The full phrase would be **καὶ οὐ ἔρκοι ὁδ. πρῶτ. ἀμείψηται τάδε φάρμ.,** 'and whose teeth these drugs have once passed.' Perhaps we might render **ἀμείψεται**, 'lets pass;' so that both verbs may have the same subject.

1. 330. **πολύτροπος**, see Od. i. 1.

1. 333. **θέο = τοῦ**, 'put up thy sword in its sheath.'

1. 334. **ἐπιβέλομεν**, cp. Od. 6. 262.

1. 335. **πεποιθόμεν = πεποιθώμεν.**

1. 337. **πῶς γάρ με κέλεαι**; 'Why, how canst thou bid me?' Cp. inf. v. 383. **κέλεαι**, two syllables.

1. 339. **αὐτόν**, sc. **με.**

ll. 343, 344 = Od. 5. 178, 179.

1. 348. **τέως**, 'meanwhile.'

1. 349. **ἔαστ.** § 28. 4.

1. 351. **εἰς ἀλαδ.** See on Od. 11. 18.

1. 353. **λῖτα**, see Od. i. 130.

1. 360. **ζέσσαν, ζέω**, 'boiled.'

1. 361. **ἔσασα**, particip. from aor. **εἶσα**, 'I set' (root *ΕΩ). Trans. 'Having seated me in a bath, she washed me from [i. e. with water from] a great tripod-basin, [pouring it] down over head and shoulders, after she had mixed it to a nice warmth;' lit. **θυμ-ᾶρες**, 'what suits the fancy,' used predicatively with **κεράσασα**. **λό'** for **έλοε**, imperf. from **λόω**, another form of **λούω**.

1. 363. Join **ἔξείλετο γυίων**, 'till she had taken the heart-breaking weariness from my limbs.'

1. 364. **λίπ' ἑλαίφ**, Od. 3. 466.

ll. 364, 365 = Od. 3. 466, 467.

1. 366. **εἶσε δὲ** begins the apodosis.

ll. 368-372 = Od. i. 136-140.

1. 378. **ἴσος ἀνάνδω**, 'like a dumb man.'

1. 383. **τίς γάρ κεν ἀνὴρ**; 'Why, what man who was right-minded could bear to taste meat and drink before he had rescued his comrades?'

1. 384. **πρὶν . . πρὶν = ante . . quam.**

1. 385. **λύσασθαι** (mid. voice), of Odysseus rescuing his comrades *for himself*: **λύσον** (active, v. 387), of Circe doing it for Odysseus. So ol Chryses, **λυσόμενος θυγάτρα**, and of Agamemnon, **τὴν δ' ἐγὼ οὐ λύσω**, Il.

1. 13, 29.

1. 386. **πρόφρ. κελεύεις**, 'dost bid me with all thine heart,' see on Od. 5. 161.

1. 388. **δι' ἐκ μ. βεβ.**, i. e., 'passed through the hall and went out of it.'

1. 393. **ᾗς πρὶν**, 'which the baleful drug had made to grow thereon before.'

1. 397. 'They clung to my hands . . each one of them,' cp. Od. 2. 252, 'and into the hearts of all there stole a tender sorrow.'

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l. 398. *ἰμep. γόος* is like 'tears of joy;' *γóος* implies the noise of crying, and not only the feeling in the heart.

l. 403. To draw a ship up on land implied the intention of a long stay. 'Bring all your stores to grottos and place them therein,' if we read *ἐν σπ. πελαζ*. The reading *κτῆματα δὲ σπη.* = 'Bring them to the grottos, and all the ship's tackling (*ὄπλα*).'

l. 405. *ἰέναι*, inf. for imperat.

l. 409. *κατὰ . . χέοντας*.

l. 410. 'And as when the calves in the homestead around the drove of cows that have come back to the fold-yard when they have had their fill of grass'—(here the verb in the conjunct. after *ὅτ' ἂν* should come in, but the construction changes after the parenthesis and goes on with the simple indicative)—'they all leap together before them, nor can the pens hold them, but with loud lowing they run round their mothers; so they, when they saw me, threw themselves upon me, with tears'—(with *ἔχυντο* we must repeat *ἀμφί*, cp. for accus. Od. 16. 214)—'and their feeling seemed to be just as if they were come to their home and the very city of rugged Ithaca.'

l. 425. *ὀτρύνεσθε . . ἔπεισθαι*, 'make haste to accompany me;' so *ὠτρύνοντ' ἰέναι*, Od. 17. 183.

l. 427. *ἐπητανόν*, 'good store,' Od. 6. 86. 427 = Od. 7. 99.

l. 430 = Od. 4. 77.

l. 431. *πὸς ἵμεν*; 'Whither are we going?' So *ἵμεν*, 1st plur. from *εἶμι*, Od. 2. 127.

l. 432. *καταβήμεναι*, the epexegetis of *κακῶν τούτων*. See p. 16, ad fin.

l. 433. *ποιήσεται*, i. e. *ποιήσεται*, § 3. 4, with *κεν*, 'who will make us all either swine or wolves or lions, so that perforce we should have to keep ward at Circe's house,' cf. Od. 7. 93. *ὥς περ Κ. ἔρξε* seems to take up only the *καὶ ἀνάγκη*, 'all against our own will, even as the Cyclops treated us,' (*ἔρδω*). But *ἔρξε*, or *ἔρξε*, might come from *ἐργω*, 'shut us up.'

l. 435. *οἱ μέσσαυλον*, 'his inner court.'

l. 437. *τούτου*, sc. *Ὀδυσσεως*.

l. 440. *τῷ οἱ ἀποτμήξας*, 'having therewith smitten off his head, near kinsman though he was, to dash it to the ground.' *τῷ*, sc. *ξίφει*.

l. 442 = Od. 9. 493.

l. 444. *νῆα ἔρυσθαι*, 'to guard the ship.' 444 = Od. 9. 194.

l. 451 = Od. 4. 50.

l. 453. *φράσσαντό τ' ἰσάντα*, 'and recognised each other face to face.'

l. 457. *θαλ. γόν*, 'a burst of sorrow,' on the analogy of *θαλ. δάκρυ*.

l. 463. *ἀσκελές [σκέλλω, 'to dry'] καὶ ἄθυμοι*, 'withered and spiritless.'

NOTES.

1. 465. *πέποσθε* for *πέπονθε*, i.e. *πεπόνθατε*, (πάσχω), *passi estis*. Aristarchus read *πέπασθε*.

1. 467. *τελεσφόρον*, see on Od. 4. 86.

1. 469. *περὶ . . ἔτραπον*, 'returned on their course,' so as to begin anew. The next line seems to have been interpolated from Hes. Theog. 59.

1. 472. *δαμόνιος*, properly, 'a man possessed,' a term used to describe any one whose conduct seems extraordinary. Here meaning 'demented,' as proved by his forgetfulness of home.

1. 481. *γούνων*, 'by her knees,' so *λίσσασθαι Ζηνός*, 'by Zeus.' The phrase is suggested by the ordinary *γούνων ἄπτεσθαι*.

1. 486. *ἀμφ' ἐμέ*, simply, 'around me.'

1. 491. *ἐπαινῇ*, 'dread,' an epithet only of Persephone, is rightly interpreted by Scholiast as = *αἰνῇ*. Buttmann Lexil. s. v. would write *ἐπ' αἰνῇ*, 'and dread P. besides.' Others regard the word as = *ἐπαινετῇ*, 'renowned,' like *ἀγανῇ*, Od. 11. 213.

1. 493. *μάντηος*, from *μάντις*, as *πόληος* from *πόλις*. Others read *μάντιος*, which requires *ἁλᾶου* or *ἀλάου*.

1. 494. 'To whom' P. granted his wits even after death, alone [of all the dead] to have his senses, while *they* flit as phantoms.'

1. 495. οἷφ attracted into case of τῷ. *πεπνύσθαι*, perf. from *πνέω*. Cf. *πεπνυμένος*.

11. 496-499 = Od. 4. 538-541.

1. 499. *κυλινδόμενος*, Od. 4. 542.

1. 502. *Ἄϊδος*, sc. *δῶμα*. The forms *ἄϊδος* gen., and *ἄϊδι* dat., necessitate a form of the nom. *Ἄϊς*.

1. 506. Join *ἀνὰ πετάσσας*, 'having spread aloft.'

1. 507. *ἦσθαι*, inf. for imper. *κε φέρησι*, almost = future. Cp. sup. v. 288, Od. 1. 396.

1. 508. *Ὠκεανός* is represented as a river encircling the whole expanse of land and sea. When the earth is represented on the shield of Achilles (Il. 18), the ocean-stream forms the rim of the shield. It was perhaps separated by a bank from the sea round which it flowed, and in this bank there may have been one or two openings. At any rate, when this stream was crossed (*περᾶν*) the traveller was beyond the confines of the world, and the *ἄκτῃ λάχεια* on the further side belonged to the kingdom of Hades.

1. 509. For *λάχεια*, (v.l. *ἐλάχεια*), see on Od. 9. 116.

1. 511. *κέλσαι* (§ 19. 2), inf. for imperat. Here begins the apodosis to *ἀλλ' ὁπότ' ἂν*.

1. 513. *Πυριφ. τε βέουσι Κῶκυντός τε*. The grammarians call this arrangement of the plural verb with a singular subject preceding and following, the *σχημα Ἀλκμανικόν*, as if it were common in Alcman's writings. So in Il. 5. 774

ἦχι ροὰς Σιμόεισιν συμβάλλετον ἡδὲ Σκάμανδρος.

l. 515. *δύω ποταμῶν*, according to Schol., the meeting of the Cocytus and Pyriphlegethon, whose united waters flow into Acheron.

l. 517. *ὅσον τε πυγούσιον*, for the constr., see Od. 9. 322. *πυγ.* adj. from *πυγῶς* 'a cubit in length and breadth.'

l. 518. *ἄμφ' αὐτῷ δὲ*, 'and round the edge thereof pour a drink-offering for all the dead.'

l. 521. *γοννοῦσθαι*, with double meaning of supplication and promise, viz. that you will perform (*ῥέξειν*) a sacrifice.

l. 523. *ἐσθλῶν*, 'treasures,' lit. 'good things.'

l. 524. *ἀπάνευθεν* = 'apart from the rest.' *οἶφ*, 'for himself alone.'

l. 526. *λίσσῃ*, 1 aor. subj. *λίσσομαι*, *cum vero supplicaveris*.

l. 527. For the gender *θῆλυν μέλαιναν*, see on Od. 4. 406. 'Turning the victim towards the nether-darkness,' not with head stretched back and looking upwards, as in sacrificing to the Gods above, 'and do thou thyself turn away'—(not to pry into such mysteries)—'moving towards the stream of the river (Oceanos).' He is to look back from the *ἀκτὴ λάχεια* of v. 509, in the direction of the world of the living, across the ocean-stream over which he has now passed.

l. 531. *ἀνῶξαι*, aor. from *ἀνώγω*.

l. 532. *κατάκειτ[αι]* = *jacet*, the ordinary reading (*κατέκειτ'*) is unintelligible. From *ἐτάροισι* the construction passes into the accus. and infin. in *δείραντας κατακτῆαι*.

l. 537. *πρὶν Τ. πύθεσθαι*, 'Suffer not the shades to come near to the blood [in the trench] till thou hast enquired of Teiresias.'

ll. 539, 540 = Od. 4. 389, 390.

ll. 543-545 = Od. 5. 230-232.

l. 548. *ἄωτεῖτε*, probably as Buttm., only as a strengthened form of *ἀημι*, 'to breathe;' spoken of the deep breathing of sleep. Others, from the use of *ἄωτον*, 'flower,' or 'prime,' interpret it by *ἀπανθίζετε*, 'cull the flower of sleep,' like the *molles carpere somnos*, Virg. Georg. 3. 435.

l. 551. The second *οὐδὲ* goes closely with *ἔνθεν*, *ne abbinde quidem*.

l. 554. *δς* here seems to be the demonstr., *bic quidem*.

ἐν δώμασι. To enjoy the cool air he lay down on the flat roof. Starting up suddenly, he forgot to descend 'by going to the long ladder,' these last words forming the important clause.

l. 556. *κινυμένων*, from *κινῶμαι*, another form of *κινούμαι*.

l. 559. *καταντικρὺ* is written in some edd. as one word = 'right down from.' Others join *κατὰ τέγους*, and make *αντικρὺ* the adv. qualifying *πέσεν*. Join *ἐξέαγγ*, as in *ἐξ αὐχένα ἄξη*, Il. 5. 161.

l. 562. 'Ye are thinking, may be, to return.' The mid. indic. of *φημι* is rare. Cp. Od. 6. 200.

l. 565. This line is bracketed, as no construction is possible.

l. 567. Join *κατὰ* with *ἐξόμενοι* = *καθεζόμενοι*, or take it adverbially.

NOTES.

Others join *καταῦθι*, as *κατόπισθε*, *παραῦθι*. *γδων* = *ἐγδαον*, 3rd plur. imperf. of *γδάω*.

1. 568 = sup. v. 202.

1. 571. Join *παρὰ νηὶ κατέδησεν* with *θηλ. μέλαιν*. Cp. sup. v. 527.

οἰχομένη, 'having left us,' i.e. unperceived, as the following words explain, 'having easily slipped away from us.'

BOOK XI.

1. 4. 'We took and put on ship-board those (sup. 10. 572) sheep.'

ἔβησα, transitive aor. from *βαίνω*.

1. 5 = Od. 10. 570.

1. 8 = Od. 10. 136.

1. 9. *πονησάμενοι δπλα*, 'having set in order the tackling.' Cp. Od.

9. 250.

1. 10 = Od. 9. 78.

1. 11. *πανημερίης*, used adverbially with *ποντοπορ.*, 'as she moved over the waters all day long.'

1. 13. *πείρατα Ὠκεανοῖο*, 'the bounding-line [of the world] formed by the ocean-stream;' so *ἀνέμαν κύμα*, 'the wave caused by the winds,' Od.

13. 99.

1. 14. *Κιμμερίων πόλις . . κεκαλυμμένοι*. *Constructio ad sensum*. See on inf. v. 91.

1. 15. *ἡέρι*, 'mist.' 15 = Od. 8. 562.

1. 18. *ἀπ' οὐρανόθεν*, see Od. 10. 351. *εἰς ἄλαδε*, where either termination or preposition is superfluous.

1. 19. Join *ἐπὶ . . τέταται*.

1. 20 = Od. 9. 546.

1. 21. *παρὰ ῥόον*, 'along the stream.'

1. 22. *φράσε*, sc. in Od. 10. 516.

1. 24. *ἔσχον*, 'held them' till Odysseus was ready to slay them, as in v. 35. It seems to be a word of sacrificial ritual.

11. 25-37. See Od. 10. 517-530.

1. 35. *ἀπεδειροτ. ἐς βόθρον*, 'cut their throats [for the blood to run] into the trench.' Cp. *μήλα ἱερεύειν ἐς πηγάς*, Il. 23. 148.

1. 37. *ἐξ Ἑρέβους*, § 4. 1.

11. 38-43. Cp. Virg. Georg. 4. 471, foll., and Aen. 6. 306, foll. These verses have been rejected by many ancient and modern commentators, as being inconsistent with the following account of the ghosts coming up one by one.

1. 40. *οὐτάμενοι*. These participles are best described as from the syncopated aorist, § 20. 4, with a passive signification. Cp. *κτάμενος*, Od. 22. 412; *ἀλιτήμενος*, Od. 4. 807. Others regard them as perf.

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pass. forms with change of accent, because they have passed in usage from verbs into adjectives.

l. 42. οἱ πολλοὶ ἐφόιτων, *qui adveniebant frequentes*.

ll. 44-50 = Od. 10. 531-537.

l. 51. Elpenor appeared first, because, his corpse [so σῶμα always in Homer] having remained unburied, he could not go down δόμον Ἀϊδος εἰσω. Cf. Virg. Aen. 6. 337-339.

l. 58. 'Thou wast quicker coming [lῶν in best MSS. instead of ἐὼν] here on foot than I with my black ship.' φθάνειν implies a comparative notion, and so is followed by ἤ, as sometimes βούλομαι. See inf. 489.

l. 60 = Od. 10. 504.

l. 61. ἄσα, δάω. The form ἄσα occurs Od. 10. 68. ἀθέσφατος here refers to the excessive quantity, as in the phrase κρέα ἄσπετα. See, for ἀθέσφ., Buttm. Lexil. s. v.

l. 62. καταλέγμενος, § 20. 4. See on 10. 555-560.

ll. 63-65 = Od. 10. 558-560.

l. 66. τῶν ὀπιθεν, rightly the Schol. καταλειμμένων οἴκοι, further explained by the words οὐ παρεόντων. Trans. 'And now I beseech thee by [genit. as in Od. 2. 68] those we have left behind, not here with us.'

l. 70. σχήσεις νῆα, Od. 10. 91.

l. 72. καταλείπειν, inf. for imperat., as in vv. 74, 75.

l. 73. νοσφισθεῖς, 'turning away from me.' So νοσφίσαιο, inf. v. 425.

l. 76. ἀνδρὸς δυστήνοιο does not follow the case of μοι, but depends directly upon σῆμα, 'the tomb of an unhappy man,' as a monument to all posterity; lit. 'even for posterity to hear of.' Od. 3. 204.

l. 81. στυγεροῖσι, 'sad.' So inf. v. 465.

l. 82. ἀνευθεν ἐφ' αἵματι ἰσχων, 'holding away from myself over the blood.' Odysseus sits on the side of the pit nearest to the living world, and holds out his sword at arm's length.

l. 83. ἐτέρωθεν is the side of the pit nearest to Erebus.

l. 88. προτέρην ἱμεν πρὶν πυθέσθαι = *ante accedere quam sciscitatus essem*. προτέρην . . πρὶν, like πρὶν . . πρὶν.

l. 89 = Od. 10. 537.

l. 91. χρύσεον, two syllables. ἔχων agreeing with Τειρεσίας implied in Τει. ψυχή: *constructio ad sensum*. See sup. v. 14.

l. 94. ἤλυθες ὄφρα ἴδῃ, subjunct. after aor. tense, because in sense it = ἐλήλυθας.

l. 97. ἀναχασ., 'having retreated.' Join ξίφος ἐγκατέπηξα, 'But he, that faultless seer, when he had drunk the dark blood, then accosted me.'

l. 100. δίζηαι for δίζησαι. For a similar dropping of σ, cp. the forms βέβληαι, μέμνηαι. 'Thou enquirest after a pleasant return, Odysseus; but, the God will make it a hard one for you.'

NOTES.

1. 102. λήσειν, sc. σε, 'that thou wilt go unnoticed of P.' δ, i. e. καθ' ὃ, *propterea quod*, 'because he hath stored up wrath in his heart against you, but still for all that [καὶ ὧς, even thus], though suffering troubles, you may yet come home.' For δ so used, cp. Od. 12. 295. Others make it equivalent to ὅς, which occurs in the corresponding line, Od. 13. 342.

1. 107. Θρινακίη, a legendary island, not to be confounded with Sicily, which was called Trinacria from its three promontories (τρεῖς ἄκραι). The name may have some allusion to the trident (θρίναξ) of Poseidon. See Od. 12. 127.

1. 108. εὔρητε, conjunctive after ὁππότε κε, sup. v. 106.

1. 110. 'Now if you leave them unharmed αἰσινεῖς, § 4. 3) and keep the thought of your return in mind, then you may still reach Ithaca.' εἰάς for εἰάης, from εἰάω.

1. 113. 'And should you yourself escape, you will come there late, in wretched plight, having lost all your comrades.' νεῖαι, 2 sing. pres. from νέομαι or νεύομαι, which contain a future notion like εἶμι. In Od. 12. 188, we have νεῖται. The form is possibly future.

ll. 114, 115 = Od. 9. 534, 535.

1. 120. κτείνης, conjunct. of aor. ἔκτεινα.

1. 121. ἔρχεσθαι, infin. for imperat., as ἀποστείχειν and ἔρδειν, inf. 1. 132. To come to the country of men unacquainted with salt seems to be a poetical way of saying, 'when you have quietly settled down inland, far away from the sea,' the only source of salt known to the ancients.

1. 127. The token by which Odysseus would know that he had reached the place was that a man of the country would meet him, and show his utter ignorance of sea life by mistaking an oar for a winnowing-shovel.

1. 128. φήη, § 23. 5. ἔχειν, sc. σε. The apodosis begins with καὶ τότε δῆ.

1. 131. ἐπιβήτορα, 'the mate.'

1. 133 = Od. 4. 479.

1. 134. θάνατος ἐξ ἁλός, 'a death far away from the sea.' So ἐκ καπνοῦ, Od. 16. 288. Others join ἐλεύσεται ἐξ ἁλός, 'shall come upon you from the sea,' which agrees with the later legend that Odysseus was slain by Telegonus (his son by Circe) who, not recognising his father, shot at and mortally wounded him with a spear tipped with a fish-bone, as if the sea would be his foe to the last. But this agrees less well with ἀβληχρός = 'mild,' from root βλακ, i. e. μλακ, as in μαλακός.

1. 135. For τοῖος, see on Od. 1. 209.

ὅς κέ σε, 'which shall slay thee when pressed by the burden of a fair old age.'

1. 136. λιπαρῶ, lit. 'sleek' or 'shining.' For ἄρημ., see on Od. 6. 2.

1. 141. τήνδε, 'yonder.'

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l. 144. τὸν εἶντα. τὸν predicate = τοῦτον εἶντα, 'how she can recognise me as being the man [I really am].' Cp. οὐ πῶ φησι τὸν εἶναι, Od. 23, 116.

l. 147. ἔν τινα . . ἐνίψει, *quemcunque mortuorum sanguinem accedens siveris, is tibi vera renuntiabit* (for ὁ δὲ introducing the apodosis, cp. Od. 12. 41), *cuiuscunque vero denegaveris, is tibi rursus revertetur.*

l. 151. Join κατὰ ἐλεξεν.

l. 153. ἔγνω, sc. ἐμέ.

vv. 157-159 are suspicious, as being inconsistent with vv. 502, 508, 513.

l. 160. Join ἀλώμενος πολὺν χρόνον.

l. 161. The case of νῆι . . ἐτάροις is the regular instrumental dat. = 'by means of.'

l. 166. Ἀχαιῖδος, (Ἀχαιῖς), sc. γῆς = Peloponnesus. ἀμῆς = ἡμέτερας.

l. 171. πανηγέος, Od. 2. 100.

l. 174. εἰπὲ πατρός, 'tell me of my father,' on analogy of πείθεσθαι, ἀκούειν.

l. 175. γέρας, here = 'the sovereignty.'

l. 183. '*Videtur nimirum prius oppetiisse Anticlea quam Penelopen proci ambirent, Ulyssisque facultates diriperent,*' Löwe.

l. 185. τεμένει, § 3. 4, the royal demesnes. δαῖτας, κ.τ.λ., 'banquets which it is meet that a judge should enjoy, for all invite him.' A king was, by right of his position, a judge also.

l. 186. ἀλεγύνειν, properly, 'to take trouble about,' 'be interested in.' This description of Telemachus is hardly reconcilable with the fact that he could not have been more than fourteen years of age at this time.

l. 187. πατήρ, 'Laertes.' αὐτόθι defined by ἀγρῷ, 'in the country.'

l. 188. εἶναι, used predicatively, 'nor has he by way of bedding.'

l. 190. χεῖμα, 'through the winter.'

l. 191. εἴται, perf. pass. in med. sense from ἐννυμι.

l. 193. γουνὸν ἀλώης, Od. 1. 193. οἱ βεβλήται, 'are laid for him.'

l. 195. ἀέξει μέγα, 'makes his sorrow grow big, and old age besides (ἐπὶ) is come upon him.'

l. 201. 'Robs the limbs of life.' ἐξείλ., aorist of custom.

l. 202. The key-word of the sentence is πόθος, the sense of which is carried on both to μῆδεα and ἀγανοφρ. Trans. 'But regret for thee, and [for] thy counsels, and [for] thy tenderness.' As if it were, 'and thy counsels [now lost to me] and thy tenderness [so much missed].'

l. 205. Cp. Virg. Aen. 2. 792 foll.

Ter conatus ibi collo dare bracchia circum :

Ter frustra comprehensa manus effugit imago,

Par levibus ventis volucrique simillima somno.

l. 207. εἵκελον, adverbial as ἴσον, inf. v. 577.

l. 208. γενέσκετο, § 17. 6. κηρόθι, § 12. 2 (a).

NOTES.

1. 211. εἰν 'Αἶδαο, sc. δόμῳ. Notice dual combined with plural in φίλας χεῖρε. So Δύ' Αἴαντες μενέτην, Il. 8. 79.

1. 212. τεταρπόμεσθα = 'may weep our fill.' *Est quaedam flere voluptas*, Ov. Trist. 4. 2. 37.

1. 213. The predicate is εἶδωλον. 'Did she send this appearance a mere phantom, so that,' etc.

1. 216. κάμμορε, § 7.

1. 218. δίκη in its first sense of 'custom,' Od. 4. 691. Trans. 'But this is the way with mortals, when one is dead.'

1. 219. ἔχουσι = 'keep together.'

1. 220. τὰ μὲν, sc. σάρκα, δστέα, ἴνα.

1. 222. πεπόνηται, 'flits about,' perfect with present force. So πεπονήται, Il. 2. 90. From ποτάομαι, Epic form of πέτομαι.

1. 223. 'But hasten back as speedily as thou mayest to the light of day, and bear in mind (lit 'know') all this [that thou hast seen].'

1. 238. ἠράσσατο, (ἐράομαι), 'fell in love with Enipeus,' a Thessalian river that rises in Othrys and falls into the Apidānus.

1. 239. ἴησι, 'sends' [his waters], used intrans. Cp. Od. 7. 130.

1. 241. τῷ δ' ἄρ' εἰσάμενος, 'now having likened himself unto him,' sc. unto the river-god Enipeus.

1. 242. ἐν προχοῇς, § 9. 6.

1. 245. The verse was rejected by the Alexandrian critics, as ζώνην λύνειν is unhomeric.

1. 250. τοὺς, 'the sons,' masc. gen. implied in τέκνα. κομ. ἀτιταλλ., infin. for imperat.

1. 251. ἴσχεο = 'keep silent.'

1. 253 = Od. 4. 425.

1. 255. θεράποντε Διὸς = 'kings,' as Zeus is the representative king. Warriors are called θ. Ἄρηος, Il. 2. 110.

1. 256. Ιολκος, (now *Volo*), the capital of the Aeolidae, lay in the district of Magnesia in Thessaly.

1. 257. ὁ δ' ἄρ' = Neleus.

1. 258. τοὺς ἑτέρους, i.e. 'the other children' whom she bare, she bare to Cretheus. Cp. οἱ ἄλλοι, Od. 1. 26.

1. 260. τήν δὲ μετὰ = *post illam vero*. Asopus, a river in Boeotia. The founding and fortifying of Thebes by Amphion and Zethus is an older legend than the one which assigns the act to Cadmus; unless we suppose the upper city (Καθμεῖα) to be the work of the latter, and Thebes (ἡ κάτω πόλις) of the former.

1. 265. ναιέμεν, because of the Phlegyae who dwelt around.

1. 267. θρασυ-μέμονα, (—μέμονα—μέμ-αα) = *audacio animo*.

1. 268. ἀγκοῖνησι, § 7. 6. Join ἐν ἀγ. μιγείσα.

1. 269. Creon, king of Thebes (not to be confounded with C. brother-in-law of Oedipus), gave his daughter Megara to Heracles for aiding him against the Minyae.

ODYSSEY, XI.

1. 270. *νίδς*, with first syllable short; so *ἥρως*, Od. 6. 303; because the diphthong or long vowel is followed by another vowel.

1. 271. *Οἰδιπόδας*, § 4. 4, from nom. form *Οἰδιπόδης*. *Ἐπικάστη*, called by the tragedians *Ἰοκάστη*.

1. 272. *μέγα ἔργον*, Od. 3. 261.

1. 274. *ἄφαρ δ'*, 'At once [after the union] the Gods made the matter' [*ἀνάπυστα*, neut. plur. as *ἴσα*, etc.] known to men.'

1. 275. Join *ἄλγεα πάσχω*ν διὰ ὅλο^ς βουλὰς θεῶν.

1. 277. *εἰς Αἶδα*, sc. *δάμα*. 'The mighty warder,' lit. 'gate-fitter.'

1. 278. *ἀψαμένη*. 'Having fastened a noose on high [*αἰπὸν*, predicat. with *ἀψαμ.*] from the beam, absorbed in her own sorrow.'

1. 279. *σχομένη* = 'taken up,' 'fast held,' cp. inf. v. 334. *τῷ δ'*, sc. *Oedipus*.

1. 284. The Minyan (as distinct from the Arcadian, inf. v. 459) *Orcho-
menos* was a city in Boeotia at the point where the Cephissus empties
itself into the Copaic lake.

1. 285. *οἱ*, sc. 'to the king,' suggested in the word *ἐβασίλευε*.

1. 287. *τοῖσι δ' ἐπ'* = *ἐπὶ τοῖσι*, 'besides these.'

1. 289. *ἰδίδου*, 'Nor was Neleus minded to give her [imperf. tense] to the man who could not,' etc. The cows of the 'mighty Iphiclus' were hard to drive away; *ἀργαλ*, sc. *ἐλάσαι*. *Melampus*, son of *Amythaon*, was the 'blameless prophet' who undertook to recover these cows from Iphiclus, who had robbed Tyro (v. 235 sup.) of them. But he was caught and imprisoned by the herdsmen, and not released till he had 'uttered all the oracles'; this perhaps means till he had told Iphiclus, who was childless, how he might have an heir. The story is told again Od. 15. 230 foll.

1. 292. Join *κατὰ-πέδησε*, lit. 'fettered him down.'

1. 300. *Πολυδεύκε^α*, § 4. 3.

1. 301. *γαῖα κατέχει* is a common phrase for to be 'dead and buried,' inf. v. 549. In Il. 3. 243, the Tyndarids are described, in the same words, as 'dead and buried in Lacedaemon'; for in the Iliad they are merely mortal. Here, if the lines are genuine, the meaning must be, they are under the earth but not dead, as the next line shows, for though *νέρθεν γῆς* they are still alive, each one on alternate days living in Olympus or in the underworld.

1. 304. *ἀελόγχασιν*, see on Od. 7. 114. The indefinite periods *ἄλλοτε .. ἄλλοτε* are defined by the addition of *ἐτερήμεροι*.

1. 305. *τὴν δὲ μέτ'*, see on sup. v. 260.

1. 311. Perhaps because of their brief life (*μινυνθαδίω*) the poet specifies that at nine years old they were nine cubits high. *ἐννέωροι* (see on Od. 10. 19) and *ἐννέοργυιοι*, § 4. 3. The γὰρ introduces an explanation of *μηκίστους*, 'biggest of men.'

1. 314. *φυλόπιδα*, generally *φύλοπιν*. With φ. *στήσαι*, cp. *μάχην στη-*

σάμενοι Od. 9. 54. If vv. 315-316 are genuine, which is doubtful, they must mean that the gods had fled from Mount Olympus into the οὐρανὸς above, and that the Aloidae began piling mountains on Olympus to make a great staircase up to heaven.

l. 319. πρὶν . . λάχνη, 'ere the curly hair had sprouted below their (σφοῖν, § 15. 1) temples, and covered their chins (γένυς for γένυας, acc. plur. from γένυς) with thick down.'

l. 321. *Phaedra*, daughter of the Cretan Minos, and wife of Theseus after the death of Hippolyte. She loved her step-son Hippolytus, who rejected her passion. The Hippolytus of Euripides is on this subject.

Procris, daughter of Erechtheus king of Athens, and wife to Cephalus, to whom she proved untrue, and by whose hands she was unwittingly slain.

Ariadne, daughter of Minos and Pasiphae. She loved Theseus, and followed him on his voyage from Crete, but was killed by Artemis on the island of Dia.

l. 324. ἦγε μὲν, 'was fain to take' (imperf.), or 'was carrying off,' but he had no joy of her. The legend is not identical with that of the desertion of Ariadne by Theseus in Dia (Naxos) and the love of Dionysus for her. The Dia here named must be the little island (*Standia*) to the north of Crete.

l. 325. μαρτυρήσι. Perhaps the 'information' that she had yielded to Theseus when pledged to Dionysus.

l. 326. *Maera*, a nymph of Artemis, and mother of Locrus by Zeus.

Clymene, mother of Iphiclus, sup. v. 290.

Eriphyle, wife of Amphiaraus, bribed with a necklace by Polynices to send her husband on the fatal expedition against Thebes.

l. 327. ἀνδρὸς, 'for her lord[*'s* life], gen. of price.

l. 328. μυθήσομαι = μυθήσωμαι.

l. 330. φθίτο, optat., see on Od. 10. 51.

l. 334. κληθμῶ, 'by the magic' of his story-telling. Then Arete asks, What think you of this man, his outward form and his well-balanced (έίσα, al. 'in accordance' with his external beauty) mind? 'Now, it is *my* guest that he is, yet every one has his share in the honour [of entertaining such a hero]; wherefore be not in a hurry to send him off, nor give short measure of your gifts to one who needs them so sorely.'

l. 341. κέονται, Epicè for κείνται.

l. 344. οὐκ ἀπὸ σκοποῦ οὐδ', 'not away from the mark, nor at variance with our own idea.' So the Schol. Others render ἀπὸ δόξης, 'Not different from what we should expect of our queen,' which is simpler. 'But on Alcinous here (τοῦδε) depend both promise and performance.'

l. 351. ἔμπεης = 'notwithstanding,' taking up the περ of the last line.

ODYSSEY, XI.

The *οὖν* strengthens the qualifying force of *ἐμπης*, as in the combinations *δ' οὖν*, *γούν*.

1. 353 = Od. 1. 359.

1. 354 = Od. 9. 1.

1. 358. *καὶ κε τό*. Apodosis, 'I should like this better,' viz. to go back full-handed. For *καὶ κε*, see on sup. v. 111.

1. 363. *τὸ μὲν οὖ σέ, κ.τ.λ.* This indeed we don't think thee to be, viz. a knave. So *έίσκειν* with accus. and infin., Il. 21. 332

ἅντα σέθεν γὰρ

Ξάνθον δινήεντα μάχρ' ήίσκομεν εἶναι.

1. 364. *οἷά τε πολλοὺς, κ.τ.λ.* 'Inasmuch as the dark earth breeds many [such] men broadcast'—(others read *οἷά τε πολλὰ* = 'as oftentimes,' see on Od. 9. 128)—fashioning falsehoods out of things which one can never see with one's eyes.'

1. 366. *ᾗθεν = ἐκ τοιούτων* & meaning from things which don't admit of proof; or 'pushing falsehoods [to a point (i. e. a perfection)] from which no man can so much as see (sc. that they are falsehoods).' *ᾗθεν* in this case = *ἐκείσε ᾗθεν*. The latter is simpler.

1. 367. *ἐπι = ἐπεστι. ἐνι = ἐνεσι.*

1. 368. *ὥς ὅτ' αἰδὸς*, cp. Od. 5. 281.

1. 369. 'Αργείων, specially of the comrades of Odys.

1. 371. *ἐτάρων*, perhaps of the chieftains with him at Troy. The first *ἄμα* must be closely joined with *αὐτῷ = tecum*; the second with *ἐποντο = comitali sunt*.

1. 373. Odys. (v. 330) thought the night far spent; Alcinous, in his eagerness to listen, says it is long yet, 'infinitely long' (*ἀθέσφ.*).

1. 381. Join *τούτων οἰκτρότερα*.

1. 383. *αὐτῇ*, 'cry,' i. e. battle, as *φύλοπις*, 'clansmen's shout.'

1. 384. *γυναικὸς* = Clytaemnestra.

1. 388. *ἀγηγέρατο*, *congregatae erant*, plqpf. with Attic reduplication from *ἀγείρω*, § 17. 4.

1. 392. *πιτνὰς*, from form *πίτνημι* an earlier form of *πετάννυμι*.

1. 393. *ἀλλ' οὐ γὰρ*, 'But [he could not do it] for,' etc.

1. 401 = Od. 10. 459.

1. 402. *περιταμνόμενον*, lit. 'encircling and cutting off from the herd.' A picturesque word to describe cattle-lifting.

1. 403. *μαχεούμενον*, a form of the present participle with the *ο* lengthened into a diphthong *metri grat.* *μαχέοιτο* appears as pres. optat. Il. 1. 272.

1. 411. *κατέκτανε*, aorist of custom. 411 = Od. 4. 535.

1. 414. *ἐν ἀφνειοῦ ἀνδρὸς*, sc. *δόμῳ*.

1. 415. *ἦ γάμῳ*, see on Od. 1. 226.

1. 417. *μονάξ* = in single combat, or it may refer to any single instances of death.

NOTES.

l. 418. Join *ὀλοφύραδ κε θυμῷ μάλιστα*.

l. 421. *οἰκτροτάτην*, predicat., 'but saddest of all that I heard was the voice,' etc.

l. 423. *ἀμφ' ἐμοί*, 'at my side,' sc. at the feast. 'But I, lifting up my hands [sc. beseeching mercy], dropped them to the ground, dying with the sword through me.' Others join *χεῖρας βάλλον περὶ φασγ.*, as if he made a last effort to defend himself.

l. 424. With *ἀποθνήσκ. περὶ φ.*, cp. Il. 8. 86; 13. 441, 570; 18. 231; 21. 577; 23. 30, and Soph. Aj. 828 *φασγάνῳ περιπτυχῆς*, lit. 'folded round the blade,' 'but she, merciless one, turned away from me, nor would she bring herself to close my eyes, nor shut my mouth for me, though going to the realm of Hades.'

l. 426. Join *καθελεῖν ὀφθ. στόμα τε συνερεῖσαι*.

l. 429. *οἷον δὴ*, a special instance of the general principle in v. 427, 'such a deed [for example] as she did in having wrought.'

l. 432. *ἰδυῖα*, Od. 9. 189.

l. 433. *οἱ τε κατ' = κατέχευεν ἐαυτῇ αἷσχος*. The antecedent to *ῆ* is also in dative, *καὶ ἐκείνῃ ἥτις ἂν εὖεργος ᾗ*.

l. 437. *ἤχθηρε διὰ* = 'has worked out his hatred by means of a woman's devices,' cp. sup. v. 276.

l. 441. *εἶναι*. This infin. and the foll. with imperatival force. 'Wherefore, in this present case [*νῦν*] do thou never be gentle even towards thy wife.'

l. 443. *τὸ δὲ κεκρυμμένον εἶναι*. For *εἶναι* we should expect *ἔστω*, but it is attracted into the infin. to balance *φάσθαι*. Cp. Il. 6. 87 foll. *ῆ δὲ . . πέπλον θεῖναι Ἀθηναίης ἐπὶ γούνασι = Illa vero vestem deponat*.

l. 452. 'But that wife of mine suffered me not so much as to take my fill of joy in my son in gazing on him,' [lit. 'in my eyes'].

l. 453. Join *με αὐτὸν = ἐμαυτόν*.

l. 456. *κατισχέμεναι*, inf. for imperat. = *κάτισχε, appelle*. These lines are inconsistent with the praise of Penelope's virtue (sup. v. 445), and have been generally rejected. *πιστὰ*, neut. adjective as substantive, 'no trust;' so *φυκτὰ*, 'escape,' Od. 8. 299.

l. 458. *ἀκούετε*, sc. 'thou, Odysseus, and thy comrades.' For the tense, equivalent to our use of the perfect, cp. Od. 2. 118.

l. 461 = Od. 1. 196.

l. 464 = Od. 4. 837.

l. 467. *Πηληιάδεω*. Epic form for *Πηλείδου*, *δέω*, one syllable, § 4. 3.

l. 468. *Πατροκλῆος*, as if from nom. *Πατροκλέυς*. For Antilochus, see Od. 3. 110; 4. 202, 187, etc.

l. 473. 'What stranger feat wilt thou devise,' sc. than this descent to Hades, explained in next line.

l. 476. *ἀφραδέες*, see on Od. 10. 495.

1. 478. Scan this line δ' Ἀχιλ | εὖ Πηλ | ές υἱ | ε̄ μέγα. The ε long, as frequently, before a liquid.

1. 479. Τειρ. κατὰ χρέος, (cp. ψυχῇ χρησόμενοι), 'on business with Teiresias;' so κατὰ πρῆξιν, Od. 3. 72.

1. 482. With σείο μακάρτ., cp. Od. 5. 105.

1. 483. προπάροιθε, 'in time past.' Man stands with his back to the future; events thus come up behind (δπίσσω), and so, when past, are προπάροιθε.

1. 488. μή μοι θ. γ. παραύδα. 'Comfort me not respecting death.' θάνατον, accus. of reference.

1. 490. ἀκλήρῳ, explained by the next words, 'one who hath not much substance.'

1. 493. πρόμος ἔμμεναι, 'to be a chieftain.'

1. 494. πέπυσσαι, with doubled σ, perf. from πυνθάνομαι.

1. 497. Join κατ-έχει. With μιν . . χείρας, cp. Od. 1. 64.

1. 498. ὑπ' αὐγὰς [sc. εἰμί], ὑπὸ sometimes used in H. when no idea of motion seems implied, cp. Il. 15. 267 ἔασιν ὑπ' ἡῶ ἡέλιόν τε.

1. 499. Τροίη, 'the Troad.'

1. 502. τῷ κε, κ.τ.λ. 'In that case would I make grievous my might and invincible hands to [many an] one [of those] who outrage him and shut him out from his meed of honour.' With τεφ [τινι, § 15. 2] in this sense, cp. Od. 3. 224. Here the first aor. of στυγέω is used in a causative sense, στυγητὸν ἂν ποιήσαιμι.

1. 503. For οἷ = τῶν οἷ, cp. Od. 4. 177.

1. 509. Scyros, where he had lived with his grandfather Lycomedes, till Odys. brought him away to the war, because the oracle declared that Ilium could not be taken without his aid.

1. 512. νικάσκομεν, § 17. 6, 'beat him.'

1. 513. The readings vary between μαρναίμεθα (the natural opt. from μάρναμαι), and μαρνοίμεθα, which has the better MS. authority, and is supported by the analogy of ὄνοιο (ὀνίνημι) and κρέμιοσθε (κρεμάννυμι, κρεμάω).

1. 515. τὸ δν μένος οὐδενὶ εἰκων, 'yielding to nobody in that might of his.'

1. 519. ἀλλ' οἶον, see on Od. 4. 242. Eurypylus, son of Telephus king of the Ceteans (so the Mysians are here called from the river Ceteus), was kept back from the expedition to Troy by his mother Astyoche, sister of Priam; she was afterwards persuaded to let her son go by the present of a golden vine which Priam gave her.

1. 521. γυναίων = 'given to a woman,' cp. sup. v 327. The death of the Ceteans was due to these 'gifts,' because they were the cause of their leader being sent to the war.

1. 524. Join ἐπετέταλτο (ἐπιτέλλω).

NOTES.

1. 525. The line seems a late imitation from Il. 5. 751, where the verbs are appropriately used of the cloud-gates of heaven; but here they are unsuitable as describing the closing or opening of the 'Trojan Horse.'

1. 527. ὑπὸ, 'under them.'

1. 531. ἐξέμεναι, (ἐξίημι), 'to let him go forth.'

1. 534. μοῖραν, 'fair share' [of the spoil], so ἴσως, Od. 9. 42. γέρας ἐσθλόν = 'the choice prize,' viz. Andromache, cp. Virg. Aen. 2. 469.

1. 536. οἶά τε πολλὰ, see on Od. 9. 128.

1. 539. βιβᾶσα, § 21. 1, 'with grand step.' ἀσφοδελός, adjectival, is accented on ultima. The noun is proparoxyton.

1. 540. γηθοσύνη δ, *gaudens quod*.

1. 542. εἶροντο δὲ κ. ἔ., *sciscitabantur vero de suis quaeque curis*, i. e. about their objects of interest in the upper world. Others render εἶροντο, *narrabant*, following the Scholl.

1. 545. τὴν (νίκη)ν νίκησα, so φιλεῖν φιλότητα, Od. 15. 245. δικάζομ., 'defending my right.'

1. 546. ἔθηκε, 'put them up (as a prize).' After the death of Achilles, Thetis offered his armour (Il. 18) to the greatest hero of the Greeks. The claim lay between Odysseus and Ajax. The decision was referred to the captive Trojans (v. 547), who declared for Odysseus. (This version being posthomeric, the line 547 is generally rejected).

1. 549. γαῖα κατέσχευ, see on sup. v. 301.

1. 550. δς περὶ, κ.τ.λ., 'who was beyond all the other Danai both in beauty and achievements, next to,' etc., see on Od. 1. 66.

1. 553. οὐκ ἄρ', 'Didst not thou mean then, even in death, to forget thy wrath against me for those accursed arms? The Gods set them up (as a prize) to be a mischief to the Argives. So mighty a defence for themselves they lost in thee (lit. 'thou didst perish'), and for thy death we Achaeans sorrow continually, even as for the person of Achilles.'

1. 556. With ἀχνύμ. σείο, § 15. 1, cp. Od. 14. 376 ἀχν. οἰχομένοιο ἀνακτος.

1. 558. A shorter form of sentence for ἀλλὰ Ζεὺς αἴτιος δς ἤχθηρε, κ.τ.λ.

1. 560. τεῖν, § 15. 1.

1. 565. The whole passage from this line to v. 627 is probably the later introduction of some Rhapsodist, as the earlier commentators did not fail to observe. The main inconsistency lies in making Odysseus an eye-witness of the scenes enacted down in the underworld, whereas according to the original plan of the book, he remains sitting at the side of the trench to question the ghosts as they come up. Trans. 'There, notwithstanding, he would have addressed me in spite of his wrath, or I would (have accosted) him.' This use of δμως is apparently posthomeric, and the use of κατατεθνήτων, without a noun, is at least unusual.

1. 568. *Minos*, son of Zeus and Europa, king of Crete, and a famous lawgiver. It is thus that he appears as lawgiver and arbitrator in the lower world; not because he sentences the ghosts to their punishments (a later adaptation), but because men after death are represented as still carrying on the pursuits of their life in the upper world.

1. 570. *μιν ἄμφι ἄνακτα*, 'round him, the king.' *εἶροντο*, see on sup. v. 542, 'asked concerning their rights.'

1. 572. *Orion* is the hunter still, and drives his quarry before him in a frightened herd (*δμοῦ εἰλεῦντα*).

1. 578. *μιν . . ἦπαρ*, sup. v. 497. *γῦπε . . δύνοντες*, dual with plur.

1. 579. *δέτρων* = 'the caul.'

1. 580. The readings vary between *ἤλκησε* and *ἔλκησε*, a first aor. from *ἐλκέω*, a poetical form of *ἐλκω* = 'maltreated.'

1. 584. *στεῦτο*. The ancients rendered this 'stood,' but the word in Homer always implies 'eager straining' after something. Trans. 'Thirsting, he strove to drink (supply *πίειν* from next clause), but was not able (Od. 12. 433) to take it to drink.' The verb only occurs in third sing. pres. and imperf., and is probably connected with stem *στυ-* (*ῥστημι*) in the sense of 'raising one's self' in a particular direction, 'craning after something.'

1. 586. *ἀπολέσκετο*, iterative form from *ἀπώλετο*; so *φάνεσκε* from *ἐφάνη*. *καταζήνασκε* from *κατ-αζαίνω*.

1. 588. *κατὰ κρήθεν*, sync. from *κάρηθεν*, *κάρη*, 'down from above' Others write *κατ' ἀκρηθεν* = *κατ' ἀκρης*.

1. 590. *συκέαι*, two syllables, § 4. 3.

1. 591. Join *τῶν ἐπιμάσασθαι χερσὶ*, *quae comprehendere manibus*.

1. 592. *τὰς δὲ*, apodosis. *ρίπτασκε*, § 17. 6.

1. 597. *ἄκρον ὑπερβ.*, 'to send it over the hill top.' *κραταις* = 'the over-mastering force.' Cp. Od. 12. 124, where the name recurs actually personified. Here it is a sort of half impersonation. 'The force turned the stone back.'

1. 598. Notice the rhythm of these lines describing the slow laborious ascent of the stone and its rapid and bounding descent. With *ἀναιδής*, cp. the use of the Lat. *improbis*.

1. 602. *αὐτὸς*, the hero himself, in opp. to *εἰδωλον*, 'his phantom form.' The lines 602-604 are generally rejected; 604 is borrowed from Hesiod, and the former lines express an idea too refined for Homeric psychology and are inconsistent with the early conception of Hebe the virgin.

1. 605. 'And round him was raised a clamour of the dead, flying everywhere in dismay (*ἀτύξεσθαι πεδίω*, Il. 6. 24): and there was he, like dark night, holding his bow bare (from its case) and an arrow on the string, glaring about terribly, like one ever about to shoot. And the awful belt round his breast was a strap of gold, whereon were wrought marvellous devices, bears and wild boars and fierce-eyed lions,

NOTES.

and battles and slayings of men. May he who treasured up [the design of] that belt in his craft, having once fashioned it, never fashion any other work.' In this passage, the multiplication of participles without a finite verb is remarkable. The wish expressed may only imply that the belt was simply perfection and the craftsman had better 'let well alone,' lest he should fall short of it, or more likely, *σμερδαλ.* gives the key, and so the poet naïvely hopes that never may such a belt be made again. It was too dreadful.

1. 618. *ἡγηλάζειν* (*ἡγείσθαι*) *μόρον* = 'to endure fate,' on the analogy of the later *ἀγειν*, *διάγειν*.

1. 619. *ὑπ' αὐγὰς*, cp. sup. v. 498.

1. 621. The *χείρων φῶς* is Eurystheus, to whom Heracles was enslaved through the contrivance of Hera.

1. 623. *κύνα* = Cerberus as Hesiod names him.

ἔπεμψε, 'conducted me.'

1. 629 = Od. 4. 268.

1. 631. This line is said to have been inserted to gratify Athenian vanity by introducing the names of their national heroes.

1. 632. *ἀλλὰ πρὶν*, 'but ere that, up thronged the countless tribes of dead.' Join *ἐπαγείροτο*.

1. 634. *Γοργεῖν κ.*, 'the Gorgon-head of some terrible monster.' This general translation seems better than referring the story to any one particular Gorgon.

1. 633 = Od. 3. 150.

1. 640. The readings vary between *εἰρεσίη* and *-ίη*, the former is easier as making a better antithesis to *κάλλιμος οὔρος*.

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1. 4. *ἀντολαί* = *ἀνατολαί*, § 7 = 'the place where the sun rises;' so the plur. *τροπαί* for the spot where he turns to begin his journey back, Od. 15. 404.

χοροί, 'lawns' for dancing.

1. 5. *νῆα μὲν* begins the apodosis, Od. 9. 546.

ll. 6-8 = Od. 9. 150-152.

1. 10. *οἰσέμεναι*, § 20. 3.

1. 11. *δὸ' ἄκροτ. πρόεχ'* [*προεῖχε*] *ἀκτὴ* marks the site of the burial. Join *ἄκροτ.* predicatively with *πρόεχε*.

1. 14. *ἐπερύσαντες*, 'having hauled up thereon.'

1. 16. *τὰ ἕκαστα*, so inf. v. 165, 'these things severally.' Cp. *ταῦτα ἕκαστα*, Il. 1. 550, Od. 14. 362.

1. 22. *ὅτε*. In this use of *ὅτε* with the present, and in a corresponding

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use with a past tense (εἵλει . . Ἐκταρ . . ὅτε οἱ Ζεὺς κῦδος ἔδωκεν, Il. 8. 216), we may notice a transition from the temporal to the logical force of the particle, like in the Lat. *cum* and *quando*, or in English 'while.' See on Od. 5. 357.

l. 23 = Od. 10. 460.

l. 27. ἡ ἁλὸς ἡ ἐπὶ γῆς. It is better to take ἁλὸς as a simple local gen. = 'on sea,' as Ἀργεῖος, Od. 3. 251, ἡπείροιο, Od. 14. 97, than to throw back the force of the ἐπὶ to govern it, which seems to be a later form of construction. ἀλγήσετε = ἀλγήσητε.

l. 28 = Od. 10. 466.

ll. 29-32 = Od. 10. 476-479.

l. 34. προσέλεκτο, § 20. 4, 'reclined at my side, and began to ask.'

l. 35 = Od. 10. 16.

l. 37. The journey to Hades 'has been accomplished,' περαινέιν. The two (v. 52, dual) Sirens are represented living in an island (v. 167) S. E. from Aeaea. Their name may mean the 'enchainers,' from σειρή. Later legend placed them off Capri or in the straits of Sicily.

l. 42. τῷ δε, apodosis. γυνή alone stands as subject to παρίσταται, but with γάνυνται must be taken also τέκνα.

l. 45. ἀμφί, (adverbial), 'all around.' ὀστεόφιν = ὀστέων, § 12. 1.

l. 46. περὶ, sc. περὶ τὰ ὀστέα, 'and the skin round the bones is wasting.' These words add a further explanation to πυθομένων (πύθω).

l. 47. παρέξ ἑλάαν, inf. for imperat., so ἀλείψαι, and inf. v. 58 βουλεύειν.

l. 49. ἀτὰρ, κ.τ.λ. 'But if thou desirest to hear them thyself, let [thy comrades] tie thee hand and foot, upright in the mast-step, and to [the mast] itself let the rope-ends be fastened.'

l. 51. ἱστοπέδη is a socket in which the square end of the mast was set, when it was hauled up. Odysseus was to be set upright with his feet resting in this, and he was lashed round and round till the rope-ends passed round the mast where they were tied.' With ἀνάπτειν ἐκ, cp. Od. 10. 96. αὐτοῦ, sc. ἱστοῦ out of ἱστοπέδη.

l. 54. διδέντων, imperat. from δίδημι, older form of δέω. An imperf. διδῆ is found in Il. 11. 105. Trans. 'Let them bind thee.'

l. 58. βουλεύειν, see sup. v. 47. ἀμφοτέρωθεν, 'I will tell you the way in both directions.' One route (vv. 59-72) passes the Πλαγκταί, the other lies between Scylla and Charybdis (vv. 73-110).

l. 61. Πλαγκταί, (πλήσσω), these 'striking' rocks, that dash together, appear in the Argonautic legend as Συμ-πλήγαδες at the entrance of the Pontus. The Planctae were localised by the ancients in the Straits of Messina, while the mention of the smoke (v. 218), and the fire (v. 68), has made others identify them with the Lipari Isles, to which group the volcanic Stromboli belongs.

• θεοὶ καλέουσι, see Od. 10. 305.

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1. 62. τῇ, 'there,' sc. where these rocks stand, 'not even do birds pass by, not the timorous doves, which carry ambrosia for Zeus; but even of them the sheer rock ever steals one away, and the Father sends in another to make up the number.' This story seems to have an obscure reference to the notion of a 'lost Pleiad,' (cp. Od. 5. 273), *πελειάδες*, a group of seven stars, one of which is generally invisible.

1. 66. φύγεν, aorist of custom, parallel to *παρέρχεται* (v. 62).

1. 70. μέλουσα πᾶσι, cp. Od. 9. 20.

1. 71. With βάλεν must be supplied a nom. from v. 68, sc. κύματα.

1. 73. οἱ δὲ, antithesis to *ἐνθεν μὲν*, v. 59. Trans. 'But yonder are two rocks; one of them,' etc. The antithesis to *ὁ μὲν* is *τὸν δ' ἕτερον* in v. 101. For the form of sentence, cp. Od. 8. 361.

1. 75. τὸ μὲν, 'the cloud,' agreeing with *νέφος*, suggested by *νεφέλη*, or, more likely, taking up the notion and expressing it in a general way by the neut. adj. So in Od. 9. 359, where the *οἶνος* of the preceding line is referred to as *τὸδε* and not *ὃδε*. *ἔρωεῖ*, 'never streams off from it.' See Buttmann, *Lexil.* s. v.

1. 77. The common reading is, as here, οὐ καταβαίη. There is good authority for οὐδ' *ἐπιβαίη*, *ἐπιβαίνειν* denoting the accomplishment of *ἀναβαίνειν*, sc. 'set foot on it.'

1. 81. ἧ περ ἂν ὑμεῖς, i. e. ἧ περ ὑμεῖς *παριθύνητε* ἂν νῆα, 'in which direction you shall steer your ship past.' Cp. *ῥ' κε σὺ χαίρης*, Od. 9. 356; 10. 507 *τὴν δὲ κέ τοι πνοιὴ φέρησι*, where *κε* with subjunctive is used almost as fut. indic.

1. 86. These three lines seem introduced to assign an etymol. to *Σκύλλη*, sc. *σκύλαξ*, 'a whelp.'

1. 89. ἄωροι, 'uplifted,' 'outstretched,' from *αἶρω*, cp. *μετέωρος*. Others render, 'ugly,' from *ἀ* and *ῥα*, cp. *ῥαῖος*.

1. 93. μέσση, 'as far as the waist.' *κατὰ σπείους*, Od. 9. 330.

1. 97. κῆτος δ, cp. Od. 5. 421 *κῆτος οἶα, κ.τ.λ.*, 'a monster [from those] which,' or 'of such a kind as.'

1. 101. τὸν δ' ἕτερον, in opp. to *ὁ μὲν*, v. 73. 'Now the other rock you will see [to be] lower, Odysseus. They are close to one another.' Some write *πλησίον* against the MSS., but *πλησίον* [*εἰσὶ*] *ἀλλήλων* is quite admissible. Cp. *συφεοὺς ποιεῖ πλησίον ἀλλήλων*, Od. 14. 13.

1. 104. τῷ δ' ὑπὸ, *sub illa autem* [*arbore*].

1. 108. ἀλλὰ μάλα, 'But be sure [so ἀλλὰ μάλα, Od. 4. 472] to send your ship past [inf. for imperat.] quickly nearing Scylla's rock.' *πεπλημ.*, perf. from *πελάζω*.

1. 113. ὑπ-εκ-προφύγ.= secretly escape from and get forward.

1. 114. τὴν δὲ = Scylla.

1. 116. δὴ αὖ, § 4. 3.

1. 121. Join *δηθύνησθα* [§ 17. 1] *παρὰ πέτρην*.

1. 123. Join *ἐξ-έληται*, sc. out of the ship.

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1. 124. ἑλάαν, βωστροῖν, inf. for imperat.
1. 127. Θριν. νῆσος. Identified by the ancients (Thuc. 2. 6) with Sicily and its three promontories (τρῆς ἄκραι). But we are still in fable-land.
1. 134. θρέψασα τεκοῦσά τε. A *protbysteron*, as in Od. 4. 208.
11. 137-141 = Od. 11. 109-113.
11. 144-146 = Od. 11. 636-638.
11. 148-152 = Od. 11. 6-10.
1. 157. The readings vary between φύγωμεν and φύγοιμεν. The optative would imply that escape was less probable than death. See on Od. 4. 692. Join θαν. καὶ κῆρα φύγ. The particip. ἄλεν. stands alone, as in 11. 5. 28 τὸν μὲν ἀλευάμενον τὸν δὲ κτάμενον.
1. 161. αὐτόθι, 'where I am placed,' sc. ὁρθὸν ἐν ἴστον.
1. 164. ὑμεῖς δὲ πίεζειν, 'Then do ye make me fast!'
1. 165. τὰ ἕκαστα, sup. v. 61.
1. 175. μεγάλης ἴς, sc. στιβαρῶν χειρῶν.
1. 181 = Od. 9. 479.
1. 182. With διώκοντες may be supplied νῆα, 'urging on the ship,' as ἄρμα διώκειν, 11. 8. 439.
1. 189. ὅσα μόγησαν, the mood points to the definite circumstances of the war, γένηται is general, and includes all occurrences irrespective of time; cp. Od. 10. 38.
1. 203. The oars flew from the hands of the startled rowers. They were kept from falling overboard by the leathern loops [τροποί, Od. 4. 782] which served for rowlocks, but the blades dropped with a splash on the water.
1. 209. ἔπει, sc. ἐπεστί. [A Schol. reads ἔπει, as if from ἔπω, ἔπομαι, 'follows us'].
1. 210. εἴλει, imperf. from εἰλέω, Ep. form of εἴλω, 'to shut in.'
1. 212. μνήσεσθαι, sc. ἡμᾶς. Cp. Virg. Aen. 1. 103.
1. 217. κυβερνήθ' = κυβερνήτα.
1. 220. σκοπ. ἐπιμαίεο, 'Keep near to the rocks,' viz. to Scylla and Charybdis. Others read σκοπέλου = Σκύλλης. 'Lest unawares [the ship] sheer off in that direction,' viz. towards the dangerous Πλαγκταί.
1. 222 = Od. 10. 428.
1. 223. οὐκέτ' ἐμυθ., i. e. 'said no more about her' than this vague reference in the word σκοπέλων.
1. 225. ἐντὸς, sc. within the ship.
1. 229. ἱκρια νηὸς πρῶρης, 'the deck of the fore-ship.' πρῶρη, like πρύμνη, is properly an adj. For ἱκρια, see on Od. 5. 252.
1. 230. ἐδέγμην, § 20. 4.
1. 235. ἔνθεν μὲν γὰρ Σκύλλη [ἦν]. The verb ἀνεβροίβ. suits Charybdis only.
1. 238. ἀναμορμ., § 17. 6.

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1. 239. ἀμφοτέρ., sc. on Scylla and Charybdis.
1. 241. φάνεσκε, § 17. 6. ἐντροσε, in the hollow gulf of down-drawn water. 'And below the ground showed dark with sand.' The common, but less accurate reading is κυανέη, in agreement with ψάμμο·
1. 247. ἐς νῆα, 'at the ship.' μεθ' ἑταίρ., 'in search of my crew.'
1. 252. Join καταβάλλων εἶδατα, δόλον ἰχθύσι, 'as a bait for fishes.'
1. 253. The κέρασ is generally interpreted to be a little sheath of horn slipped over the shank of the hook where it joins the line, to save the line from being bitten through.
1. 254. ἀσπαίροντα, sc. ἰχθύν, the singular number referring to each fish as caught. ἔρριψε, aorist of custom, here parallel with προήσι.
1. 256. κεκλήγοντας, as if from a pres. κεκλήγω. Others read κεκληγῶτας (κλάζω).
1. 265. μυκηθμοῦ .. βληχῆν. Gen. and acc. are both used with ἀκούειν, cp. vv. 198, 41, where gen. and acc. are used respectively; here the uses are combined. αὐλιζομ., 'housed for the night.'
1. 267. The readings vary here (as in Od. 10. 493, q. v.) between μάντηος and μάντιος.
1. 279. 'A hard man thou art, beyond all measure [is] thy strength, nor dost thou weary in thy limbs.' περὶ, advbl., as in Od. 3. 95.
1. 281. καμάτῳ ὕπνῳ, 'exhausted with toil and sleepiness;' cp. Od. 6.
2. With ἀδηκ. cp. Od. 1. 134.
1. 284. αὐτως, 'just as we are.' θοῇ, 'sudden,' because in those latitudes the darkness falls without the long northern twilights. The epithet implies the idea of 'terrible,' but only from this reason. Cp. ὀρώρει δ' οὐρανόθεν νύξ, inf. v. 315. ἀλάλησθαι, irreg. Ep. perf. ἀλλάλῃμαι from ἀλάομαι.
1. 286. The wind that rises at night-fall is represented as coming out of the night. With the plur. cp. ἀντολαί, sup. v. 4.
1. 290. θεῶν ἀέκητι, 'despite the will of the Gods.' This describes the fate of men who bring on themselves destruction which heaven never meant for them. Cp. ὑπὲρ μόρον, Od. 1. 34.
1. 291. πειθῶ. νυκτὶ, 'let us do night's bidding,' i. e. get our supper, as the next line shows.
1. 293. ἐνήσομεν, (ἱημι), sc. νῆα, 'will push out.'
1. 311. κλαίοντεςσι = κλαίουσι. νήδυμος, see on Od. 4. 793.
1. 312. 'But when it was in the third part of the night.' ἔην used impers., as κακῶς ἦν, Il. 9. 551. The night was divided into three parts, and so in the present instance was in its last third, or, as we say, was more than two-thirds gone.
- παρόχηκεν δὲ πλέων νύξ
τῶν δύο μοιράων, τριτάτῃ δ' ἔτι μοῖρα λέλειπται,
- Il. 10. 252. μεταβεβήκει, 'had crossed the zenith;' so μετενίσσετο, of the sun, Od. 9. 58.

- l. 313. ζᾱήν, a heteroclit acc. from ζᾱήs, the ordinary form being ζᾱῆ.
 ll. 313-315 = Od. 9. 67-69.
 l. 317. εἰσερύσ. σπέος, 'having hauled her into a cave.'
 l. 320. Ἄγᾱρ . . τῶν δὲ βοῶν = 'since there is . . so let us,' etc.
 l. 325. ἀη, *flabat*, imperf. from ἀημι. Another form is δᾱει, but cp. δίδᾱη,
 Il. 11. 105.
 l. 330. καὶ δὴ ἀγρην, (the δὴ ᾱγρ. coalescing by synizesis), 'and when
 they were questing game.'
 l. 332. ἔτειρε δὲ gives the reason why they condescended to such food.
 But the line is of doubtful authority.
 l. 333. ἀπέστιχον, that he might be alone with the god, Od. 4. 367.
 l. 336. ἐπὶ σκέπας ἦν. Cp. Od. 5. 443.
 l. 344. ῥέξομεν, i. e. ῥέζωμεν. The sacrifice would imply a meal for
 the sacrificer.
 l. 345. Notice the optat. ἀφικοίμεθα to express a possible, and the
 subjunct. ἐθέλῃ . . ἐφέσπωνται (ἔπομαι), a probable result.
 l. 346. κεν τεύξομεν. For κεν with fut. indic., cp. Il. 14. 267 ἐγὼ δέ
 κε δώσω, Od. 19. 558 οὐδέ κέ τις ἀλύξει. See p. 230.
 l. 350. βούλομαι ἦ, cp. Od. 11. 489.
 l. 351. στρεύγεσθαι, 'to be exhausted,' properly of things squeezed
 out by drops, στράγξ, στραγγός.
 l. 354. The parenthesis, from οὐ γὰρ τῆλε . . εὐρυμέτωποι, is the
 explanation of ἐγγύθεν. After the parenthesis, the constr. is broken, the
 τὰς δὲ taking up the βοῶν ἀρίστας of v. 353, and serving as an apodosis
 to the sentence.
 l. 356. περίστησάν τε, [al. περιστήσαντο], 'stood round the victim.'
 Cp. Il. 2. 410
 βοῶν τε περιστήσάν τε καὶ οὐλοχύτας ἀνέλοντο.
 Here they had no barley, and were obliged to use oak-leaves for the
 οὐλοχύται.
 l. 360. Cp. Od. 3. 458 foll. for a similar description.
 l. 363. ἐπώπτων, sc. ἐπὶ σχίζῃs, Od. 3. 459.
 l. 369. ἡδὺς αὐτμή. For the gender of adj., cp. Od. 4. 442.
 l. 370. μετ' ἄθαν. is strange, as Odysseus was not in the presence of
 the gods. We may trans. 'Made my voice heard in the assembly of the
 gods.' Perhaps we may read μέγ[α] = 'aloud.' γεγώνευεν, § 4. 1.
 l. 374. ὤκέα (§ 18. 3) ἄγγ. ἦλθ., 'came with the message.'
 l. 375. ὃ [ἔτι] οἱ βόας ἔκταμεν ἡμεῖς [κτείνω], al. ἔκταν ἑταῖροι. Od.
 9. 320 has ἔκταμεν for ἐξέταμε from τέμνω.
 l. 378. τίσαι, imperat. 1 aor. med. τίνω.
 l. 383. φαείνω. Conjunctive in sense of future, as ἐνίσπω Od. 9. 37;
 περίκλυτα δῶρ' δνομήνω, Il. 9. 121. Trans. 'and give light,' as inf. v. 385.
 l. 387. Join τῶν δὲ [ἑταῖρων] νῆα ἐγὼ ἂν τυτθὰ κεάσαιμι, βαλὼν ἄ. κ.,
 'I will split into shivers.'

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1. 392. ἄλλοθεν ἄλλον ἐπισταδ., the adv. contains the idea of walking from one to another, and standing facing him, which explains ἄλλοθεν.
1. 394. τοῖσιν, 'in the sight of my comrades.'
1. 399. δὴ ἑβδομον, synizesis. ἐπέθηκε, sc. to the sixth.
1. 401. ἐνήκαμεν, cp. sup. v. 293.
1. 404. γαῖάων, so γέων, (*terrarum*), Hdt. 4. 198.
1. 407. ἦ δ' ἔθει [θείω], 'and she scudded on.'
1. 409. Two forestays held up the mast and were made fast to the bows. Here both broke, so the mast at once fell aft into the hold, rigging and all.
1. 414. ἰκρίόφιν, § 12. 1; see on Od. 5. 252. κάππεσε = κατέπεσε, § 7.
1. 417. πλήτο, § 20. 4, (πίμπλημι).
1. 419. ἀποαίνυτο. Elsewhere written ἀπαίνυμαι, Il. 11. 582.
1. 420. 'But I kept pacing the length of the ship till the wave loosened (*ἀπέλυσε*) the sides from the keel, and the surge carried her along dismantled, and broke off (*ἐξάραξε*) her mast down to the keel, but the backstay was flung over it [the mast] made of ox-hide.'
1. 423. ἐπίτονος, (here with long *ε*, *metri grat.*), may be the rope which pulls up the sail-yard. But it is better to take it as the backstay of the mast. *Vide* Frontispiece.
1. 427. ἦλθε . . ὄφρα ἀναμετ., 'came . . so that I retraced my course to fell Charybdis.'
1. 433. τῷ προσφύς ἐχ., 'held on, clinging to it like a bat; but I could nowhere either plant myself firm on my feet, or mount the tree, for the roots stretched far away [*εἶχον*, neut., as *ὑψός* 'ἔχοντες, Od. 19. 38], and the branches hung far above my head.'
1. 438. ἦλθον. sc. mast and keel.
1. 439. 'Now [at the hour] when a man rises [aor. of custom] from the assembly.' This denotes evening. The verses are suspected because Odysseus came to the place at sun-rise, and the whirlpool disgorged three times a day, v. 105; so he was kept waiting too long.
1. 442. ἦκα δ' ἐγώ, 'And I let down my hands and feet from above to make a plunge, and I plumped down in the middle of the water, beyond the long timbers.'
1. 451. χθιζός, sc. Od. 7. 244.
1. 453. Join αὐτίς μυθολ. and ἀριζή. εἶρημ., 'clearly told.'

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